

GOVERNMENT OF INDIA

ARCHAEOLOGICAL SURVEY OF INDIA

Central Archaeological Library

NEW DELHI

Acc. No. 24267

Call No. R 417.34

I. D. A. S. I.

2417.34
12A / 511

SOUTH-INDIAN INSCRIPTIONS

MISCELLANEOUS INSCRIPTIONS IN TAMIL

VOLUME III

(Part I & II)



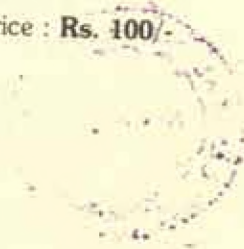
R 417.34
I.D.A. I.S.I.

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY ON INDIA
JANPATH, NEW DELHI - 110011
1987

Reprint 1987

©
Archaeological Survey of India
Government of India

Price : Rs. 100/-



Printed at Bengal Offset Works, New Delhi.

ARCHAEOLOGICAL SURVEY OF INDIA

NEW IMPERIAL SERIES, VOL. LIII

SOUTH-INDIAN INSCRIPTIONS

VOLUME III

MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY

PARTS I AND II

BY

E. HULTZSCH, Ph.D.,
Epigraphist to the Government of Madras (Retired) ;

24267

PARTS III AND IV

BY

RAO BAHADUR H. KRISHNA SASTRI, B.A.,
Government Epigraphist for India (Retired)



MADRAS :

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS, AND PUBLISHED BY THE
GOVERNMENT OF INDIA, CENTRAL PUBLICATION BRANCH, CALCUTTA

1929

24267
Accession No. 24267 Dated 3-8-56.
Call No. R 417.341 I. S. A. S. I. I.



PREFACE

THIS volume of *South-Indian Inscriptions* consists of four parts of which the first, containing the texts, translations and short introductions of 63 inscriptions secured from Ukkal, Melpadi, Karuvur, Manimangalam and Tiruvallam, was issued by Dr. Hultzsch in 1899. The second part published by the same scholar in 1903 dealt with 25 mediæval Chola inscriptions and contained a full account of the political history of the period covered by the reigns of the four Chola kings Virarajendra I, Kulottunga I, Vikrama-Chola and Kulottunga III. In 1920, Rao Bahadur H. Krishna Sastri brought out the third part of the volume with texts and translations of 117 important Chola inscriptions belonging to the reigns of almost all the members of the Vijayalaya line from Aditya I to Rajendra-Chola I excepting Rajaraja I, having in view the object of writing a complete account of the Cholas in the concluding part. The special feature of this part is that it includes in it a critical edition of the Tiruvalangadu plates discovered in 1906 and briefly reviewed by Mr. Venkayya in his *Annual Report* on Epigraphy for that year. The plates furnish not only a complete genealogy of the Cholas but also give more detailed information about individual kings than are narrated in the Leyden plates, the only authority till then for Chola history. As an account of the time of Rajaraja I had been given by Mr. Venkayya in his introduction to Volume II and as the part played by the mediæval Cholas had been sketched by Dr. Hultzsch in Part II of this volume, it remained only to notice the history of the early members of the Vijayalaya line including the reign of Rajendra-Chola I. This account is now given as an introduction to the volume and is appended to Part IV which contains two Pandya grants from Sinnamanur and some minor Chola copper-plates. It is a matter for regret that Rao Bahadur Krishna Sastri, who undertook to edit the part was not spared to see the final issue of it. The Chola history narrated in the introduction and the edition of the two Pandya grants from Sinnamanur will be remembered as his last epigraphical contribution. He left to me the verification of the index of the first three parts, the incorporation in it of the references to Part IV and introduction, the drawing up of the addenda and corrigenda, the editing of the minor Chola copper-plates and the revision of the proofs.

To be consistent with the earlier parts in the system of transliteration, the old diacritical marks have been employed in Part IV and introduction.

OOTACAMUND, }
19th March 1928.

K. V. SUBRAHMANYA AYYAR.

CONTENTS

PART I.

INSCRIPTIONS AT UKKAL, MELPADI, KARUVUR, MANIMANGALAM AND TIRUVALLAM.

	PAGE
No. I.—Inscriptions in the Vishnu Temple at Ukkal	1
1 On the north wall of the shrine	2
2 On the north and west walls of the same shrine	4
3 On the west wall of the same shrine	5
4 On the same wall	6
5 On the south wall of the same shrine	8
6 On the same wall	9
7 Do.	11
8 Do.	13
9 On the north wall of the mandapa	14
10 On the same wall	15
11 Do.	17
12 On the west wall of the same mandapa	18
13 On the south wall of the same mandapa	20
14 On the same wall	21
No. II.—Inscriptions at Melpadi	22
15 On the base of the Cholesvara shrine	23
16 On the same base	24
17 On the north wall of the same shrine	26
18 On the same wall	27
19 On the south wall of the Somanathesvara shrine	29
No. III.—Inscriptions in the Pasupatisvara temple at Karuvur	30
20 On the south wall of the Pasupatisvara shrine	31
21 On the same wall	39
22 On the south wall of the shrine of the goddess	41
23 On the outside of the second prakara, right of entrance	43
24 Do. left of entrance	45
25 On the north wall of the Pasupatisvara shrine	46
26 On the outside of the second prakara, left of entrance	47
No. IV.—Inscriptions at Manimangalam	48
27 On the south wall of the shrine in the Rajagopala-Perumal temple	50
28 On the north and west walls of the same shrine	51
29 On the outside of the east wall of the inner prakara of the same temple	58
30 On the north wall of the mandapa in the same temple	64
31 On the west wall of the same mandapa	71
32 On the south wall of the same mandapa	74
33 On the west wall of the same mandapa	75
34 On the same wall	77
35 On the outside of the east wall of the inner prakara of the same temple	79
36 On the south wall of the mandapa in the same temple	82
37 On the east wall of the same mandapa	84
38 On the outside of the east wall of the inner prakara of the same temple	85
39 On the east wall of the mandapa in the same temple	85
40 On the outside of the east wall of the inner prakara of the same temple	86
41 On the east wall of the Dharmesvara temple	87
No. V.—Inscriptions at Tiruvallam	88
42 On a boulder near Tiruvallam	90
43 On the north wall of the maha-mandapa in the Bilvanathesvara temple	92
44 On the same wall	95
45 On the south wall of the Bilvanathesvara shrine	96
46 On a stone built into the floor of the Bilvanathesvara temple	97
47 On the west wall of the Bilvanathesvara shrine	98
48 On the west wall of the same shrine	100

Replacement copy recd. from Sri J.C. Gupta.

	PAGE
49 On the south wall of the same shrine	101
50 On the west wall of the same shrine	103
51 On the north wall of the same shrine	104
52 On the west and south walls of the same shrine	106
53 On the north wall of the maha-mandapa in the same temple	107
54 On the north wall of the Nakulesvara shrine in the same temple. .	109
55 On the west wall of the Bilvanathesvara shrine	111
56 On the south wall of the maha-mandapa in the same temple	113
57 On the north wall of the same mandapa	114
58 On the base of the verandah round the Bilvanathesvara shrine	118
59 On the south wall of the maha-mandapa in the same temple	120
60 On the wall to the north of the tank in the same temple	120
61 On the same wall	121
62 On the north wall of the maha-mandapa in the same temple	122
63 On the west wall of the kitchen in the same temple	123

PART II.

INSCRIPTIONS OF VIRARAJENDRA I, KULOTTUNGA-CHOLA I, VIKRAMA-CHOLA AND KULOTTUNGA-CHOLA III.

No. VI.—Inscriptions of Kulottunga-Chola I	125
64 Inscription at Tiruvorriyur	132
65 Do. at Tiruvalangadu	134
66 Do. at Kolar	136
67 Do. at Somangalam	139
68 Do. in the Pandava-Perumal temple at Conjeevaram	140
69 Do. at Tirukkalukkunram	143
70 Do. at Srirangam	148
71 Do. at Kilappaluvur	152
72 Do. at Tiruvaidaimaradur	155
73 Do. at Cholapuram	159
74 Do. in the Pandava-Perumal temple at Conjeevaram	163
75 Do. at Tirukkalukkunram	164
76 Do. in the Jambukesvara temple	168
77 Do. at Kavantandalam	172
78 Do. at Perumber	173
No. VII.—Inscriptions of Vikrama-Chola	178
79 Inscription at Tirumalavadi	182
80 Do. in the Arulala-Perumal temple at Conjeevaram	186
No. VIII.—Inscriptions of Virarajendra I	190
81 Inscription at Tirunamanallur	197
82 Do. at Kilur	199
83 Do. at Tindivanam	200
84 Do. at Perumber	202
No. IX.—Inscriptions of Kulottunga-Chola III	204
85 Inscription at Tirumanikuli	209
86 Do. at Chidambaram	210
87 Do. do.	213
88 Do. at Srirangam	217

PART III.

INSCRIPTIONS OF ADITYA I, PARANTAKA I, MADIRAIKONDA RAJAKESARI-VARMAN, PARANTAKA II, UTTAMA-CHOLA, PARTHIVENDRAVARMAN, ADITYA-KARIKALA AND THE TIRUVALANGADU PLATES.

No. X.—Inscriptions of the time of Rajakesarivarman Aditya I	221
89 On the south wall of the central shrine in the Ghrītaasthanesvara temple at Tillasthanam	221
90 On the north wall of the central shrine in the Jnanaparamesvara temple at Tirumeyjvanam	222
91 On a pillar lying in the mandapa in a street at Tirunagesvaram	223

	PAGE
92 On a boulder in front of a natural cave at Vedai	224
93 On a slab set up in front of the Silaiyammam temple at Nerkunam	225
94 On the north wall of the central shrine in the Airavatesvara temple at Niyamam	226
No. XI.—Inscriptions of Parakesarivarman Parantaka I—	
95 On the south wall of the mandapa in front of the Abhiramesvara shrine at Tiru- mattur	227
96 On the south wall of the mandapa in front of the central shrine in the Chandra- sekhar temple at Tiruchchendurai	228
97 On a rock to the left of the painted cave at Tirumalai near Polur	229
98 On a pillar in the inner enclosure of the Ujjivanathasvamin temple at Uyyakkondan- Tirumalai	230
99 On the north wall of the central shrine in the Kharapurisvara temple at Tiruppark- kadal	231
100 On the south wall of the central shrine in the Madhuvanesvara temple at Tirukkala- vur	233
101 On the east wall of the rock-cut shrine in the Melaiykkoyil temple at Kundumiyamalai, left of entrance	234
102 On the south wall of the central shrine in the Madhuvanesvara temple at Tirukkala- vur	235
103 On a slab built into the verandah round the central shrine of the Adhipurisvara temple at Tiruvorriyur	235
104 On the same slab	236
105 On another slab built into the same verandah	237
106 On the rock at the entrance into the central shrine of the Narasingapperumal temple at Ansimalai	239
107 On the north wall of the central shrine in the Sivayoganathasvamin temple at Tiruvisalur	242
108 On a slab built into the floor of the Adhipurisvara temple at Tiruvorriyur	242
109 On the north wall of the Lakshminarayana-Perumal temple at Sinnamanur	243
110 On the south wall of the central shrine in the Madhuvanesvara temple at Tirukkallavur	244
No. XII.—Inscriptions of Rajakesarivarman, Madirakonda Rajakesarivarman or Gandara- ditya—	
111 On the north wall of the central shrine in the Adimulesvara temple at Tiruppalatturai	246
112 On the same wall	248
113 On the south wall of the central shrine in the Ghritasthanesvara temple at Tilla- sthanam	249
114 On the south wall of the central shrine in the Dandisvara temple at Velachcheri	250
115 On a pillar lying to the south of the Adhipurisvara temple at Tiruvorriyur	251
116 On the west wall of the central shrine in the Dandisvara temple at Velachcheri	252
117 On the south wall of the central shrine in the ruined Vishnu temple at Tirumalpuram	253
118 In the same place	254
No. XIII.—Inscriptions of Rajakesarivarman Sundara-Chola Parantaka II—	
119 On the north wall of the central shrine in the Sivayoganathasvamin temple at Tiru- visalur	255
120 In the same place	256
121 Do.	257
122 On the south wall of the central shrine in the Vedapurisvara temple at Tirukkalittattai	258
No. XIV.—Inscriptions of Parakesarivarman Uttama-Chola—	
123 On the south wall of the central shrine in the Madhuvanesvara temple at Tirukkallavur	259
124 On the north wall of the central shrine in the Mahalingasvamin temple at Tiru- vidaimarudur	260
125 On the north base of the central shrine in the Varaha-Perumal temple at Tiruvadandai	261
126 On the south wall of the mandapa in front of the central shrine in the Chandra- sekhar temple at Tiruchchendurai	262
127 On the west wall of the central shrine in the Ghritasthanesvara temple at Tillasthanam	263
128 Madras Museum plates of Uttama-Chola	264
129 On the west and south walls of the Nagesvarasvamin temple at Kumbakonam	276
130 On the north wall of the central shrine in the Umamahesvara temple at Koneriraja- puram	276
131 On the north wall of the central shrine in the Nagesvarasvamin temple at Kumbakonam	277
132 On the north base of the second pillar in the rock-cut cave in the Pundarikaksha- Perumal temple at Tiruvellarai	278
133 On the west wall of the central shrine in the Adimulesvara temple at Tiruppalatturai	279
134 On the north wall of the central shrine in the Virattanesvara temple at Kandiur	281

	PAGE
135 On the south wall of the central shrine in the Ujjivanathasvamin temple at Uyyak-kondan-Tirumalai ..	282
136 On the north wall of the central shrine in the Kalyanasundaresvara temple at Nallur ..	282
137 On the west wall of the central shrine in the Nagesvarasvamin temple at Kumbakonam ..	283
138 On the south wall of the central shrine in the Mahalingasvamin temple at Tiruvudaimarudur ..	284
139 On the south wall of the mandapa in front of the central shrine in the Vatathirthanatha temple at Andanallur ..	285
140 On the south wall of the Ganesa shrine in the Nedungalanatha temple at Tirunedungalam ..	286
141 On the west wall of the central shrine in the Masilamanisvara temple at Tirumullai-vayil ..	286
142 On the north wall of the central shrine in the Manikantesvara temple at Tirumal-puram ..	286
143 On a slab built into the floor of the verandah round the central shrine in the Adhi-purisvara temple at Tiruvorriyur ..	293
144 On the south wall of the central shrine in the Apatsahayesvara temple at Aduturai ..	294
145 On a pillar lying to the south of the tank in front of the Adhipurisvara temple at Tiruvorriyur ..	295
146 On the south wall of the central shrine in the Umamahesvara temple at Koneriraja-puram ..	295
147 On the same wall ..	296
148 On the north wall of the central shrine in the Sivayoganathasvamin temple at Tiruvisalur ..	297
149 On the south wall of the central shrine in the Siddhanathasvamin temple at Tiru-naraiyur ..	297
150 On the north wall of the central shrine in the Adimulesvara temple at Tiruppalatturai ..	299
151 On the south and east walls of the central shrine in the Umamahesvarasvamin temple at Konerirajapuram ..	300
151-A On the east and north walls of the same shrine ..	312
No. XV.—Inscriptions of Parthivendravarman or Parthivendradhipativarman, who took the head of Vira-Pandya—	
152 On the south-east wall of the Vaikuntha-Perumal temple at Uttaramallur ..	323
153 On the south wall of the same temple ..	324
154 On the north wall of the same temple ..	325
155 On the west wall of the Madariamman temple in the same village ..	326
156 On the north wall of the central shrine in the Kharapurisvara temple at Tirupparkadal ..	327
157 On the west wall of the Vaikuntha-Perumal temple at Uttaramallur ..	330
158 On the east wall of the same temple ..	333
159 On the north wall of the same temple ..	335
160 On the same wall ..	336
161 Do. ..	337
162 Do. ..	338
163 Do. ..	339
164 Do. ..	340
165 On the south wall of the central shrine in the ruined Vishnu temple at Tirumalpuram ..	342
166 On the north wall of the central shrine in the Jalanathesvara temple at Takkolam ..	343
167 On the north wall of the Vaikuntha-Perumal temple at Uttaramallur ..	343
168 On the same wall ..	345
169 Do. ..	346
170 Do. ..	347
171 On the south wall of the Subrahmanya temple at Uttaramallur ..	348
172 On the north wall of the Vaikuntha-Perumal temple at Uttaramallur ..	349
173 On the north wall of the central shrine in the Jalanathesvara temple at Takkolam ..	350
174 On a slab built into the floor of the mandapa in front of the central shrine of the Masilamanisvara temple at Tirumullaivayil ..	351
175 On a rock in the backyard of a private house at Tayanur ..	351
176 On a rock near the Siva temple in the same village ..	352
177 On the north wall of the Vaikuntha-Perumal temple at Uttaramallur ..	352
178 On a rock near the ruined Siva temple at Tayanur ..	354
179 On the north wall of the Vaikuntha-Perumal temple at Uttaramallur ..	355
180 On the north base of the central shrine in the Varaha-Perumal temple at Tiruvadandai ..	356
181 On a slab lying in the courtyard of the Tiruvalisvara temple at Padi (Tiru-validayam) ..	357
182 On the north wall of the Vaikuntha-Perumal temple at Uttaramallur ..	359
183 On the south wall of the same temple ..	360
184 On the west wall of the central shrine in the Jalanathesvara temple at Takkolam ..	361

	PAGE
185 On the north base of the central shrine in the Varaha-Perumal temple at Tiruvadandai	361
186 On the same base	362
187 On a stone at Anaikkattattur	363
188 On a slab set up in the Tiravalisvara temple at Kattur	364
189 On a stone built into the west wall of the Ullangaikulunda Nayanar temple at Maduramangalam	365
190 On the north wall of the central shrine in the Jalandhesvara temple at Takkolam	366
191 On the south wall of the Selliyamman temple at Velachcheri	367
192 On the north wall of the central shrine in the ruined Vishnu temple at Tirumalpuram	368
193 On the north wall of the Vaikuntha-Perumal temple at Uttaramallur	368
194 On the south wall of the Sundaravarada-Perumal temple in the same village	370
195 On the north wall of the same temple	372
196 On a slab built into the floor of the mandapa in front of the Latamadhyamba shrine in the Masilamanisvara temple at Tirumullaivayil	373
197 On the north wall of the central shrine in the Manikantesvara temple at Tirumalpuram	373
198 On the north wall of the central shrine in the ruined Vishnu temple in the same village	374
No. XVI.—Inscriptions of Parakesarivarman (Aditya II Karikala) who took the head of Vira-Pandya or the Pandya (king).	
199 On a pillar in the inner enclosure of the Ujjivanathasvamin temple at Uyyakkondan-Tirumalai	375
200 On the north wall of the central shrine in the Nagesvarasvamin temple at Kumbakonam	376
201 On the same wall	377
202 On the north wall of the central shrine in the Mahalingasvamin temple at Tiruvidaimarudur	378
203 On the same wall	380
204 On the north wall of the central shrine in the Nagesvarasvamin temple at Kumbakonam	382
205 The Tiruvalangadu copper-plates of the sixth year of Rajendra-Chola I	383

PART IV.

No. XVII.—Copper-plate grants from Sinnamanur, Tirukkalar and Tiruchohengodu—	
206 Two Pandya copper-plate grants from Sinnamanur	441
Five Chola copper-plates from Tirukkalar—	
207 Tirukkalar Plate of Rajendra-Chola I	465
208 Do. of Rajadhiraja I	469
209 Do. of Kulottunga-Chola I	470
210 Do. of Tribhuvanachakravartin Rajarajadeva	472
211 Do. of Kulottunga-Chola III	473
Two Chola copper-plate grants from Tiruchohengodu—	
212 Tiruchohengodu Plate of Rajakesarivarman	476
213 Do. do.	477

LIST OF PLATES

No.	To face page
I. Ukkal Inscription of Rajakesarivarman	2
II. Do. of Rajaraja I	4
III. Do. of Kampavarman and Parantaka I	19
IV. Melpadi Inscription of Rajaraja I	26
V. Tiruvallam Inscription of Vijaya-Nandivikramavarman	91
VI. Tirukkalukkunram Inscription of Kulottunga-Chola I	166
VII. Tillasthanam and Nerkunam Inscriptions of Rajakesarivarman	225
VIII. Anaimalai Inscription of Madirakonda Parakesarivarman	240
	Between pages
IX. Madras Museum plates of Uttama-Chola	270-271
X. Do. do.	272-273
	To face page
XI. Sculpture on the south wall of the Siva temple at Konerirajapuram with Inscription	296
XII. Uttaramallur Inscription of Parthivendradhipativarman	370
	Between pages
XIII. Tiruvalangadu Plates of Rajendra-Chola	392-393
XIV. Do. do.	396-397
XV. Do. do.	398-399
XVI. Do. do.	400-401
XVII. Do. do.	404-405
XVIII. Do. do.	410-411
XIX. Do. do.	412-413
XX. The bigger Sinnamanur Plates	452-453
XXI. Do. do.	454-455
	To face page
XXII. The smaller Sinnamanur Plates	463
XXIII. Tirukkalar Plate of Rajendra-Chola I	467
XXIV. Do. of Rajadhiraja I	470
XXV. Do. of Kulottunga	471
XXVI. Do. of Rajarajadeva	472
XXVII. Do. of Kulottunga III	474
XXVIII. Tiruchchengodu Plate of Rajakesarivarman	476
	Between pages
XXIX. Do. do.	478-479

ADDENDA AND CORRIGENDA

Page 5, line 1.—For “beginning” read “adjoining.”

„ 5 „ 3.—For “the road to (the temple of) Śaṅkaranārāyaṇa” read “the road (called) Śaṅkaranārāyaṇavadi.”

Lines 1 to 3 may be altered as follows :—“The land partitioned on the north (so as to) adjoin the land of Rāghavadēva and situated to the west of (the road called) Śaṅkaranārāyaṇavadi and to the north of (the channel called) Tarutambavāyikkāl.”

For note 1 on this page, substitute “*சேருதல்*” means “to meet or adjoin.”

„ 6, line 8 of Translation.—For “Odimukki[bhrān]ta-Kramavittan” read “Bhrānta-Kramavittan of Ōdimūkkil.”

„ 6, line 17 of „ —For “Muḍumbai Śandirāccha-Tambiyum-Uḷḷittār” read “Śandirācchan of Muḍumbai, (his) younger brother and others.”

„ 7, text-line 3.—For *சேருதல்* read *சேருதல்*.

„ 9, line 4.—The phrase “*சேருதல்*” has been split into *சே* and *ருதல்* and translated “shall close (the sluice of) the tank (to collect water for irrigation)” but it may be better to split *சேருதல்* into *சேரு* and *தல்* and translate it as “giving (if) for (the maintenance of) the tank.”

„ 13, line 2.—For “per day” which is the rendering of “*ஒவ்வொரு*” substitute “each or individually” and strike out the note.

„ 17, text-line 1.—Insert a hyphen at the end of the line.

„ 17 „ 2.—For *சேருதல்* read *சேருதல்*.

„ 18 „ 8.—For *சேருதல்* read *சேருதல்*.

„ 18, No. 12, line 3.—Omit the words “for burning” in line 10 of paragraph 1 of translation.

„ 18.—For “A.D. 900 to 940” read “A.D. 907 to 953.”

Introduction of No. 12.

As No. 11 registers the general order of the assembly regarding the grant of the village of Śōḍiyambākkam made in the 16th year of the King and as No. 12 states “that in accordance with that grant, the assembly refrained from paying the customary rights which were (thereby) left to the temple”, the latter record seems to have been issued subsequent to the former.

„ 20, line 7.—For “store-room” read “central shrine”

„ 20, translation of line 9.—For “(If) a crime (or) sin becomes public, the god (i.e. temple authorities) alone shall punish the inhabitants of this village (for it)” read “The dēva (i.e., the temple authorities) alone shall realise by levying *kurra-dōṣham* and *maṇṇupāḍu* from the inhabitants of these villages” and enter the following notes :—

1 With *சேருதல்* of *சேருதல்* “demanding.”

2 *குற்றதண்டம்* seems to mean “fine imposed on persons for defaults.”

3 *மன்றபாடு* is also a similar fine imposed by the village assembly.

For note 9 enter “*ஒவ்வொரு*” means “individually.”

„ 24, line 13.—For “resting-places” read “tomb-shrine.”

„ 25, line 1f of Translation.—For “as a resting-place for the king who fell asleep at Āṅṅūr” read “as a tomb-shrine of Āṅṅūr-tuṇjīnadēva i.e. the king who died at Āṅṅūr.”

„ 27, line 2f.—For “the king who fell asleep at Āṅṅūr” read “the king who died at Āṅṅūr.”

„ 28, Translation; l. 9.—Change “the crown of Sundara” into “the beautiful crown.”

Page 37, line 20.—For "Pōtta[ra]yan" read "Pottayan."

" 41.—Add to the introduction of No. 22 the following:—

"It has, however, to be noted that some of the signatories have the name 'Kulōttuṅga' prefixed to their surnames and we do not know of any Kulōttuṅga before the first of that name who occupied the Chōla throne after Parakēsarivarman Rājendradēva."

" 50, text-line 8.—For எ[ழ]*ச்செனது and வெய்தி read எச்செனது and வெய்தி.

" " For note 1 substitute—"As Lōkamahādēvi - chaturvēdimāṅgalam, which must have been called after Lōkamahādēvi, one of the queens of Rājārāja I, is mentioned in this inscription, the Rājākēsarivarman of this record may either be Rājārāja I or one of his successors who bore that title."

" 55, top line.—For வெழஞ்சுவர்சஞ்சகியர் read வெழஞ்சுவர்சஞ்சகியர்.

" 57, translation of line 6.—For "Vēlakular, Śaḷukkiyar (Chalukya)" read "the Śaḷukkiyar (Chalukyas) of the Vēl family:"—see note 7 on p. 161.

" 85.—For முதலாக in note 4, read முதல்தகை; and in Translation, line 7, for "on interest" read "as fixed deposit."

" 90, Introduction to No. 42, line 3 end.—For "Western Gaṅga" read "Pallava."

" 92, translation of line 11.—For "He who destroys this (*charity*) shall incur the sin of one who kills the great men who are permanent (*members*) of the assembly" read "He who destroys this (*Charity*) shall incur the sin of killing the seven hundred of the *ghaṭika*."

" 105, translation, line 9.—For "Śamkaradēva, (the son of)" read "Tiruvaiyaṅ Śamkaradēva": and remove "—Tiruvaiyaṅ" in the last line but one.

" 107, Introduction to No. 53, lines 3-7.—For "Sōmanātha (*the son of*) Śamkaradēva whose . . . Rājārāja I (51). The same epithets . . . spelling" read "Samkaradēva Sōmanātha to whose name are prefixed the same epithets as those that precede the name of Tiruvaiyaṅ Samkaradēva occurring in No. 51 with nearly the same mistakes in spelling."

" 108, translation, line 2.—Delete the words "Sōmanātha (*the son of*)."

" " 4.—After "Samkaradēva" add "Sōmanātha."

" 117, line 12.—For "Pulāṅgudai" read "Pulāṅgudi."

" " line 36.—For "Ilaiyaṅkudai" read "Ilaiyaṅkudi."

" " note 7.—For "taṇḍalil - akkai" read "taṇḍal - ilakkai."

" 128, line 2.—For "by defeating the king of Dhārā at Śakkarakōṭṭam" read "by defeating Dhārā-varaiṅga (i. e., Dhārāvaraha) at Śakkarakōṭṭam."

" 130, line 16f.—Omit the words "i. e. the western hill country (Malabar) and the ancestors of the Nairs of the present day."

" 132, line 13f.—For "from the king of Dhārā" substitute "from Dhārāvaraiṅga (i. e., Dhārāvaraha)."

" 143, note 4.—For "whichpa ses" read "which passes."

" " note 10.—For "ēṇchehōru" read "echehōru."

" 163, line 5.—For "The chief (*kōṇ*) of this village, Rājārājaṅ alias Kulōttuṅga-Śōḷa-Nāṇjināḍ-Uḍaiyaṅ" read "Kōṇ Rāja-rājaṅ alias Kulōttuṅga-Śōḷa-Nāṇjināḍ-Uḍaiyaṅ of this village."

" 177, note 2.—For "With *maganmai* 'the daughtership' compare the similar term *moganmai* 'the sonship' in No. 57 above, text-line 9" read "Maganmai or maganmai

is a revenue term (equivalent to *magamas*) and means according to Dr. Winslow 'the revenue of a temple or other public establishment, from the produce of land or a portion of the taxes: or the stated voluntary contribution to such an establishment'."

Page 216, note 4.—For "Vanīlam" read "Vāṇīlam."

„ 242, Introduction to No. 108, line 5.—For "gives the king" read "gives the chief Māraṇ Paramēśvaraṇ."

Note.—According to the Tamil portion he was the donor and not the king.

Page 242—No. 108 Introduction, line 5f.—For "gives the king the title Virakīrti" read "gives the donor Māraṇ Paramēśvaraṇ the title Virakīrti."

„ 247, Translation, line 4.—For "Tiruvannāligaipuram" read "Tiruvannāligaipuraṁ."

„ 253, end of Translation.—For "Gaṇa" read "gaṇa."

„ 260, para. 2.—The word *sabhaiḥṭṭuvān* has been taken to be the proper name of a field. But it is very likely that it means "he who convenes the assembly."

„ 260, Introduction to No. 124.—Add the following:—

By its very contents which refer to the renovation of the temple and the using up of the earlier lithic records in its construction, this inscription appears to be the earliest one to be engraved on the walls of the renovated temple. As such, it must belong to the reign of Parāntaka I or his grandfather Vijayālaya, for both of them bore the title Parakēsarivarman. In this connection it may be noted that the earliest certain inscription on the walls of the temple belongs to the reign of Parāntaka I.

„ 279, Translation, line 8.—The word *Vāvu* which is not translated may be taken to refer to Pūrpimā (full moon) or Amāvāśya (new moon).

„ 290, text-line 83.—For *மரு[சு]* read *மரு[ச]*.

„ 292, line 13.—For "Madiri" read "Madirai."

„ 293, line 4.—For "Karpagam" read "Kaṇṇpagam."

„ „ line 5.—For "Tirunālūr" read "Tirunallūr."

„ „ line 7.—For "Kṛishṇaṇ" read "Kṛishṇaṇ."

„ „ line 11.—For "Nerkunṇam" read "Neṇkunṇam."

„ paragraph 2, line 3.—For "naḍu" read "nāḍu."

„ 294, Introduction to No. 144, paragraph 2, line 4.—For "lakṣaṇa" read "lakṣhaṇa."

„ 300, last line but 2.—For "Kāraikkāṭṭu" read "Kāraikkāṭṭu."

„ 310, note 2.—For "vidha" read "vidhā."

„ 345, note 10, last line.—For "Mahāścepuram" read "Mahābalipuram."

„ 378, Introduction to No. 202, line 3.—For "Tiruvēlai - aṇaichchākkai" read "Tiruveḷarai-chākkai."

„ „ last line of the notes.—Supply 4 at the beginning.

„ 379, line 10.—For "Hi sname" read "His name."

„ „ text-line 4.—For *மருமென அழைச்சேன[ச]* read *மருமென அழைச் சேன[ச]*.

„ 381, translation, line 20.—Enter note 5 on the word "aḍai - ḍlai."

„ 382, line 19.—For "nēṇṇu" read "nēṇu."

„ 383, line 3 of Introduction to the Tiruvālaṅḡaḍu plates—Correct "1916" into "1906".

„ 391, foot-note 6.—For "Vannāra-pḍai" read "Vannāra-pārai."

„ 421, (v. 80).—For "Rāvana" read "Rāvana."

„ 435, last line.—For "Nocheika]uval" read "Nochchika]uval."

„ 437, (L. 458)—line 6.—For "me" read "mine."

Page 460, footnote 4.—For “Mahāratis, Malaikalam and proferably,” read “Mahāratha, Malaikalam and preferably”.

„ 462, „ 1, line 1.—For “Kōttāriolil,” read “Kōttārpolil”.

„ „ 1, 2.—For “Kōttārpoli” read “Kōttārpolil”.

„ 463, „ 3.—For “यरणि,” read “वरणि”.

„ 470, Translation 1, 8.—For “tuni and kuruṇi,” read “tūni and Kuruṇi”.

Index p. 7.—Against “Eṭṭukkūr” have the number “71” instead of “7”.

„ p. 12.—For “Kauśikaṇ,” read “Kauśikaṇ” and for “Kavérakaryakā,” read “Kavérakanyakā”.

„ p. 29.—Second column, item 7.—For “Kaṭāṇa” read “Kaṭāha”.

Add. Corr., p. XIII.—For “p. 25 l. 1f” read “p. 25 l. 6f”.

INTRODUCTION.

The early ruling dynasties of Southern India were the Chêras, Chôlas and Pândyas who ethnologically are supposed to have been of a common stock, different from that of the Aryans of Northern India. Their language was Tamil and their country accordingly was known as *Tamīlakam*¹ 'the country of the Tamils'. Under the Aryan influence, the name *Tamīlakam* appears in later times to have been Sanskritised into *Dramīlaka* or *Dramīḍaka* and dropping the *ka* in accordance with a rule of Sanskrit grammar it became *Dramīḍa*, *Dravīḍa* or *Drāvidā*. When and how these changes took place it is difficult to say. Agastya and Paraśurāma are famous Aryan sages whose stories are intimately connected, from the epic times, with the Drāvidā country, Southern India. The term *Dramīḍāh* occurs as the name of a country, perhaps South India, in the Bhīṣmaparvan of the *Mahābhārata*.² Manu speaks of the Dravīḍas as a degraded class of Kshatriyas. Ptolemy in the first century A.D. used the word *Dimirice*, perhaps, to denote the very same tract of land. In the *Bṛihajjāṭaka* of Varāhamihira and in Hiuen Tsiang, we find it restricted to the name of a district on the east coast of the Deccan, of which the capital was Conjeeveram. The word *Tamīl* means 'melodious' and it was evidently its sweetness that contributed the name Tamil to that language. Whatever may have been the origin of the word, it remains a fact that the Aryans changed it into 'Drāmīḍa' first and in their characteristic way attempted afterwards to assimilate it and trace it to some Sanskrit root: this appears to have been the practice of the day, as may be inferred from the incidental note on Drāvidī words given by Bhaṭṭa Kumārila in his famous *Tantra-Vārttika*.

Ethnologists point out several racial differences between the Dravidians and the Aryans such as (1) their customs and manners, (2) their thought formations, and (3) the peculiarities in their physical build. While all this may establish Dravidians as a distinct type, it does not help the historian to peep into the antiquity of an independent Dravidian age in the South, uncontaminated by Aryan influence: much less does it enable him to record any events that might corroborate its separate existence. Tamil literature, to a certain extent speaks of the early period of the Tamils: but the major portion of its account has yet to be worked out and proved to be a reliable record of contemporaneous events. Even the few historical facts imbedded in it, are in the usual oriental fashion mixed up with the imagery of the poet or the flattery of the courtier.

The kingdoms of the Chôḍa, Pândya and Kēraḷaputta (Chêra) are stated in the Rock Edicts of Aśôka to have been bordering on the dominions of the Mauryan Emperor and in the first

¹ *Tamīlakam* is sometimes connected with Tamluk (Tamralipti) in Bengal it being presumed that the Tamils immigrated into the South of India by the North-Eastern route through the valley of the Brahmaputra. The expression *Tamīlagam* consists of two words *Tamīl* and *agam* of which the latter means 'earth or land'. In Sanskritising it into *Dramīḍaka* the significance of the original Tamil word *agam* does not appear to have been recognised, but the letter *ka* was retained because it was there in the original. Gradually this letter also was dropped since in Sanskrit the suffix *ka* is optionally added to a noun without causing any change in meaning. Sometimes *ka* has the diminutive significance. Thus *Dramīḍaka* may have been applied originally to a small district; but when the extended country had to be referred to, the suffix *ka* was dropped and only *Dramīḍa* used.

² Ch. 9, v. 58.

of these, i.e., the Chôla country, the faithful (i.e., Buddhists) are reported to have been living. That Buddhism had already reached the South even before Aśoka's time is thus confirmed by the latter statement, though the Ceylonese chronicle *Mahāvamsa* denies the fact poetically when it says that the missionaries of Aśoka flew over Southern India direct to Ceylon from Kalinga to preach the Buddhist faith there. Stronger evidences have also been recently brought to light which prove the possible influence of Buddhism in Southern India. Whatever the Epics, the Purāṇas and other early Sanskrit works may state or prove regarding the original Drāviḍa inhabitants, their country and their civilisation, positive epigraphical evidence contained in the cave inscriptions of the Madura and Tinnevely districts written in Brāhmī characters of a pre-Aśokan type, and in a language whose affinity to the Dravidian may yet be established when these queer records come to be successfully interpreted¹, shows that these natural caverns, like the thousands of similar rock-shelters of Ceylon were occupied in pre-Christian times by the Buddhists and converted by them into residences for their ascetics. The Brāhmī characters of these records at any rate must have been introduced by the Buddhists from the north or from Ceylon, though the language adopted may have been one mostly influenced by local dialects. Besides these, no further traces of Buddhism are known to exist in South India till after a long interval. In the 11th century A.D. we find gifts made to the great *vihāra* (called Pudukkottai) at Nāgapattanam (Negapatam) by the famous Chôla king Rājarāja I. Tamil literature abounds in references to Buddhist stories and authors and leaves no doubt that Buddhism thrived well from its very inception right up to the period of the Śaiva and Vaiṣṇava revivals in the early 7th century A.D. and perhaps in a milder form even after that period, down to the fifteenth and sixteenth centuries of the Christian era.

The Purāṇic and the Buddhist periods in the history of Southern India being thus almost a blank from an epigraphical point of view the history of the Śaiva saints and Vaiṣṇava Ālvārs handed down by tradition and recorded in the books *Periyapuranam* and *Guruparamparāprabhāva* respectively, and some well-known works of the *Saṅgam* period, supply, though sparingly, some historical data to work upon. Of the latter class, the *Paṭṭiṇappāṭai* is exclusively devoted to the life of the reputed king Karikāla who had the banks of the Kāvêri constructed by his vassal kings and who is said to have set his foot over the crowns of the Pāṇḍya and the Chêra². In chapter V of his *Tamils*, 1800 years ago, Mr. Kanakasabhai Pillai has collected all that is available in literature regarding the early Chôla kings of whom he mentions about eight. Karikāla was the most famous of them. It was he that changed his capital from Uraiyūr to Kāvirippūmpaṭṭiṇam, erected banks on either side of the river Kāvêri, dug irrigation canals and patronised poets. After defeating the Pāṇḍyas and the Chêras, he contracted diplomatic marriage relations with the latter and political alliance with the former³. The *Kalavali*⁴ or 'the Battle-field', a poem written by the poet Poygaiyār, describes the fight at Kaḷumalam between the Chôla king Chengaṇṇān or Kōcheṇṇaṇṇān and the Chêra king Kanaikkāl Irumporai, wherein the latter is stated to have been defeated and imprisoned by the

¹ See *Epigraphical Reports of the Madras Presidency* for the years 1907 and onwards. Mr. K. V. Subrahmanya Aiyer has shown that the language of these inscriptions is Tamil and has interpreted them as such. See pages 275 to 300 of the *Proceedings and transactions of the Third Oriental Conference*, Madras, 1924.

² See *Ind. Ant.*, Vol. XLI, pp. 146 ff.

³ This king, Karikāla has been assigned to the 5th century A.D., See below, p. 4.

⁴ This poem has been ascribed to the 6th or 7th century A.D. by Kanakasabhai Pillai.

former but released through the intervention of the poet Poygaiyār whose poem had such good effect on the victorious Chōla that he granted the request of the poet, viz., the release of the Chēra king. Chēngannāṇ is called the king of the 'country watered by the river Kāvērī.' The same event is also referred to in the later poem, the *Kalīngattupparani* which describes the conquest of Kālīṅga by Kulōttuṅga-Chōla I. Epigraphical records describe Kōcheṅgannāṇ as a fervent devotee of Śiva and as having been freed by that god from the bondage of a spider's body. In the *Periyapurāṇam*, Kōcheṅgannāṇ is stated to have been a staunch Śaiva, to have built the temple at Jambukēśvaram in the Trichinopoly district and to have restored many a Śiva temple in the Chōla country from ruin¹. Although a staunch Śaiva himself, Kōcheṅgannāṇ is stated to have built Vaishṇava temples as well. Still another early Chōla king mentioned in literature is Perunatkilli or Perunarkilli who was 'the master of many sciences.'

Kōcheṅgannāṇ and Perunarkilli, according to Mr. Kanakasabhai Pillai came to the throne after Karikāla. Literature states that Killivalaṇ, the elder brother of Perunarkilli, married a Nāga princess named Pilivalai during a romantic excursion and obtained by her a son called Tondai. The king made this prince the ruler of the Tondai-maṇḍalam and thus even the little power that might have been wielded by the Chōlas in the northern part of their vast dominions went out of their hands. Tondai and his descendants are known in later history as Pallavas (Tondaiyarkōṇ). It is significant that the destruction of the capital town of Kāvirippūmpattinam happened during the reign of Killivalaṇ. Of Kōcheṅgannāṇ, the Vaishṇava saint Tirumaṅgai-Ālvār of the 8th century A.D. says that he built 70 temples for Viṣṇu. This makes Kōcheṅgannāṇ anterior to Tirumaṅgai-Ālvār.

The *Periyapurāṇam* mentions other Chōla kings and chiefs such as Puḡalchōla-Nāyaṇār, Iḍaṅgali-Nāyaṇār and Kūṛruva-Nāyaṇār who are not referred to in epigraphical records.

The vague memory with which the authors of the copper-plate records refer to the three early Chōla kings is sufficient evidence to show that at the commencement of the 10th century A.D., the probable date of the earliest of these records, their names carried with them no more significance than the other legendary names in the earlier portion of the genealogical list. It is surprising also that references to their rule and to their battles are rarely, if at all, found in the thousands of Chōla inscriptions distributed over almost every part of the Chōla country. While thus the political status of these early Chōla kings was altogether forgotten at the commencement of their revival in the end of the 9th century A.D., their devotion to Śaivism which preceded this revival and their actual participation in its propaganda are established by the stories about them related in the *Periyapurāṇam*.

Of the epigraphical records, the Anbil plates of Sundara-Chōla (Parāntaka II) mention Kōcheṅgannāṇ as the builder of Śiva temples in various parts of his kingdom². The

¹ Prior to his birth as a king, he was a spider and long served Śiva by weaving a web over the Śivaliṅga stopping thereby the dry leaves from falling on it. The pious spider one day died in an encounter with a white elephant which had regularly been pulling out the web piously woven by it over the head of Śiva. The spider, it is stated, one day killed the elephant by biting it in its proboscis and himself also died immediately being dashed to the ground by the dying elephant. God Śiva liberated at once the spider from its animal body and blessed it to be born as the Chōla king Kōcheṅgannāṇ.

² *Ep. Ind.*, Vol. XV, p. 46.

Tiruvālaṅgādū grant and the large Leyden plates make only a mere mention of him and do not give further details. In the genealogical order, he is placed some time after the famous Karikāla who has been ascribed on other grounds roughly to the end of the 5th century A.D. Perhaps Kōchcheṅgaṇṇāṇ was also like Karikāla a famous Chōla king of about that period¹, but unlike him he had a religious turn of mind. The Chōlas in the time of Karikāla must have still been a powerful independent race in their native country.

The Leyden plates, the Tiruvālaṅgādu grant, the Anbil plates of Sundara-Chōla and the Kanyākumāri inscription of Virarājendra-Chōla are the only epigraphical records discovered and published so far, that give genealogical lists of Chōla kings². These do not supply us with any other facts about the earlier members of the dynasty than what has been already gathered from literature. The mythical pedigree, in these records, which traces the Chōlas to the Sun includes such Purāṇic and legendary names as those of Manu, Ikshvāku, Prithu, Māndhātṛi, Muchukunda, Śibi, etc., and the eponymous Chōla (son of Bharata) after whom the race received the name Chōla³. One of the legendary kings mentioned in the Kanyākumāri record, *viz.*, Pañchapa is stated to have acquired that name by his affording protection to five Yakshas. Suraguru was another who earned the title Mṛityujit, by conquering even the god of Death. Vyāghrakētu was still another from whom the Chōlas evidently borrowed the banner of the tiger. All the kings so far enumerated, lived 'in ages prior to the Kaliyuga'. To the Kaliyuga itself belonged Karikāla, the builder of the banks of the Kāvēri and the renewer of the town of Kāñchī; Kōchcheṅgaṇṇāṇ, the fervent devotee of Śiva, who was freed by that god from the bondage of a spider's body and who much influenced the revival of Śaivism in Southern India and Perunatkiḷli. What then could have been the reason for the fact that the doings of these famous Chōla kings, whose constant feuds with the Pāṇdyas and the Chēras or their diplomatic alliances with either of them are so elaborately described by contemporaneous Tamil poets, faded away from the memory of the panegyrists of Sundara-Chōla (Parāntaka II), Rājārāja I and Rājendra-Chōla I?⁴ We have perhaps to suppose that between Karikāla, whose time has been fixed to be about the end of the 5th century A.D., and Vijayālaya of the 9th century, the Chōlas must have become so entirely degenerate⁵ as even to lose their identity

¹ See Dr. Krishnaswami Ayyangar's '*Some Contributions of Southern India to Indian Culture.*'

² The Udayēndiram Plates of Prithvipati II (*South-Indian Inscriptions*, Vol. II, pp. 382 ff.) also supply a genealogical account of the Chōla kings. But the information given here is not so full as in the other plates, the apparent reason being that the Chōla genealogy therein is introduced only incidentally.

³ The Kanyākumāri record gives a fanciful account of this king Chōla suggesting that he was the first to bring Brāhmanas from Āryāvarta and settle them on the banks of the Kāvēri. In early Tamil literature, we find no mention of the dynastic name Chōla or its variants. How and when it came into use has yet to be inquired into. Its mention in the form Chōda as applied to a kingdom bordering on the dominions of Aśoka, the name *Chuliye* given by Hsien Tsi-ang to a district of the Telugu country, the title Chōla-Mahārāja found in some Telugu records of the 9th century A.D., the name Śōla occurring in the Singhalēse chronicle *Mahāvamsa* and in some early Kannada inscriptions of the Nolambas, the Śōpādu, (a contraction of Śōla-nādu) found in the *Paṭṭiṇappalai* are the only references so far available with which we may connect the modern name Chōla.

⁴ It is inferred from statements made in literature that Karikāla must have been, at the best, only an usurper and that among the kings who may have succeeded him, there was much of disunion and discontent. This was apparently the reason why they soon disappeared before the advancing Pallavas and the Pāṇdyas.

⁵ Internal disputes and revolts during the time of Kiḷḷivaḷavan are referred to in the *Śiḷappadigraṃam*. He is also stated in the *Aganḍakāvu* to have advanced against Madura and to have been defeated there.

owing perhaps to the rise of the Pallavas of Conjeeveram on the one side and to the pushing inroads of the Pāṇdyas on the other. The Madras Museum Plates of Uttama-Chōla¹ refer to a hall in the temple of Ūragam at Conjeeveram named Karikāla-terri probably after Karikāla. The defeat of the unnamed Pāṇdyā king at Venni by Karikāla might be established if we compare this statement with the genealogical account of the Pāṇdyā dynasty given in the Vēlvikuḍi and the Śīṅṅamaṇṇūr plates. About the end of the 5th century A.D. the period of Karikāla's rule, the Pāṇdyas appear to have been politically weak and the Pāṇdyā country itself is said to have been usurped by the Kaḷabhras. With the rise of Kaḍuṅḡṇ² in that family, the Pāṇdyas are said to have revived and spread their power. Karikāla's descendants in the bordering Chōla country were not evidently able to withstand the onrush of the Pāṇdyas and accordingly abandoned their ancestral dominions for about 300 years at least, after Karikāla, until Vijayālaya once again, about the end of the 9th Century A.D., recaptured Tañjāvūr and established his sway over the ancestral Chōla dominions. It is suggested that during this exile the Chōlas might have ruled as petty chiefs in the south-western part of the Telugu country and given rise there to a new family of Telugu kings of Chōla origin, whom Mr. Venkayya calls Telugu-Chōlas and who in their records claim descent from the solar race and count Karikāla as one of their famous ancestors.

A satisfactory working basis for the history of the Pallavas, the Pāṇdyas and the revived Chōlas may be considered as fairly supplied, though, in the case of the second of these, abundant material available for the medieval period from the twelfth to the fifteenth century has not been sufficiently represented and much of the written history of the first is found distributed over various antiquarian books and journals. While, therefore, giving a full bibliography for the study of the first, and drawing special attention in this connection to the Sanskrit work *Mattavilāsa-Prahasana* composed by the great Pallava king Mahēndra-varman I, about the beginning of the 7th century A.D., I propose to put together in the following pages a detailed account of the Chōlas of Tanjore as far as it could be gathered mainly from the inscriptions included in the first three volumes of the *South-Indian Inscriptions*, and collating, of course, where necessary, information from other available sources. All that could be said of the early Pāṇdyas is found *infra* in the historical introduction to the two Śīṅṅamaṇṇūr plates.

BIBLIOGRAPHY FOR THE HISTORY OF THE PALLAVA DYNASTY.

- (1) Inscriptions of the Pallava Dynasty in *South-Indian Inscriptions*, Vol. I, Part I (pp. 1 to 33).
- (2) A Pallava grant from Kūram, *ibid.* Part IV, Addenda No. 151.
- (3) Inscriptions of the Pallava Dynasty, *ibid.* Vol. II, Nos. 72, 73, 74, 98 and 99.
- (4) A Prākṛit grant of the Pallava king Śivaskandavarman; *Epigraphia Indica*, Volume I, No. 1.
- (5) Two cave inscriptions from the Triśīrāpaḷli (Trichinopoly) rock; *ibid.* No. 9.
- (6) A Plate of a Pallava copper-plate grant; *ibid.* No. 45 (See also *ibid.* Vol. II, No. 40).

¹ Below, No. 128, and *Ind. Ant.*, Vol. LIV, p. 72.

² See the Vēlvikuḍi grant published in *Ep. Ind.*, Vol. XVII, pp. 291—309.

- (7) Udayēndiram plates of Nandivarman ; *ibid*, Vol. III. No. 23 (See also *ibid* No. 38-A).
- (8) Mahēndravādi inscription of Guṇabhara ; *ibid*, Vol. IV, No. 19.
- (9) Inscriptions at Kīl-Muttugūr and Āmbār ; *ibid*, Nos. 22 and 23.
- (10) Jaina rock-inscriptions at Pañchapāṇḍavamalai ; *ibid*, No. 14-A.
- (11) Rāyakōṭa plates of Skandaśishya ; *ibid*, Vol. V, No. 8.
- (12) Mayidavōlu plates of Śivaskandavarman ; *ibid*, Vol. VI, No. 8.
- (13) Two cave inscriptions at Śīyamāṅgalam ; *ibid*, No. 32.
- (14) Three Memorial stones ; *ibid*, Vol. VII, No. 4.
- (15) A rock inscription at Tapdālam ; *ibid*, No. 5.
- (16) Inscriptions at Tirukkōvalūr ; *ibid*, No. 20, A, B and C.
- (17) Inscriptions at Śōlapuram ; *ibid*, No. 26-A and B.
- (18) British Museum plates of Chārudēvi ; *ibid*, Vol. VIII, No. 12.
- (19) Pīkira grant of Sīṁhavarman ; *ibid*, No. 15.
- (20) Chendalūr plates of Kumāravishṇu II ; *ibid*, No. 23.
- (21) Triplicane inscription of Dantivarman ; *ibid*, No. 29 (See also *ibid*, Vol. IX, No. 10).
- (22) The Pallava inscriptions of the Seven Pagodas ; *ibid*, Vol. X, No. 1.
- (23) Tiruvellaṅgai inscription of Dantivarman ; *ibid*, Vol. XI, No. 15 (See also *ibid*. Nos. 22 and 35).
- (24) Two cave inscriptions at Daḷavāṅūr ; *ibid*, Vol. XII, No. 27 (also see *ibid*, No. 28).
- (25) Uruvupalli grant ; *Ind. Ant.*, Vol. V, pp. 50 ff. (See also the Aihole inscription in the same volume, p. 67).
- (26) Māṅgadūr grant ; *ibid*. pp. 154 ff.
- (Fa Hian's Kingdom of Dakshina, *ibid*. Vol. VII, pp. 1 ff).
- (See contemporaneous history of Gaṅgas, Bāṇas, Kadambas, Rāshtrakūṭas and Western Chālukyas).
- (27) Bādāmi Pallava inscription ; *Ind. Ant.*, Vol. IX, p. 99 f.
- (28) Pallava grant of Vijaya-Buddhavarman *ibid*. p. 100 f.
- (29) Pallava grant of Attivarman ; *ibid*. p. 102 f.
- (30) Grant of Nandivarman Pallavamalla ; *ibid*. Vol. VIII, pp. 273 ff.
- (31) The Chalukyas and Pallavas ; *ibid*. pp. 23 ff.
- (32) Grant of the Pallava king Nandivarman ; *ibid*. pp. 167 ff.
- (33) The probable age of some Pallava remains ; *ibid*. Vol. XVII, p. 30 f. (Pallavas and Prākṛit ; *ibid*. XXXIII, p. 170).
- (34) Two Pallava copper-plate grants ; *Ep. Ind.*, Vol. XV, pp. 246 ff.
- (35) Pallavas (the later) in Nellore ; *Ind. Ant.*, Vol. XXXVIII, p. 85.
- (36) Pallava antiquities in two volumes by Jouveau Dubreuil.
- (37) The Ancient History of Conjeeveram in the *Sketches of Ancient Dekkan* by K. V. S. Aiyar.

In publishing his paper on the *yūpa* inscriptions of king Mōlavarman from Koetei (East Borneo), Dr. J. Ph. Vogel throws out a suggestion that there might have existed a direct intercourse between the ancient Pallava capital Kāñchi and the Archipelago. It is a well known fact that Siam, Annam, Cambodia, Java and Borneo abound in antiquities of Indian origin (See Book VIII in Fergusson's History of Indian and Eastern Architecture).

The revived line of the Chōlas begins with Vijayālaya who is distinguished by the title Parakēsarivarman. There are copper and lithic records which though not referring directly to his rule, mention him as a Chōla king who had well established himself on the Chōla throne. The Uttama-Chōla plates already referred to in connection with Karikāla mention the 22nd year of a Parakēsarivarman different from the later Parakēsarivarman Parāntaka I, 'who took Madirai and Īlam' (also referred to in the same inscription). Evidently the earlier Parakēsari is Vijayālaya to whom also under the same title are attributed two stone records from the Kailāsanātha temple at Conjeeveram¹ and another from Ukkal.

The Tiruvālaṅgādu plates state that Vijayālaya captured the city of Tañjāvūr and made it his capital and that he also built in it a temple to the goddess Nisumbhasūdanī (Durgā). The Kanyākumārī inscription states that he constructed the city of Tañjāpurī anew. Nos. 672 to 675 and 1071 of Prof. Kielhorn's "*Lists of Inscriptions of Southern India*" are attributed to Vijayālaya. These come from Conjeeveram, Ukkal, Tirukkōvalūr and Śuchindram. The first three are places in Tondai-maṇḍalam and the fourth is in the Pāṇḍya kingdom outside the limits of the Chōla country.

If the resuscitation of the new Chōla line of Tanjore was due to the conquests of Vijayālaya and its expansion in the north and south to those of his son Āditya I. and his grandson Parakēsarivarman Parāntaka I, respectively, it is highly improbable that the records mentioned above could be attributed to the founder Vijayālaya. Probably they are to be assigned to Parakēsarivarman Parāntaka I.

It is not stated in any of the records, who the enemy was from whom Tanjore was wrested by Vijayālaya. About the middle of the 8th century A.D. Tanjore and the surrounding country was under the rule of the Muttaraiyan chiefs. In the Śendalai Pillar inscription of Perumbidugu Muttaraiyan, the latter is styled "the king Māraṇ, the Lord of Tañjai (*Kō-Māraṇ-rañjai-kkōṇ*) and *Kaḷvar-Kaḷvaṇ*², *Tañjai-nar-pugaḷ-āḷaṇ*, a Kaḷva of Kaḷvas, the distinguished Lord of Tañjai." In another place the following phrase occurs "*nirkiṇṇa tanpaṇai-ūrum Tañjai-ttiram pādi niṇṇār*" "they (the cultivators) stood in the fields praising the excellence of the city of Tañjai".³ These extracts show that in the 8th century Tanjore was ruled by a family of chiefs known as the Muttaraiyans. From the title Māraṇ which Perumbidugu Muttaraiyan held, it may be gathered that he was either of Pāṇḍya descent or was a chief, subordinate to that family. At this time there was a great struggle going on between the Pallavas and the Pāṇḍyas for the political supremacy of South India. In this disturbed state of affairs, Vijayālaya seems to have found a good opportunity to defeat the Muttaraiyan chiefs, and make himself the ruler of Tanjore and the surrounding Chōla country.

¹ Kielhorn's *Southern List*, Nos. 672 and 673.

² *Ep. Ind.*, Vol. XIII, pp. 143 and 144. It is very likely that in the title *Kaḷvar-Kaḷvaṇ* we have to seek the origin of the name Kaḷabhra. Perhaps Perumbidugu Muttaraiyan was a member of the latter family which in the Vēlṅkai plates is said to have held the Pāṇḍya country under its sway prior to Kaḷuṅgōṇ.

³ *Ep. Ind.*, Vol. XIII, p. 141.

Āditya I., the son of Vijayālaya, was the first great Chōla king that extended or rather recovered the ancestral dominions by the conquest of Tondai-maṇḍalam. This event is referred to in the Tiruvālaṅkādu plates as follows :—

“ Having conquered in battle the Pallava king Aparājita who possessed a brilliant army, though he was in name Aparājita (i.e., unconquered) he (i.e., Āditya) took possession of his (i.e., Aparājita's) beloved country and thus fulfilled the object of his desire.”¹

The Pallava king Aparājita, allying himself with the Gaṅga king Prithivīpati I., fought a battle at Śrīpuraṁbiyam, against the Pāṇḍya Varaguna, in which he defeated the latter though his ally lost his life in the conflict. Aparājita's epigraphical records being found in the Tondai country up to his eighteenth year, Āditya's conquest of Aparājita and the invasion of the Pallava dominions must have taken place only after that date. Āditya's occupation of Tondai-maṇḍalam is confirmed by an inscription at Tirukkaḷukkuṇṇam² (Chingleput district) dated in the 27th year of Rājakesarivarman Āditya I which ratifies a grant that was formerly made by the Pallava king Skandaśishya and renewed by “ Vātāpikonda Naraśingappōttaraiyar ” (identified by Mr. V. Venkayya with the Pallava king Narasimhavarman I, the conqueror of Vātāpi).

Again a record of the 24th year of Āditya's found at Niyamam mentions a grant made by Adigaḷ Gaṇḍaṅ Māraṁbāvai, queen of Nandippōttaraiyar of the *Pallavatilaka* family. The fact that the Pallava queen made a grant in the reign of the Chōla king, suggests that the Pallavas had been completely subdued by this time, and that Nandippōttaraiyar, the husband of Māraṁbāvai, was also dead. The conquest of the Tondai-maṇḍalam earned for Āditya the epithet “ *Tondai-nādu-pāviṇa* Rājakesarivarman ”, i.e., Rājakesarivarman who overran Tondai-nādu, which is given him in an inscription at Tillasthānam.

Friendly relations appear to have existed between the Chēras and the Chōlas in the reign of Āditya I. In the Tillasthānam record mentioned above, a certain Vikki Annaṅ is stated to have received royal honours from Āditya, as well as from his Chēra contemporary Sthānu Ravi³.

The Agbil plates of Sundara-Chōla give Āditya the surname Rājakesarin only and state that he built for Śiva, large number of temples on either side of the river Kāvéri commencing from the Sahya mountain where the river takes its rise right up to the sea where it pours its waters⁴.

The Kayākumāri inscription supplies us with the information that Āditya was also known by the surname Kōṇḍarāma. In later times, this same title was borne by his grandson, prince Rājāditya.

The conquest of the Koṅgu country by the Chōlas, should also have taken place in the reign of Āditya I. Inscriptions of Parāntaka I, the son of Āditya, are found in the

¹ Below, p. 419. the Kanyākumāri inscription states that he killed the Pallava king (perhaps) Aparājita himself being seated on a mad elephant.

² *Ep. Ind.*, Vol. III, p. 277. Another inscription in a natural cave at Veḍḍal in the North Arcot district and still another at Nerkaṇṇam in the same district have been attributed to Āditya I.

³ Below, p. 226.

⁴ *Ibid.* p. 221.

⁵ *Ep. Ind.*, Vol. XV, p. 50.

Koṅgu-dēśa but that monarch does not make any claim to have conquered it. Therefore it is not improbable that the conquest of Koṅgu was achieved by Āditya himself¹.

In an inscription at Tirumālpuram (Tirumālpēr) dated in the 14th year of the later Chōla king Āditya II., Karikāla, king Parāntaka I and his predecessor Āditya I., distinguished by the epithet "Tonḍaimānārrūr-tuṇjiṇa-udaiyār" (i.e., the king who died at Tonḍaimānārrūr), are referred to. The place Tonḍaimānārrūr has been identified by Mr. V. Venkayya with Tonḍamanād near Kālahasti in the North Arcot district.² In this village there still exists a temple called Kōḍaṇḍarāmēśvara, also mentioned in its inscriptions by the name Ādityēśvara. In one of the Tonḍamanād inscriptions reference is made to a "*palippadai*" (i.e., a shrine built over or near a burial ground) apparently at the same village. It is evident, therefore, that Āditya died at Tonḍaimānārrūr near Kālahasti and that his son Parāntaka I built a Śiva temple over his ashes³. On the whole, it appears that Āditya had a long and victorious reign during which he laid the foundation of the future greatness of the Chōla empire.

Though a Śaiva himself, Āditya seems to have been tolerant of other religions as proved by his Vedāl inscription (No. 92). In his time provision for repairs of tanks proved a special item of charity (No. 93). Sarvajñātman, the pupil of Surēśvarāchārya and a pupil's pupil of the great Śaṅkarāchārya, wrote his *Samkshēpaśārīraka* under the patronage of a certain Manukulāditya. It is not unlikely that the king here referred to is Āditya I (who ruled about Śaka 800) of the Manukula (i.e., the Chōla family⁴); cf. names like Manukulaḥḍlāmaṇi-chaturvēdimangalam which occur in inscriptions. The latest year of Āditya found from inscriptions being his 27th and the accession of his successor derived from astronomical calculations being 907 A.D. it may be inferred that Āditya I ruled from at least 879 to 907 A.D.

Āditya, as stated above, was succeeded by his son Parakēsarivarman Parāntaka I. Prof. Kielhorn, by calculating the astronomical details of date furnished in one of his inscriptions from Grāmam (North Arcot district), has come to the conclusion that Parāntaka I began to reign between the 15th January and 25th July A.D. 907.⁵ This is confirmed by the details of date combined with a total eclipse of the sun given in the Āṇaimalai inscription of his 33rd year (No. 106). He continued the expansion of the Chōla dominions which was begun by his father. In the north, he fought against the Vaidumbas and the Bāṇas who were formerly the feudatories of the Pallavas. The Bāṇas were defeated and their territory was bestowed upon the Gaṅga king Prithivīpati II, along with the title "the Lord of the Bāṇas". The Udayēndiram plates⁶ of Prithivīpati II give us an account of his connection with the Bāṇas and the Gaṅgas.

From his third year onwards Parāntaka is called "Madiraikoṇḍa Parakēsarivarman" (i.e., Parakēsarivarman who took Madura) in his inscriptions. This title he assumed after

¹ The *Koṅgudēśarājikā* confirms this.

² *Annual Report on Epigraphy* for 1907, pp. 71 and 72.

³ This temple deserves to be one of the specially protected monuments of the Archaeological Department.

⁴ See Dr. Bhandarkar's *History of the Deccan*, p. 212.

⁵ *Ep. Ind.*, Vol. VIII, p. 260 ff.

⁶ *Abut.*, Vol. II, p. 375 ff.

his first victory over the Pāṇdyas. It has been already suggested that prior to the rise of the Chōlas to political supremacy in Southern India, the Pallavas and the Pāṇdyas were the dominant powers in the land.

After the Pallavas had been subverted by Āditya I, the Chōlas had to deal with the Pāṇdyas of Madura, before they could claim undisputed sway over the whole of the Southern Peninsula. The power of the Pāṇdyas had by this time grown weak. King Varagunavarman was defeated by the Pallava king Aparājita at the battle of Śrīpuraṁbiyam and there were also internal dissensions among the Pāṇdyas which weakened their power.

Early therefore, in his reign, Parāntaka seems to have conducted campaigns in the Pāṇdy country against Rājasimha-Pāṇdy, the last king of the Pāṇdy line furnished in the Śīnṇamaṇṇūr plates¹, when Madura, the capital of the Pāṇdyas, was captured by him and this gave him the occasion for assuming the title *Madiraiṇṇḍa*. The Kanyākumāri record says that Parāntaka "killed the Pāṇdy with his whole army, robbed him of all his wealth, reduced Madhurā to ashes and assumed the name Madhurāntaka." Verse 9 of the Udayēndiram plates of the Gaṅga-Bāṇa king Prithivīpati II seems to refer to this event in the following words²:—

"His army having crushed at the head of a battle the Pāṇdy king together with an army of elephants, horses and soldiers seized a herd of elephants, together with Madura."

The Chōla king naturally was very proud of this achievement, as the Pāṇdyas were, till then, the dominant power in the Tamil land the hereditary dominions of the Chōlas themselves being under them. As his first campaign against the Pāṇdyas is referred to in inscriptions of his third year, this event must have taken place in A.D. 909-10. The Vaṭṭelettu inscription at Āṇaimalai, 6 miles from Madura, confirms Parāntaka's capture of Madura and perhaps also his temporary occupation of it.

Before his 12th year, Parāntaka I had to fight a second time with the Pāṇdyas. An inscription³ dated in the 12th year of his reign mentions a battle fought by him at Vēlūr against the combined forces of the Pāṇdyas and Singhalese. When the Pāṇdy king Rājasimha was defeated by the Chōla king in his first campaign, he appears to have besought the Singhalese king to take up his cause. The Tiruvālaṅḡadu plates say in this connection:—

"Encircled by the first of whose (i.e., the Chōla king's) prowess, the Pāṇdy king at once entered the sea, as if intent upon quenching that affliction, in haste abandoning his royal glory and his hereditary dominion" (V. 51). Again, the Udayēndiram plates of the 15th year of Parāntaka describe the events that followed in these words:— "Having slain in an instant, at the head of a battle, an immense army despatched by the Lord of Laṅkā which teemed with brave soldiers (and) was interspersed with troops of elephants and horses, he bears, in the world, the title Saṅgrāmarāghava which is full of meaning⁴." This was, perhaps, "the fierce battle" fought at Vēlūr between Perumāṇḍigaḷ (i.e., Parāntaka I) and the allied Pāṇdy and Ceylon kings where four heroes fell on the occasion when Śēṇpippēraraiyaṅ of Araṇḍūr made a frontal attack with his colleagues' enemy, as described in the Tiruppārkaḍal record (No. 99).

¹ See below, No. 206.

² South Ind. Inscriptions, Vol. II, p. 387.

³ Below, p. 231.

Turning to the Ceylonese account, *Mahāvamsa*, we find these events corroborated. Chapter LII of that work contains the following account: "King Pāṇḍu, who had warred with the king of Chōla and was routed, sent many presents unto him (i.e., Kassapa V), that he might obtain an army from him and the king, the chief of Laṅkā, took counsel with his ministers and equipped an army and appointing Sakkasēnāpati to the command thereof, accompanied it himself to Mahāṭṭha, and he stood on the shore and brought to their minds the victories of former kings, and gave them courage, and thus sent them into the ships. And Sakkasēnāpati carried them safely to the other side of the sea, and reached the Pāṇḍya country and when king Pāṇḍu beheld the army and the captain thereof, he was greatly pleased, and exclaimed, 'All Jambudvīpa shall I now bring under the canopy of one dominion.' and then he led the two armies (his own and the Singhalese king's) to battle. But he succeeded not in conquering the king of the Chōlian race and so he abandoned the struggle and returned (to his own place). The statement here made that the Pāṇḍya king had been defeated in a previous war might refer to the events that took place in or before the third year of Parāntaka I, i.e., A.D. 909. It is also not unlikely that there was still another war between the first and the second encounters here described. These events happened in the reign of Kassapa V who, according to the chronology of the *Mahāvamsa*, reigned from A.D. 906 to 916.

Parāntaka I seems to have undertaken yet another campaign in the Pāṇḍya country, and carried his arms farther even to the island of Ceylon. After his 37th regnal year, he is styled "*Madiraiyum Īlamum konda Parakēsarivarman*", i.e., Parakēsarivarman who took Madura and Ceylon. This title was not adopted by him on the occasion of his victory over the allied Singhalese troops described above. The epithet "*Madiraiyum Īlamum konda*" was adopted only after the 37th year as we gather from inscriptions. A record at Kūram dated in his fortieth year¹ mentions that he actually entered Ceylon (*Īlam-pugunda*). The Tiruvālaṅgādu plates refer to this same fact in the following terms:—

"The fire of whose anger after burning (his) enemies quenched not in the waters of the sea, (but) subsided (only) by the tears of the wives of the Singhalese (king) who was cut to pieces and killed by (his) weapons" (V. 52).

The account of this invasion of Ceylon by Parāntaka is referred to in the *Mahāvamsa* as follows:—

In the reign of Udaya III (A.D. 941-9) who was a weak king addicted to drink and slothfulness, the Chōla king sent an embassy to him, asking for the crown, etc., that the Pāṇḍya king had deposited with him in the reign of Dappula V (A.D. 917 to 929) evidently after the defeat of Vēlūr, so that he may be duly inaugurated as the overlord of the Pāṇḍya country. When this request was refused, the Chōla king sent an army to Ceylon, which slew the commander of the Singhalese forces. The Singhalese king fled to the Rōhaṇa district, taking with him the regal insignia of the Pāṇḍya king. The Chōlas were not able to enter the Rōhaṇa country, and returned to India, without accomplishing the object for which the expedition was undertaken. As Parāntaka's invasion of Ceylon happened only after his 37th year, i.e., A.D. 944, the above account of the *Mahāvamsa* must correctly refer to the conquest of Īlam (Ceylon) by Parāntaka².

¹ *Ep. Ind.*, Vol. VII, p. 1.

² *J.R.A.S.*, 1913, p. 525.

Towards the close of his reign, Parāntaka I seems to have received a check to his victorious career at the hands of the Rāshtrakūṭa king Kṛishṇa III. The latter king's invasion of the Chōḷa country and the capture of Tanjore and Conjeeveram must have taken place during the lifetime of Parāntaka. For, Parāntaka's son, prince Rājāditya who was the Viceroy in the northern Chōḷa dominions and was the first to oppose the invader was killed at Takkōlam while fighting from the back of an elephant, by the Gaṅga prince Bātuga, an ally and a near kinsman of Kṛishṇa III. The Kanyākumāri inscription of Virarājendra states that Kṛishṇa III was actually defeated by Parāntaka I. This might refer to an earlier campaign other than the one in which Rājāditya lost his life and the capital towns Kāñchī (Conjeeveram) and Tañjāvūr (Tanjore) belonging to the Chōḷa king were captured by the Rāshtrakūṭa invader. The last regnal year so far found out for Parāntaka is 46, which is taken from a record of his found at Kaṇḍiyūr¹. This corresponds to A.D. 953-54. Kṛishṇa III is said to have died in the Śaka year 889² and his highest known regnal year is 30. Consequently, he should have ascended the throne at least in Śaka 859 (= 937 A.D.). Dr. Fleet's earliest date for him is 940. He had invaded the Tondai-maṇḍalam before his fifth year as an inscription of his, of that year, is found at a place called Siddhalingamaḍam. Rājāditya's death occurred in the year 949 to 950 A.D. and the actual entry of Kṛishṇa III into Tondai-maṇḍalam is mentioned in a Śōlapuram record³ which states that the second year of that entry corresponded to Śaka 871 (= 949 A.D.). Perhaps the years quoted in Kannara-Kṛishṇa's Tamil inscriptions must be taken to count from 949 A.D. Therefore, we may come to the conclusion that prior to 949 Kṛishṇa III was making attempts to invade the Chōḷa country and that in one of these he was repelled by Parāntaka. About this time, Parāntaka, as we already know, had his hands full with the affairs of the Pāṇḍyan and Singhalese wars. In the meanwhile, the Rāshtrakūṭa king seems to have pushed through his hostilities vigorously which resulted in the death of the prince. Parāntaka seems to have survived his son for about five years.

Parāntaka's dominions comprised almost the whole of the Tamil country right up to Nellore (No. 108). By the defeat of the Pāṇḍya king Rājasimha, the Pāṇḍyas also acknowledged Parāntaka as their ruler. That he really held sway over that part of the country is proved by the fact that his inscriptions are found in the Madura and Tinnevely districts. On the east coast, his dominions should have extended as far as Nellore; for one of his Tiruvorriyūr records (No. 108), dated in the 34th year of his reign (= A.D. 941), states that a subordinate of Parāntaka named Śembiyaṇ Śōḷiyavaraiyaṇ of Sīrukulattūr was returning from the conquest of Śītpuli after destroying Nellūr. In the west an inscription of his reign has been found at Sōmūr near Karur. The Western Gaṅga king Prithivipati II, whose dominions lay partly in the Mysore State, was his feudatory.⁴ The friendly relations that existed between the Chēras and the Chōḷas as already gathered from the Tillasthānam inscription of Āditya I (No. 89) were further strengthened during this reign. One of the queens of Parāntaka who bore him the son Ariñjaya was a daughter of the Kēraḷa prince Paḷuvēṭṭaraiyar. Queen Villavaṇ Mahādēviyār mentioned in a Tirukkalāvūr inscription

¹ No. 2 of the *Madras Epigraphical Collection* for 1895.

² No. 236 of the *Madras Epigraphical Collection* for 1913.

³ *Ep. Ind.*, Vol. VII, p. 195.

⁴ *Archæological Survey Report* for 1904-05, p. 133.

⁵ Agbil grant of Sundara-Chōḷa (*Ep. Ind.*, Vol. XV, p. 50).

(No. 110) may be identical with this daughter of Paluvēṭṭaraiyar. Two other queens of Parāntaka I were Kilānadigal or Kōkkilānadigal, the mother of Āṇaimēṇṇijipār Rājāditya and Ādittan Karalippirāṭṭi. In the Grāmam inscription of Parāntaka¹, mention is made of a general of prince Rājāditya, who came from the Kēraja country. Several of the Tirunāmānallūr inscriptions also mention natives of Malabar as the personal servants of prince Rājāditya. It appears that he had a special regiment of soldiers or a class of servants called the "Malayāla retinue". Princess Ravi-Nīli, the daughter of the Chēra king Vijayarāgadēva, is reported to have made some offerings to the temple at Tiruvor-iyūr in the Chōla country². All these facts go to prove that the relations between the Kērajas and the Chōlas during the reign of Parāntaka were of a very cordial nature, and that there was a steady influx of people from Malabar to the Tamil country.

Though this king was engaged for the greater part of his long reign in warlike operations, yet he was not unmindful of the victories of peace. That the internal administration of his country was a matter in which he took a keen interest, is amply proved by the inscriptions of Uttaramallūr, in which the rules for the conduct of the village assemblies were minutely laid down. The village institutions of South India, of course, date from a much earlier period than that of Parāntaka I, but he introduced many salutary reforms for the proper administration of local self-Government.

Nor was the religious side neglected. Many a temple in the Tamil land owed much to his bounty. The booty which he had acquired in his numerous wars he seems to have spent in embellishing the shrine of Naṭarāja at Chidamdam. The Tiruvālaṅgāḍu plates say that he covered with gold the "small hall" at Chidambaram. He performed the *tulābhāra* and *hēmagarbha* gifts, made grants of land to Brahmins, and built many temples. He was a devout Śaiva in religion, though in accordance with the laudable custom among most of the great Indian monarchs, he was tolerant of all the other creeds that were prevailing within his dominions.

In addition to the surnames which have been already noticed he bore the epithets Viranārāyaṇa, Virakīrti (No. 108), Vira-Chōla, Vikrama-Chōla and Irumaḍi-Śōla³. We learn from the Uttaramallūr inscriptions that he also bore the following *bīrudas*:—Dēvēndraṇ (lord of the gods), Chakravartin (the emperor), Paṇḍitavatsalaṇ (fond of learned men), Kuñjaramallaṇ (the wrestler with elephants) and Śūrachūlāmaṇi (the crest jewel of the heroes). He is also said to have resembled the celestial tree in his gifts. One of his sons, Rājāditya, has been already mentioned. Kōḍaṇḍarāma was a surname of this prince as it was of his grandfather Āditya I. The second son of Parāntaka was Gaṇḍarāditya, who figures as the author of one of the hymns in the Tamil *Tiruvīsaippā*. Arikulakēsari, Arindama or Ariñjaya (Ariñjigai in Tamil) was also another of his sons. A still another son of Parāntaka who figures in inscriptions is Parāntakaṇ Uttamaśīli. He does not appear to have lived long enough to succeed to the Chōla throne, but appears to have given his name to the village Uttamaśīli-chaturvēdimaṅgalam in Viḷā-nāḍu and to the irrigation canal called Uttamaśīli-vāykal.

¹ *Archæological Survey Report for 1905-06.*

² *Below*, p. 235.

³ *Irumaḍi* or correctly *Irumaḍi* means 'twice' and the epithet signifies that Parāntaka I was the 'second great king in the family,' the first perhaps being his father Āditya I.

From the death of Parāntaka I., which must have occurred about the year A.D. 953, to the accession of the great Rājarāja I in A.D. 985, Chōla history is obscure. During this period of 33 years there were five princes who must have occupied the throne. The irregular order of their succession suggests that there must have been internal feuds among the different members of the royal family. We have seen above that the eldest son of Parāntaka I., prince Rājāditya, lost his life in the battle of Takkōlam before the death of his father. Therefore, this prince could not have reigned over the Chōla dominions, though it is stated in the Leyden plates that he became king after Parāntaka I. It is significant that the Tiruvālaṅgādu grant does not make him a ruler.

Parāntaka I was perhaps succeeded by his second son Rājakēsarivarman Gaṇḍarāditya. Some inscriptions of a "Madiraikonda Rājakēsarivarman" have been ascribed to Gaṇḍarāditya¹. One of these which is dated in his 8th year (No. 112) mentions Ālvār Arikulakēsaridēva. The epithet Ālvār is taken to be one of respect. It may also indicate that he was dead at the time. Another is dated in the 17th year of this king. No event of any importance seems to have taken place in his reign. A part of the Chōla dominions must have been under the Rāshtrakūṭas. The Chōla power was, for the time being, eclipsed. Hence the paucity of inscriptions during his reign. Some religious hymns extant in Tamil under the authorship of Gaṇḍarāditya are attributed to him. These show that he must have been a king with a religious bent of mind. Gaṇḍarāditya's queen was Udaiyapirāṭṭiyār *alias* Mādēvaḍigalār Śembiyaṇ Mādēviyār who bore him a son called Madhurāntaka Uttama-Chōla. At the time of Gaṇḍarāditya's death, Uttama-Chōla must have been a young boy, as he was set aside in the order of succession till three kings after Gaṇḍarāditya had ruled and died. His mother survived her husband for a long time. She seems to have been a pious lady, as she figures in several inscriptions, making donations to various temples.

If Arikulakēsari, Arikēsari, Arinjaya or Arindama, died before the 8th year of Gaṇḍarāditya as inferred already, the next king must have been a son of Arikulakēsari who, as the Anbil plates say, was prince Sundara-Chōla born of a Vaidumba princess. He succeeded to the Chōla throne under the name of Parāntaka II., and bore the titles Rājakēsarivarman² and Rājendra. In his stone inscriptions Sundara-Chōla assumes the epithet "*Pāṇḍiyāṇi-chuṇam-irakkina*", i.e., who caused the Pāṇḍya king to enter the forest. The large Leyden grant records that he fought a sanguinary battle at Chēūr, but it does not mention the name of the enemy. It also says that his son Āditya II., while yet a boy, played sportively with Vira-Pāṇḍya, as a lion's cub with an infuriated elephant. Therefore, it may be presumed that Āditya-Karikāla was the chosen heir-apparent and that Sundara-Chōla's adversary mentioned above was the Pāṇḍya king Vira-Pāṇḍya. It is also worthy of note that after Parāntaka I, Sundara-Chōla was the next king that fought with the Pāṇḍyas. In an inscription of the reign of Rājarāja I, one of the generals of Sundara-Chōla named Parāntakan Śiriyavēḷār *alias* Tirukkaraḷi Pichchan of Kodumbāḷūr is said to have died in a battle-field in Ceylon in the 9th year of *Pogmaḷgai-tuṇjina-dēvar*³, i.e., Parāntaka II., the father of Rājarāja I. This campaign in which the general of Sundara-Chōla lost his

¹ Below pp. 246 ff.

² This title suggests that Sundara-Chōla's actual predecessor or elected predecessor must have been a Parakēsarivarman, and Uttama-Chōla, the son of Gaṇḍarāditya, bore this surname but may have been too young at the time to succeed his father.

³ *Ep. Ind.*, Vol. XII, pp. 121 ff.

life must have occurred during the reign of the Singhalese king Mahinda IV., in whose reign, as stated in the *Mahāvamsa* (Chapter LIV), there was a fight with Vallabha¹, (i.e., the Chôla king), in which it is stated, that Mahinda's general defeated the Chôla army. The date ascribed by Wijesinha to Mahinda IV does not fit in with the time of Parāntaka II., but if we deduct the error of 23 years which, according to Dr. Hultzsch has crept into this part of the chronology of the *Mahāvamsa*, Mahinda's reign would fall into the same period as that of Sundara-Chôla². It is interesting to note that the general Śīriyavêlâr or Śīrūvêla was a member of the royal family being the son of the daughter of king Parāntaka I who was perhaps identical with the Chôla princess Anupamâ, the queen of Samarâbhirâma of the Iruṅgôla race (No. 121). The Aṅbil plates³ which are dated in the 4th year of this king's reign, mention a Brahman minister of his named Aniruddha-Brahmâdhirâja.

As stated already, Sundara-Chôla is referred to in later Chôla inscriptions as *poṇ-mâligai-tuṇṇiṇa dēvar*, i.e., the king who died in the golden palace. He was a very powerful ruler, much loved by his subjects. The Tiruvâlangâdu grant says that his subjects believed him to be Manu come to the earth to establish his laws which had become lax under the influence of the Kali age. His queen was Vānavanmahâdēvi⁴ who committed *saṭi* at the death of her husband. Her daughter Kundavai, who had married a Pallava chief named Vandya-dēvar set up an image of her in the temple at Tanjore.

If Gaṇḍarâditya ruled for at least 17 years—that being the latest regnal year obtained from inscriptions for him—and Parāntaka I died in 947 A.D., not taking into account the date of a doubtful inscription which gives the 46th year of his reign, the accession of Sundara-Chôla Parāntaka II will fall in or about 964 A.D. which coincides with the accession of Udaya III of Ceylon, as given in Wijesinha's translation of the *Mahāvamsa*. Sundara-Chôla's latest year of reign as given in his inscriptions is the 5th. But from a later inscription of the time of Râjarâja I we learn that in the 9th year of Sundara-Chôla Parāntaka II a deadly battle was fought in Ceylon, perhaps with Udaya III, in which a general of Sundara-Chôla, by name Śīriyavêlân died. Perhaps, Sundara-Chôla died soon after and we may for the sake of a tentative chronology give him a reign of 10 years. This brings us to A.D. 974.

Between him and Uttama-Chôla, the son of Gaṇḍarâditya, must be accommodated Parakêsarivarman Âditya II Karikâla, a son of Sundara-Chôla and elder brother of Râjarâja I, and Pârthivêndravarmān, Pârthivêndrâdivarmān, Pârthivêndrâdhipativarmān, Pârthivêndra Âdityavarman, Parakêsari Vêndirâdivarmān or the Paramamahârâja Râjamârâyar. Both these kings claim the epithet, 'who took the head of Pândya or Vîra-Pândya—evidently the same Pândya king who was at war with Sundara-Chôla Parāntaka II—and the title Parakêsarivarman. Inscriptions of the former are very few and found only in the south, the latest regnal year being the 5th. Of the latter, there are many in Tondai-maṇḍalam and the latest regnal year is the 13th. Pârthivêndra Âdityavarman may have been a prince of the royal family and Viceroy of Tondai-maṇḍalam. Âditya Karikâla appears to have been the actual successor. He reigned for 6 years and was succeeded

¹ This is a Sanskritized form of the Tamil word *Vallavan* which is synonymous with the word *Chôla*.

² *J.R.A.S.*, 1913, pp. 517 ff.

³ *Ep. Ind.*, Vol. XV, pp. 44 to 72.

⁴ Another queen mentioned in inscriptions was Parāntakandēvi-Ammaṅgâr, the daughter of a Chêra king

in 969 A.D. by Parakēsarivarman Uttama-Chōla, the son of Gaṇḍarāditya. The circumstances under which the crown instead of going to Aruṇmolivarman Rājarāja I, the younger brother of Āditya II Karikāla, went to Uttama-Chōla Madhurāntaka are explained in the Tiruvālaṅgādu plates.

The successions of Chōla kings from Vijayālaya to Sundara-Chōla Parāntaka II have so far presented no difficulty. The statement of the Tiruvālaṅgādu plates regarding the reigns of the princes Rājāditya *alias* Kōḍaṇḍarāma and Arikulakēśarin *alias* Ariñjiga or Arindama, sons of Parāntaka I, cannot be accepted literally. The one died as Viceroy of Tondai-maṇḍalam even before his father and the other during the reign of Gaṇḍarāditya. Before, therefore, going on to the reign of Uttama-Chōla, it is necessary to fix approximately at any rate the period of rule of Sundara-Chōla who succeeded Gaṇḍarāditya under the surname Rājakēsarivarman¹ and of his son Parakēsari Āditya II Karikāla. Sundara-Chōla's latest year of reign as given in his inscriptions is the 5th². But we have seen above that in the 9th year of his reign a fierce battle was fought in Ceylon with the king of that island and that the Chōla general Śiriyavēlaṅ fell in it. This shows that Sundara-Chōla should have reigned at least for nine years or roughly ten years, though his dated inscriptions which are later than his 5th year are not forthcoming. When did Sundara-Chōla succeed to the throne?

Parakēsarivarman Āditya II, surnamed Karikāla and Rājarāja I surnamed Aruṇmolivarman were the two sons of Parāntaka II, and Kundavai, his daughter. The Leyden plates say that Āditya II as a boy played sportively in battle with Vīra-Pāṇḍya and was his chosen successor to the Chōla throne. In inscriptions he is referred to as Parakēsarivarman who took the head of Vīra-Pāṇḍya. It is also stated that he killed the Pāṇḍya king in battle and set up his lofty head as a pillar of victory³. He seems to have had a short reign only, as noted in the sequel, and nothing else worthy of note is recorded of him in inscriptions.

We have stated that Parakēsarivarman Uttama-Chōla Madhurāntaka was the son of Gaṇḍarāditya and that after the death of his father, he had to wait to ascend the throne till his cousin brother Sundara-Chōla and the latter's son Āditya II Karikāla had reigned and died. It might have been so for the reason that he was an infant at the time of his father's death, or that the troubled state of the country required a man of maturer years at the helm of affairs. At any rate, his claim was set aside for the time being. Contrary to the usual order, according to which he ought to have been a Rājakēsarivarman, his predecessor Āditya II being Parakēsarivarman, he too was called a Parakēsarivarman, evidently because he was the son of a Rājakēsarivarman and succeeded to the throne not by the right he possessed but at the request of his cousin's son Rājarāja I who was the chosen successor. For, according to the Tiruvālaṅgādu plates, after the death of Āditya II Karikāla, the people wanted Aruṇmolivarman his brother to be their king, but that noble prince refused to accept the offer saying that so long as his uncle Uttama-Chōla was desirous of dominion, he would be satisfied with the heir-apparentship⁴.

¹ The adoption of the title Rājakēsarivarman could be explained by saying that the claims of Gaṇḍarāditya's chosen successor, viz., his son Parakēsarivarman Uttama-Chōla were temporarily set aside and postponed.

² No. 122, dated in the 14th year of Rājakēsarivarman has been attributed to Sundara-Chōla Parāntaka II, but may more probably belong to the reign of Rājarāja I.

³ See below, p. 420 V. 68.

⁴ *Loc. cit.*, V. 69.

In the Mahalingasvāmin temple at Tiruvīdaimarudūr, there is an inscription which couples the 13th year of Uttama-Chōla with Kaliyuga 4083 thus yielding 969 A.D. as the initial date of his reign. Uttama-Chōla seems to have reigned for at least 16 years, which is the date quoted in the Madras Museum plates of this king.

Rājarāja's achievements are fully described in the introduction to Volume II by Mr. Venkayya. His son was Rājendra Chōla I, who was a greater monarch than his father and carried the Chōla arms into regions never penetrated before. During the lifetime of his father he seems to have been entrusted with the affairs of the country. No inscriptions of Rājendra-Chōla prior to his third regnal year are found. Evidently, during these three years, he was ruling as co-regent with his father. According to Professor Kielhorn the reign of Rājendra-Chōla commenced between 27th March and 7th July 1012 A.D.¹

Between the third year and the twelfth he seems to have undertaken and carried out successfully a vast scheme of conquests in many directions. In some at least of these, he merely acted as a deputy of his father. When he ascended the throne he found the Chōla power firmly established. He had only to carry on to its legitimate conclusion the ambitious scheme of expansion started in the previous reign. Before his father Rājarāja could embark on his career of conquests he had to enlist and train up an army, but Rājendra-Chōla had inherited "the great warlike army" whose services are referred to in every inscription. From some of his Tamil inscriptions it is learnt that this army of his was commanded by Śōlamūvēndavēḷāṇ and that Narākkaṇ Rāmaṇ the commander of Rājarāja's forces and the superintendent of the building operations of the Brihadīśvara temple at Tanjore continued to hold the same office till at least the 32nd year of Rājendra-Chōla². His inscriptions up to the 5th year mention the conquests of Idaiturai-nādu, Vanavāsi, Kolippākkai, Maṇṇaikkadakkam and Ceylon. Idaiturainādu has been identified with Ededore "2,000" lying between the rivers Krishnā and Tūṅgabhadra comprising a large part of the present Raichūr district. Vanavāsi is identical with Banavāsi in the North Kanara district and Kolippākkai must have been included in the Western Chālukya kingdom somewhere in the Hyderabad State, for it was set on fire by Rājādhirāja I in the course of a war against Sōmēśvara I and Vikramāditya VI, and is mentioned as Kolippāke in an inscription of Jayasimha II³. The capture of Kolippākkai must have been effected as a result of the war against the Western Chālukya Iṇṇabedāṅga Satyāśraya conducted under the direct leadership of Rājendra-Chōla while Rājarāja was yet living. A record of Ūṭṭattūr states that in this war a certain Rājamalla Muttaraiyaṇ who was placed in charge of the elephant troops was killed while piercing the elephant of Satyāśraya under the orders of the king. This must have happened on the occasion when, according to the Hoṭṭūr inscription⁴, "Nūрмаḍi-Chōla" Rājendra (i.e., Rājendra-Chōla I) had collected a force numbering 900,000, had pillaged the whole country, had slaughtered the women, the children and the Brāhmanas, and taking the girls to wife, had destroyed their caste." The Hoṭṭūr record is dated in

¹ *Ep. Ind.*, Vol. IX, p. 217.

² *Ep. Ind.*, Vol. IX, p. 230.

³ *Madras Epigraphical Report* for 1912, p. 23.

⁴ Dr. Fleet's *Kanarese Dynasties*, p. 433.

⁵ The title 'Nūрмаḍi' "the hundred times (powerful)" implies not that he was the hundredth powerful king in that family but that he was the most powerful.

A.D. 1007, but the Ūṭṭattūr inscription belongs to the 3rd year (A.D. 1013-14) of Rājendra-Chōla I. We cannot help remarking with regret on the striking infringement of the ancient moralities of war by this king, however great his military achievements were. In place of Mannaikkadakkam the Kanyākumāri inscription states that Rājendra-Chōla made Mānyakhēṭa the playground for his armies and accordingly it looks as if Mannaikkadakkam is identical with Mānyakhēṭa, as already suggested by me in *Ep. Ind.*, Vol. XVII. Manṇaikonda-Chōla seems to be one of the surnames assumed by the king in commemoration of his conquest of Mānyakhēṭa (also known as Mannaikkadakkam or simply Manṇai). Under this name a pavilion was erected in the Śiva temple at Tiruvogṛyūr¹. In all probability Rājendra-Chōla I had to quell some insurrections in these places.

During the reign of Rājarāja I, the Chōla authority was firmly established over the northern half of Ceylon and this is proved by the existence of his inscriptions there and by the grant of revenues of certain villages in Ceylon to the temple at Tanjore which was built by him. Rājendra-Chōla I claims in his inscriptions "to have seized the crown of the king of Īlam on the tempestuous ocean, the exceedingly fine crown of his queens, the beautiful crown and the pearl necklace of Indra which the king of the South, i.e., the Pāṇḍya had previously deposited with that king of Īlam and the whole of Īla-maṇḍala on the transparent sea." That the Pāṇḍya king deposited his crown and apparel with the king of Ceylon is mentioned in the 53rd chapter of the *Mahāvamsa* and the Pāṇḍya inscriptions mention the necklace of Indra as an heirloom of Pāṇḍya kings. According to the account given in the *Mahāvamsa*, king Mahinda V, in the 36th year of his reign, was captured together with his queen by the Chōla army and sent as prisoner to the Chōla king. Among the booty was the crown that was preserved by inheritance, the priceless diamond bracelet that was a gift of the gods, the sword that could not be broken and the sacred fillet. King Mahinda V died in the 48th year of his accession in the Chōla country after spending twelve years in captivity. So, it becomes clear that Rājendra-Chōla completed the conquest of Ceylon which was begun in the reign of his father. Thereafter for several years Ceylon formed a province of the Chōla empire and was surnamed Mummaḍi-Śōlamāṇḍalam, after the well-known surname Mummaḍi-Chōla of Rājarāja I. According to the *Mahāvamsa* these events took place in A.D. 1036, while the Tamil inscriptions show that they must have happened before 1017 A.D. Professor Hultzsch has shown in his article entitled "Contributions to Singhalese chronology" that there is an error of some 23 years in the chronology of this part of the *Mahāvamsa*. Applying this correction, the two accounts which of course refer to the same events, can be made to synchronise.

Between the 5th and the 6th years of Rājendra-Chōla's reign, the province of Malabar was also added to his conquests. The Tiruvālaṅgāḍu plates state that Rājendra-Chōla appointed his son Chōla-Pāṇḍya as viceroy of the Pāṇḍya country, as well as of the newly conquered Kēraḷa dominions. He seems to have adopted this step seeing that the Pāṇḍyas had ever been a source of trouble to the Chōlas from the time of Parāntaka I. The Chōla-Pāṇḍya viceroy appointed by him has been identified with Jaṭavarman Sundara-Chōla-Pāṇḍya whose Mannārkoyil inscription has shown that he was ruling contemporaneously with Rājendra-Chōla I. It may be noted that the appointment of members of the Chōla family as viceroys of conquered territories started by this king was continued in the successive reigns².

¹ *Madras Epigraphical Report for 1913*, para 24.

² *Ep. Ind.*, Vol., XI, pp. 292 ff.

Between his 7th and 9th years Rājendra-Chōla was engaged in subduing the seven and a half lakhs country of Irattapādi. This was the country of the Western Chālukya kings ruled over at this time by Jayasimha II (A. D. 1018-1042). In his own inscriptions, Jayasimha claims to have defeated the Chōlas. As both of them boast of having defeated each other, the fact ought to have been either that the success was on both sides alternately or that neither of the two obtained lasting advantage. Along with the Kēraḷas he is stated to have taken possession of the island of Sāndimat. What this island is, is not known.

The inscriptions of his twelfth year mention a number of places which do not appear in the list of conquests mentioned in the records of his ninth year. During these three years, he must have carried on an extensive campaign. He is said to have taken Śakkarakōṭṭam, Maduramaṇḍalam, Nāmaṇaikkōṇam, Māsuniḍēsam and Pañchappalli; to have defeated a certain Indraratha of the lunar race at Ādinagar and to have taken him and his family captive; to have captured Oḍḍa-vishaya and Kōśalai-nāḍu; to have defeated Dharmapāla and annexed Daṇḍabutti; to have subdued Raṇasūra of Takkana-Lāḍam; to have overcome Gōvinda-chandra of Vangāladēsa; to have put to flight Mahipāla and to have taken Uttara-Lāḍam and the Gaṅgā.

Of the places mentioned here, it may be noted that Sakkarakōṭṭam has been identified by Rai Bahadur Hira Lal with Chakrakōṭa, 8 miles distant from Rājapura in the Bastar State, which was under the rule of king Dhāravarsha when Kulōttuṅga I was the Chōla sovereign. Dr. Hultsch is of opinion that Maduramaṇḍalam is different from the Pāṇḍya country and that it must refer to the northern Mathura on the Yamunā river.¹ Here it may be noted that one of the kings of Rājapura called himself Madhurāntakadēva perhaps on account of his capture of Madhurā. It is not likely that he could have marched against Madhurā of the south to earn this title. Consequently, it is reasonable to suppose that Madhura or Maduramaṇḍalam was the name of a district not far from Chakrakōṭa bordering on the Vēṅgi country. Nāmaṇaikkōṇam, Pañchappalli and Māsuniḍēsam have not yet been identified. Professor Kielhorn suggests that Indraratha of the lunar race captured by Rājendra-Chōla at Ādinagar may be identical with that Indraratha who is mentioned in the Udaipūr inscription as an enemy of Bhōjadēva of Dhārā. Oḍḍa-vishaya is the province of Orissa and Kōśalai-nāḍu is southern Kōśala. Daṇḍabutti and its ruler Dharmapāla are not known from any other sources. Mr. R. D. Banerji is of opinion that the Takkana-Lāḍam of the Tamil inscriptions is distinct both from Gujarat (Lāṭa) and the territory of southern Bērār (Virāṭa), and that it should correspond to Dakṣiṇa-Rāḍha a part of modern Bengal.² Uttara-Lāḍam must, accordingly, denote the northern part of it. Mahipāla whom the Chōla king deprived of his elephants and women, is identified by Professor Kielhorn with the Pāla king Mahipāla I.

Most of the places mentioned here were conquered by Rājendra-Chōla I in his campaign against the north for the purpose of bringing the sacred water of the Ganges, which earned for him the title Gaṅgaikōṇḍa-Chōla. The object of Rājendra-Chōla in undertaking this campaign is referred to in the Tiruvālaṅḡadu grant thus:—

“This light of the solar race, laughing at Bhagīratha who had brought down the Ganges to the earth from heaven by the power of his austerities, wished to sanctify his own country with the waters of the Ganges. Accordingly, he ordered the commander of the army, who had powerful battalions under his control, who was the resort of heroism and the foremost of diplomats, to subdue the enemy kings occupying the countries on the banks of that river.”

¹ *Ep. Ind.*, Vol. 3 IX, p. 230.

² *Memoirs of the Royal Asiatic Society of Bengal*, Vol. LXI., p. 7 f.

³ *Ibid.*, p. 424, Vv. 109 and 110.

The conquest of Northern India by the Chôlas must have taken place in 1023 A.D. The above account shows that it was a general of the Chôla king who conducted this campaign. But it is somewhat difficult to believe how a single Chôla army could overrun within one year such a vast tract of country. It is also said that after vanquishing the kings of the Gangetic countries Râjendra-Chôla's general caused the water of the sacred river to be brought to the Chôla capital on the heads of the conquered kings¹. A stone record of the king found at Ennâvîram in the South Arcot district contains interesting information regarding the conquest of the northern region by the king himself, of his stately return march with all the splendour of the conqueror, of his wedding the Gaṅgâ and hence assuming the title Gaṅgaikonda-Chôla and building a hall called after the title at Ennâvîram and feeding a number of people in it. The wording of the inscription seems to indicate that Râjendra-Chôla I was himself engaged in the expedition against the kings of Northern India (*Uttarâpatha*) and if may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvâlaṅkādu plates at first sight would imply². Though the date of the record is effaced, the conquests enumerated in it show that it cannot be earlier than A.D. 1023. It is interesting to note that charities which it registers for the maintenance of a hostel and a college for religious instruction of every description, were made to secure success to the arms of the king, showing clearly that the king was at the time engaged in the war. It must have been during this northern invasion that Râjendra-Chôla had the lords of the Kulûta and the Utkala countries slain by his generals as reported in the Kanyâkumâri inscription³. The encounter with the Kulûta king is also referred to in an inscription of the king found at Mahêndragiri where he is said to have set up a pillar of victory. The Kanyâkumâri inscription adds Kalinga to the list of the king's conquests. After this invasion of northern India there seems to have been considerable communication between the kings of northern India and the Chôla country. During the reign of Râjâdhirâja I, the son and successor of Râjendra-Chôla I, the title "Protector of the people of Kannakuchehi" (Kanyâkubja, i.e., Kanauj) was bestowed on one of the royal princes. This shows that Kanauj had close relations with the Chôlas. In an inscription of Kulôttunga I found at Gaṅgaikondachôlapuram, the usual introduction of the inscriptions of the Gâhâdavâla king Gôvindrachandra occurs after the name of the Chôla king. As the *prasasti* of the Gâhâdavâla king was put in after the name of Kulôttunga I, it seems as if the Chôlas had some sort of suzerainty over that northern power.

In commemoration of this memorable campaign in which the waters of the Gaṅgâ were carried on the heads of the subdued kings, the Chôla king founded a new city, which he called Gaṅgaikondachôlapuram. In this city, Râjendra-Chôla built a great temple on the model of the Râjarâjêśvara temple at Tanjore, built by his father. This city was the capital of Chôla emperors for about 100 years. Its original name seems to have been Mudikondachôlapuram, after another surname of the king, and afterwards changed into that of Gaṅgaikondachôlapuram. It had also the name Gaṅgâpuri.

Great as were the military achievements of Râjendra-Chôla I in the mainland of India, he acquired even greater fame by his naval engagements, which took place on the other side of the Bay of Bengal, a feat not attempted by any sovereign of India till his time. It is said

¹ *Archæological Survey Report for 1911-12*, p. 173.

² *Madras Epigraphical Report for 1918*, paragraph 25.

³ *Travancore Archæological Series*, Vol. III, p. 157.

that he despatched many ships in the midst of the rolling sea, captured Saṅgrāmaṣijayōttuṅavarman, the king of Kaḍāram, along with his vehicles and accumulated treasure, took Śrī-Vishaya, Pannai, Malaiyūr, Māyirudiṅgam, Ilāṅgāsōkam, Māppappālam, Mēvilimbaṅgam, Valaippandūru, Takkōlam, Mādamaliṅgam, Ilāmuriḍēsam, Nakkavāram and Kaḍāram. Saṅgrāmaṣijayōttuṅavarman, the king against whom this war was waged with great advantage to the Chōlas was probably a successor of Māraṣijayōttuṅavarman of the *Śailēndravamśa*, the lord of Śrī-Vishaya, who while extending the kingdom of Kaṭāha, is reported in the Leyden plates to have built a lofty and beautiful monastery at Nāgappaṭṭaṇam and called it Chūḍāmaṇivarma-vihāra, after the name of his father Chūḍāmaṇivarman. Since it is stated in the plates that both Rājārāja I. and Rājēndra-Chōla I. patronised the *viḥāra*, it appears that Saṅgrāmaṣijayōttuṅavarman, proving refractory, Rājēndra-Chōla had to take the extreme step of conquering the whole of his kingdom—in which must have been included all the places mentioned above—and depriving him of his wealth. It is also learnt that Rājēndra-Chōla (*Shih-li-lo-cha-yin-to-lo-chu-lo*) sent an embassy to China, though we do not know what his intentions were in that direction¹.

Among the places mentioned in the final campaign of the king, Śrī-Vishaya or Śrī-Vijaya has been taken to be the same as *San-fo-tsai* of the Chinese annals and identified by Mr. George Coedes with the residency of Palambang in Sumatra; Nakkavāram and Pappālam stand respectively for the Nicobar islands and a port of that name in Burma; Takkōlam has been identified with Takōpa on the western part of the Malay Peninsula and Kaḍāram is located in lower Burma. Rest of the places are not known.

We shall here notice a few facts concerning the relations of Rājēndra-Chōla I. Kundavai, the eldest sister of his father married a chief named Vallavaraiyar Vandyadēvar, who figures as a feudatory in some of the inscriptions of Rājēndra-Chōla I. The king's sister, the younger Kundavai, was married to the Eastern Chālukya Vimalāditya and this prince was in the Chōla dominions for some time, though the object of his mission is not known. Rājēndra-Chōla had several queens. One of them was Pañchavaṇmahādēvī; another was Danti-Pirāṭṭiyār² and a third Vīramahādēvī. Of the last, an inscription of Rājādhirāja states that she entered the supreme feet of Brahmā (i.e., died) in the very year of demise of Rājēndra-Chōla I and was buried in the very tomb of that king³. This tomb in which the bodies of the two royal personages were deposited might possibly have been at Brahmāḍēsam in the North Arcot district. As the record is dated in the 26th year of the reign of Rājādhirāja, it is inferred that, Rājēndra-Chōla died in that year, i.e., A.D. 1044 and that his queen Vīramahādēvī committed *sati* and was buried with him⁴. The Kanyākumārī inscription settles the relationship of Rājēndra-Chōla I and his successors Rājādhirāja, Rājēndradēva and Vīra-Rājēndra. It states that like unto the three fires of a sacrifice there were born to Rājēndra-Chōla I three sons of whom the first was Rājādhirāja and that Rājēndradēva and Vīra-Rājēndra were his younger brothers⁵. Ammaṅgā was the name of his daughter who married the Eastern Chālukya king Rājārāja I: their son was Kulōttuṅga I.

¹ *Historical Sketches of Ancient Deccan*, p. 257.

² *Madras Epigraphical Report for 1912-13*, p. 98.

³ No. 260 of the *Madras Epigraphical Collection for 1915*.

⁴ *Annual Report on Epigraphy for 1916*, paragraph 14.

⁵ *Travancore Archaeological Series*, Vol. III., p. 120.

King Rājendra-Chōla I struck coins in his own name. They are referred to in his inscriptions under the names Rājendrasōlan-kāsu and Madurāntakadēvan-maḍai. Besides these, Rājarājan-kāsu issued in the time of Rājarāja I was also current in his time¹.

Of the literary activity displayed in the Chōla country during the period of Rājendra-Chōla's rule, we know very little. Śaiva works of the type of *Siddhāntasārvaḷi* must have been largely written and patronised by the king who was himself a devout Śaiva. Jaina and Buddhist literature also had its share of royal patronage. From the *Upāsakajanālankāra* of the Mahāthēra Ānanda, a manuscript of which has been reviewed by Dr. Barnett in the *Journal of the Royal Asiatic Society* for January 1901, pp. 87 to 90, it may be inferred that the king lent his patronage to Buddhist literature. Dr. Barnett thought that the Chōla-Gaṅgā mentioned in the *Upāsakajanālankāra* was identical with Anantavarman Chōḍagaṅga. This could not be, for, in the first place, the latter is not a Chōla but an Eastern Gaṅga king who ruled at Kaliṅganagara which has been identified with Mukhalingam in the Pārlakimedi estate, Ganjam district. Pāṇḍubhūmaṇḍala is stated to be the country where Chōla-Gaṅga was ruling as a *sāmanta* (a subordinate ruler) perhaps as the viceroy of his father. This fact makes the chances of his identity with Anantavarman Chōḍagaṅga very problematical. Consequently, a different identification has to be sought for. The king mentioned is in my opinion the famous Chōla emperor Rājendra-Chōla I who was also called Gaṅgaikonda-Chōla on account of his having subdued the country about Gaṅgai, i.e., the Ganges. His conquests, as we know, were many and spread practically over the whole of India and extended even to Ceylon. The Tiruvālaṅkāḍu grant clearly states that Rājendra-Chōla I, also called Madhurāntaka, took possession of the wealth of the Pāṇḍya king, placed there his own son Chōla-Pāṇḍya for the protection of the Pāṇḍya country, and that he constructed in his capital the tank called Chōlagāṅgam evidently so named after one of his own titles. This last fact decisively proves the identity of the king mentioned in the *Upāsakajanālankāra* with king Rājendra-Chōla I. The name Guṇākara-Perumpalli which the king is stated to have given to one of the three *viḥāras* which he founded in Ceylon also clearly indicates that the builder was a Tamil king.

Rājendra-Chōla I succeeded to the throne in A.D. 1012 and ruled till at least A.D. 1044. His position as a *sāmanta* in the Pāṇḍya country must have been during the early years of his heir-apparentcy prior to A.D. 1012. The identification of Chōlagāṅga with Rājendra-Chōla will thus alter the dates and the identification of the Mahāthēra Ānanda, the author of *Upāsakajanālankāra*.

In addition to the surnames Gaṅgaikonda-Chōla, Mudigonda-Chōla and Chōlagāṅga, which have been noticed above, Rājendra-Chōla also had the surnames Madhurāntaka, Nigarili-Chōla and Paṇḍita-Chōla. The last name shows that he must have been considered a scholar in Sanskrit. It is also stated in the *Siddhāntasārvaḷi* of Trilōchanaśivāchārya that Rājendra-Chōla on the occasion of his visit to the Ganges saw there the best of the Śaivas and brought them with him and settled them at Kāñchi and other places in the Chōla country. Information about Rājādhirāja and his successors could be gathered from the elaborate introductions to their inscriptions given by Prof. Hultzsch in parts I. II and III.

¹ *Annual Report on Epigraphy for 1913*, paragraph 23.

MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY.



24267

I.—INSCRIPTIONS IN THE VISHNU TEMPLE AT UKKAL.

On the road from Conjeeveram to Wandiwash, at a distance of five miles south of Māmaṇḍōr, lies the village of Kūḷambandal.¹ It contains a Śiva temple, which is now deserted, but in tolerably good preservation. The approximate time of the foundation of this temple is settled by an inscription on its north wall, which is dated in the 12th year of the reign of Rājendra-Chōḷa I. It records the grant of an allowance of paddy and gold to twenty-four dancing-girls, and states that the temple was built by the priest Īśānaśiva-Paṇḍita, whose name is also met with in a Tanjore inscription of the 6th year of the same king (Vol. II. No. 9). The same wall of the temple at Kūḷambandal bears an inscription of the 22nd year of Rājendra-Chōḷa I., and the south wall one of the 33rd year of Rājādhirāja. The ancient name of the temple, Gaṅgaikoṇḍa-Chōḷēśvara, is derived from a surname of Rājendra-Chōḷa I.²

The village of Ukkal³ is one mile distant to the east of Kūḷambandal. It contains the ruins of an ancient temple of Vishnu, which I visited in 1893. Of the shrine itself, only the lower portions remain standing, and the *mandapa* in front of the shrine threatens to collapse at any moment. The bases of the shrine and of the *mandapa* bear seventeen inscriptions. Of these, fourteen were copied and are published below. The remaining three were omitted, as they are incomplete.

The subjoined list shows, in chronological order, the kings to whose reigns the Ukkal inscriptions belong.

Dynasty.	Name of king.	Year of the reign.	No. of inscription.
....	Kampavarman	10th.	8
....	Do.	15th.	5
Chōḷa	Parakēsarivarman	16th.	11
Do.	Rājakēsarivarman	17th.	13
Do.	Do.	23rd.	1
Do.	Parāntaka I.	37th.	12
Rāshtrakūṭa	Krishṇa III.	16th.	7
Chōḷa	Āditya II.	4th.	14
Do.	Rājarāja I.	13th.	2
Do.	Do.	14th.	3
Do.	Do.	1[7]th.	6
Do.	Do.	24th.	9
Do.	Do.	29th.	4
Do.	Rājendra-Chōḷa I.	4th.	10

According to the inscriptions, the ancient name of the temple was Puraṇimāṇikka-Vishṇugriham, i.e. 'the Vishnu temple of Bhuvanamānikya.' This word means 'the ruby of the world' and may have been a *biruda* of the unknown founder of the temple. In

¹ No. 251 on the *Madras Survey Map* of the Arcot tāluka.

² See *Ind. Ant.* Vol. XXI. p. 323.

³ No. 252 on the *Madras Survey Map* of the Arcot tāluka.

an inscription of Rājarāja I. (No. 2, l. 2), the deity of the temple is called Tiruvāy-molīdēvar, i.e. 'the god of the *Tiruvāymolī*.' This is the name of that portion of the *Nālayīraprabandham*, which was composed by Śaṭhagōpa, *alias* Nammālvār. The fact that, in the time of Rājarāja I., an idol was named after the *Tiruvāymolī*, implies that this work was considered holy already at that period, and hence that its author must have lived centuries before A.D. 1000.¹

The village in which the temple stands, bears the name of Ukkal in the inscriptions No. 4 and No. 10. In the two archaic inscriptions of Kampavarman (Nos. 5 and 8), we find the more ancient forms Uṭkar and Uṭkal. Other names or surnames of it were Śivachūlāmaṇimaṅgalam² (Nos. 1, 2, 3, 6, 7, 11, 12 and 14), Vikramābharanachaturvêdimāṅgalam (Nos. 2, 3, 4, 6, 7, 10, 11, 12, 13 and 14), and Aparājita-chaturvêdimāṅgalam (No. 1). These three surnames appear to be derived from *birudas* of royal persons. In No. 1, Ukkal is stated to have belonged to Pāgūr-nādu, a subdivision of the district of Kāliyār-kōṭṭam, while, according to other inscriptions, it formed a separate subdivision of the same district, which was one of the ancient divisions of Tondaimaṇḍalam or, as it was also called from the time of Rājarāja I., Jyaṅkoṇḍa-Chōla-maṇḍalam³ (Nos. 4 and 10).

The village of Ukkal was governed by an assembly (*sabha* or *mahāsabha*), which was subdivided into several committees. These were 'the great men elected for the year' (Nos. 5, 7, 11, 12, 13 and 14), 'the great men in charge of the tank' (Nos. 6, 11, 12 and 13), and 'those in charge of gardens' (No. 12). The transactions of the assembly were put in writing by an officer who had the title 'arbitrator' (*madhyastha*, Nos. 2, 3, 6, 10 and 12), and who is once called 'an accountant' (*karaṇattān*, No. 10).

NO. 1.—ON THE NORTH WALL OF THE SHRINE.

This inscription is dated in the 23rd year of the reign of the ancient Chōla king Rājākēsarivarman.⁴ It records that a certain Brahmādhirāja (ll. 4 and 11) deposited 200 *kaḷaṅḷu* of gold with the villagers, and that the latter pledged themselves to apply the interest of this sum to the feeding of twelve learned Brāhmanas.

TEXT.

- 1 ஸ்ரீ ||— கொ ராஜகேசரியவரீ[—]ற்கு யாண்டு இருபத்தமுன்றாவது⁵ [!]
காவிழர்க்கொட்டத்துப்பாகு-
- 2 ஸ்[—]செச்சிவகுணாமணிமக[—]வமா[—]ய அபரா[—]தச்சகருவெ[—]திமங்கலத்து ஸமெமெ-
யொ-
- 3 ம்மெழுத்து [!]⁶ இக்கொட்ட[—]தத்தன் கூற்று உத்தரமெருச்சகருவெ[—]திமங்கல-
யியா-⁷
- 4 ஸங்கணத்தாரூட்செதி[—]ர்த்திருவிசு[—]ர[—]ராகிய ஸ்ரீமாயிராஜர் பக்கல் கொண்ட
பொன் இருதூம்-

¹ A hymn by Kulaśekhara, another of the twelve Vaiṣṇava saints, is quoted in an inscription of Kulōttuṅga I.; see Vol. II. p. 252, note 7.

² Śivachūlāmaṇi was a *biruda* of the Pallava king Rājasiṃhavarman of Kāñchi; see Vol. I. No. 24, verse 12, and No. 31.

³ See Vol. II. p. 312.

⁴ To the same reign belong Nos. 84 and 147 of Vol. I.; *Ep. Ind.* Vol. III. No. 38, A; and No. 13 below. The king is perhaps identical with Āditya I., the father of Parāntaka I.

⁵ Read மூன்றாவது

⁶ Read மீயா.

2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

- 5 அக்கழஞ்சு [1*] இப்பொன்னின் ¹வாழ்[2]பாறு[மெ] ²எம்முர்ப்புவநிமாணிக்கவிஹ-
முதலத்து பெருமானடிசு-
6 ன் உச்சம் பெ[ச]ந்[து] திருவமிர்து செய்வதன் மு[ன்]னம் திசநி பன்னிருவர்
வாழ்நாண் வெடும் வல்லார் உண்ப[தா]-
7 கவும் [1*] ³இப்பனிநு[வற்கும்] ஸநி[ர] ⁴வாழி [ஆழா]க்கு [கெ]ய்[யும்] ஐக்[து]
கதியும்] ஐவ்வுழிக்குத்தயிரும் இவ்[வி]ரண்டு காயும்[வி]யும்
8 இவர்களுக்கு [து]ய்யாமனவும் இப்பரிசு ஆவநுதாரமும் ⁵[ஊ]ட்டுவதாக இப்பன்-
னிருவர் வாழ்நாணர்க்கும் [அ]டுவார்க்கும் [வி]தரிடு-
9 வார்க்கும் ம[ந்]தும் [எ]ப்பெர்ப்பட்டதும் அடங்க இப்பரிசு ஊட்டுவதாக இவ்வி-
ருதா[ந்]அக்கழஞ்சுக்கொண்டொம் [1*] இ[ப்]பரிசு
10 ஊட்டாமெ [வி]டுவதாய்தார் மொடுமெ இடைக்குமரி இடைச்செய்தார் செய்த
பாபமெவ்வாங்கொள்[வ]ராக[வுமி]ப்பரி-
11 சு முட்டி[வ்] மு[த]சனெய்ய[த] இஷாவ[த] [1*] வாழ்நாணர்க்கு ஆவநு-
கவும் [1*] இ[ப்]பரிசு ஒட்டி ஸநி[ர]மெவெ செய்து [கு]தெ-
12 [தொம்] ஸநெ[ய]யொம் ||— ஸுலி பி ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of king Rājakesarivarmān. The writing of us, the assembly of Śivachūlāmaṇimaṅgalam, *alias* Aparā[ji]ta-chaturvêdimāṅgalam, (*a village*) in Pāgūr-nāḍu, (*a subdivision*) of Kāli-yār-kōṭṭam.

(L. 3.) (*We*) have received two hundred *kaḷañju* of gold from Tiruvikrama-Bhaṭṭar, *alias* Brahmādhirājar, of Śēdi[ṟṟ]r, (*one*) among the commissioners (*gaṇatār*) ruling over Uttaramēru-chaturvêdimāṅgalam, ⁶ (*a village*) in its own subdivision (*kūru*) ⁷ of the same *kōṭṭam*.

(L. 5.) From the interest of this gold, twelve Brāhmanas who know the Vêda, have to be fed daily, before the god (*perumāṇ-ādigaḷ*) of the Puvanimāṇikka-Vishṇugriham in our village receives offerings at noon-time.

(L. 7.) We have received these two hundred *kaḷañju*, in order to supply, as long as the moon and the stars exist, to each of these twelve (Brāhmanas), (*one*) *ālāṅku* of ghee, five dishes of curry, five *ulāṅku* of curds, two areca-nuts, and betel-leaves until they are satisfied, (*and*) in order to supply everything else to these twelve Brāhmanas, to the cooks, and to those who fetch firewood.

(L. 9.) Those who do not feed (*them*) thus and cause obstruction, shall incur all the sins committed between the Gaṅgā and Kumārī.⁸

(L. 10.) If (*any persons*) hinder this, the sacrifices and charitable deeds (*iṣṭāpūrta*) which they have performed themselves before, shall devolve on Brahmādhirājar.⁹

(L. 11.) Having agreed thus, we, the assembly, engraved (*this*) on stone. Hail! Prosperity!

¹ Read வாழி.

² Read எம்மு.

³ Read இப்பொன்னி.

⁴ Read ஸநி[ர].

⁵ Read வாழ.

⁶ This is the modern Uttaramēru in the Madurantakam tāluka of the Chingleput district.

⁷ This expression implies that the village by itself formed an independent subdivision of a district (*kōṭṭam*), just as Tiruvottūr in Vol. I. No. 85 (where தன் கூத்து must be read instead of தனகூத்து), and as Tirukkalukugram in *Ep. Ind.* Vol. III. p. 279. The technical designation of such a village was *teṇiyār*, for which see the Index to Vol. II. of the present work.

⁸ Compare *Ep. Ind.* Vol. IV. p. 140, note 3.

⁹ According to line 4 of the text, this was the name of the donor.

No. 2.—ON THE NORTH AND WEST WALLS OF THE SHRINE.

This inscription is dated in the 13th year of the reign of Rājārāja-Kēsarivarman. The king receives the epithet “who destroyed the ships at Śālai,” and must be identified accordingly with the great Chōla king Rājārāja I., who ascended the throne in A.D. 984-85.¹

The inscription records that a certain Nārāyaṇa Rājasimha, a native of the Chōla country, purchased 550 *kuḷi* of land, and made them over to the assembly of the village, under the condition that their produce should be utilised for supplying the god with 4 *nāli* of rice daily.

In this inscription the *virāma*² is expressed by a slightly curved dash, which is placed over the letter and resembles the superscribed *r* of வரே-ம்ரு (l. 1). The *virāma* occurs six times, *viz.* over ன் of தன் கூற்று (l. 1), ன் of குரேவித்தன் and ம் of இறைஞ்சுவும் (l. 5), த் of யெழுத்து, ன் of காலாபிரவன், and ன் of மகன் (l. 6).

TEXT.

- 1 ஸ்[வி] ஸ்ரீ [||*] சாலை கலமறுத்த கொ இராஜராஜகௌரிவரே-ம்ரு யாண்டு
யக ஆவது [||*] காலியூர்க்கொட்ட[த்]துத்தன் கூற்று சிவஞான[மணிமங்]-
க[ல]மாயிய
- 2 ஸ்ரீவிநாயகரணச்சதுஷ்டெ[||*]கிமங்கலத்து நெறாவலெயெயொமெழுத்து [||*] எம்மூர்³
திருவா[ய்]மொழிநெவர்க்கு உச்சியம் பொந்து காணுதித்-
- 3 திருவமுது அமிர்த செய்வதற்கு சொனாட்டு வடகரைத்திருவித்தனூர்க்காட்டுக்கெவங்-
குடி⁴ கெவங்குடையானாராயணனிராசசிங்க[ன்] வைத்த கி-
- 4 லம் சங்காகாராயணவதிக்கு மெற்கு தறுதம்பவாயக்காலுக்கு வடக்கு ஸ்ரீராவவ-
தெவர் ஊஞ்சியொமெடைய வடக்குப்பங்கிட்ட கொலால் ஐ[ஞ்*]னூர்[றை]ம்பது
குழியும்
- 5 உறுப்புட்டுச்⁵ சட்டிகு[ம]ராகுரேவித்தன் பக்கல் விலை கொண்டு வைத்தமையில் இங்-
க[ல]த்தால வந்த இறைஞ்சுவும் ஸ்ரீவிநாயகமெ கொண்டு சத்தித்த[தவ]ல்
இறைவியியாக
- 6 இறைவிதித்தி⁶ ஸ்ரீ[||*]வெவெ செய்த குடுதெச[ம்*] ஸ்ரீவிநாயகம் [||*]
யெவெயுள்ளிருத்து ப[ணி] கெட்டுடையுதினென் யெழுத்து⁷ காலாபிரவன் மகன்
கூ[யி]ரத்திருநூற்[று]கனான ஸ்ரீ
- 7 [ம-]னாக[ரவிநாயக]ர[||*]க[||*]காலாதித்தவ[||*]னூர்[||*]ய[||*] [||*] ஸ்ரீ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 13th year (of the reign) of king Rājārāja-Kēsarivarman, who destroyed the ships (at) Śālai.⁸ The writing of us, the great assembly of Śivachōlāmaṇimaṅgalam, *alias* Śrī-Vikramābharana-chaturvêdimāṅgalam, (a village) in its own subdivision of Kāliyūr-kôṭṭam.

(L. 2.) Kaduvaṅg-udaiyāṇ Nārāyaṇa Rājasimhaṇ of Kaduvaṅgudi, (a village) in Tiruvindaḷūr-nādu, (a district) on the northern bank (of the Kāvêri) in Śōṇādu,⁹ had purchased from Śaṭṭikumāra-Kramavittan¹⁰ of Uṇuppuṭṭūr five

¹ See *Ind. Ant.* Vol. XXIII. p. 297, and *Ep. Ind.* Vol. IV. p. 68.

² Compare Vol. I. pp. 113 and 147, and *Ep. Ind.* Vol. III. p. 278.

³ Read எம்மூர்.

⁴ Read வித்தனூர்.

⁵ Read தேர்.

⁶ Read ஸ்ரீவிநாயகம்.

⁷ Read விநாயகமெயெவெயுள்ளிருத்து.

⁸ See Vol. II. p. 241, note 1.

⁹ This is a contraction of Śōḷa-nādu; see Vol. II. p. 229, note 2.

¹⁰ See Vol. II. p. 259, note 1.

வெண்கலம் உகந்தனாடி ஜாஜகலம் புத்தியுய்ய
 விவசாதி மையுதவகம புலகது தவா உடுயுடும
 கடுபழகது இதுவுயங்கு நுலுஜை உபகதககது
 3

சுவதுநிலயுகந
 ததுளமழகிப்ப
 மடநநவதுரு
 4

உகககனாடி உடுபகது
 மடநநவதுரு
 5

நிலயுக
 துளக
 நனக
 6

மடநநவதுரு
 7

மடநநவதுரு
 8

மடநநவதுரு
 9

மடநநவதுரு
 10

மடநநவதுரு
 11

hundred and fifty *kuli*,—(measured) by a graduated rod, beginning¹ (to measure) from the land (of the temple) of Śrī-Rāghavadēvar in the north,—of land to the west of the road (*vadi*) to (the temple of) Śamkaranārāyaṇa (and) to the north of the *Tarudamba* channel, and had assigned (it) for (providing) four *nāli* (of rice) for the oblations to be offered at noon-time to (the god) Tiruvā[y]molīdēvar in our village.

(L. 5.) Having received the revenue of this land, and having exempted (it) from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(L. 6.) Having been present in the assembly and having heard (their) order, I, the arbitrator (*madhyastha*) Āyirattirunūṟruvaṇ, *alias* Brahmagunākaravidyāsthāna-Maṅgalāditya-Samañjasapriyaṇ, the son of Nālāyiravaṇ, wrote (this). Prosperity !

No. 3.—ON THE WEST WALL OF THE SHRINE.

This inscription is dated in the 14th year of the reign of Rājārāja-Kēsarivarman. Like No. 2, which is dated one year earlier, it refers to the destruction of the ships at Śālai, and mentions in addition the conquest of Vēṅgaiṇṇāḍu (or Vēṅgai-nāḍu), Gaṅga-pāḍi, Tadiya-vali (instead of which most other inscriptions of Rājārāja I. read Taḍigai-pāḍi), and Nuḷamba-pāḍi.

The inscription records that a certain Perrāṇ Adittan, a native of the Chōḷa country, purchased two pieces of land, the first piece from a private person and the second from the assembly of the village, and that he made over both pieces of land to the villagers for maintaining a flower-garden for the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] சாலை கலமறுத்து வெங்கைஞ்ஞாடும் கங்கபாடியும்² தடியவழி-
யும்³ துணம்-
- 2 பபாடியுங்கொண்ட கொலிராஜராஜகெலுநில[ச]ரி[ச]*க்கு யாண்டு மிச ஆவது [||*]
- 3 காலியூர்க்கொட்டத்து தன் கூற்று சிவஞ்ஞாம[ணி]மங்கலமாசிய ஸ்ரீவிஞ்சையாண-
ஸது[ஹ்]மிகில்கலத்து⁴ ஸலெயெயாம் எழுத்து [||*]
- 4 சொழைட்டு⁵ தென்க[ணா] திருவழுந்துர்நாட்டு கழனிவரவில் கழனி[வா]ரிதுடை-
யான் பெ[ற்ற]னாதித்த[ன்] எம்முர்⁶ புலனிமாணிக்கவி[ஹ்]யுறறத்[து] பா-
- 5 மஹ[ரி]திகளுக்கு⁷ [கி]ரு[ச]த[வா]னமுந[ச]துக்கு இலன் விலை கொண்டு வைத்த
வ[ல]யி தறதம்பவாய்க்காதுக்கு வடக்கு பகடிக்கு தெற்கும்
- 6 பெருமானடியுதிக்கு மெற்கு ஒழிமுக்கி[ஹ்]கரு[மவி]த்தன் பக்கல் விலை கொண்ட
வி[ண]சிலம் பங்கிட்ட கொ[ல]ரல் ஓளக[யி].
- 7 அ குழியும் இவனெய் நந்த[வா]னத்துக்கு ஸலெயெயாம் பக்கல் வி[ல]ை கொண்ட
சிலம் மு[டு]ம்பை சந்தி[ரா]ச்சதுரீர் கு-
- 8 நறெத்தவாய்க்காதுக்கு மெற்கு[த]ம் ஆற்றுக்கு வடக்கும் ஒருகொல் வழி நீக்கி [இ]-
தற்கு குரிவு⁸ ஸ்ரீ[ச]ராயணக[கி]ஸாமதுரீர்⁹ புல-
- 9 துக்கு கிழக்கு முடும்பை[ப] சந்திராச்சதம்ப[யு]முன்னிட்ட[ச]க்கு செற்கு பங்கிட்ட
கொலால் [டு]க குழியும் . . [ஞ்]ச . டபபட்ட நிலத்[து]க்கு குய[லு]-
லுமும்

¹ This translation of ஆடைய is doubtful. The same word occurs in No. 10, line 6, and in Vol. II. No. 78, line 4, where தெற்குடைய must be read instead of தெற்குடைய.

² Read யும்.

³ ஹ் looks almost like ஹ்; read வகா-ஹ்-ஹ்.

⁴ Read சொழைட்டு or சொழைட்டு.

⁵ Read எம்முர்.

⁶ The த of தந்த has been added subsequently

⁷ Read குறையு.

⁸ Read கழிஸரி-.

- 10 இதைநூலுமும் அகக்கொண்டு இக்[கத்]த[வா]னமும் [க]ந்தவா[ன]முமும் ¹ஸ[ஞ்]-ச-
²கித்யவ[ல்]³ இதை[ந]இ[தி]யாக இதை இ[தி]ச்சி ⁴ஸூ[த]மே-
 11 [க] [செ]ய்து குடுத்தொம் வ[டு]மெயாம் [*] வ[டு]மெயுள்ளிருந்து பணி கெ-
⁵ட்டு எழுதி[டு]என்⁶ வியுழந்த ⁷காலாபிரவ[ன்]
 12 மகன் ஆபிரத்திருநூற்றாவனாய ⁸புருஷக-⁹ணா-
 13 கரவிநூரஸூகம்[க]கலா[தி*]த[த]வ[டு]முலாபிரய[டு]என்¹⁰ [||*] ஸ்ரீ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 14th year (of the reign) of king Rājārāja-Kēsarivarman, who, having destroyed the ships (at) Śālai, conquered Vēṅgaññādu, Gaṅga-pādi, Tadiya-vali and Nulamba-pādi. The writing of us, the assembly of Śivachūlāmaṇimaṅgalam, *alias* Śrī-Vikramābharāṇa-chaturvēdimāṅgalam, (a village) in its own subdivision of Kāliyār-kōtṭam.

(L. 4.) Kalanivāyil-udaiyān [P]erān Ādittan of Kalanivāyil, (a village) in Tiruvalundūr-nādu, (a district) on the southern bank (of the Kāvēri) in Śōḷa-nādu, had purchased from Odimukki[bhrān]ta-Kramavittan 538 *kūḷi* of cultivated land, (measured) by a graduated rod, to the north of the Taradamba channel,⁸ to the south of Pagadi, (and) to the west of the road to (the temple of) the god (perumāṇ-aḷi), and had assigned (this) land for the maintenance⁹ of a flower-garden (nandavāṇam) to the god (paramasvāmin) of the Puvanimāṇikka-Vishṇugriham in our village.

(L. 7.) The same person had purchased from us, the assembly, for a flower-garden, 501 *kūḷi* of land, (measured) by a graduated rod, to the west of the irrigation channel¹⁰ of Muḍumbai Śāndirāchcha-Kramar, to the north of the river, to the east of the field of Śrīnārāyaṇa-Agnīśarma-Kramar with the exception of a road (of the breadth) of one rod, (and) to the south (of the field) of Muḍumbai Śāndirāchcha-Tambiyum-Uḷiṭṭār.¹¹

(L. 9.) Having received in full the purchase-money and the revenue of the land . . . and having exempted this flower-garden and (the land assigned for) the maintenance of the flower-garden from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(L. 11.) Having been present in the assembly and having heard (their) order, I, the arbitrator Āyirattirunūgruvan, *alias* Brahmaṇṇākaravidyāsthāna-Maṅgalāditya-Samañjasapriyan, the son of Nālāyiravan, wrote (this).¹² Prosperity!

No. 4.—ON THE WEST WALL OF THE SHRINE.

This inscription is dated in the 29th year of the reign of Rājakēsarivarman, *alias* Rājārājadēva, and records that Kaṇṇan Ārūraṇ, a native of the Chōḷa country and a servant of the king, founded near Ukkal a well, which he named after the king, and

¹ Read ஸூ[த].

² An erased ஸ்ரீ (?) follows here.

³ Read ஸ்ரீ[த].

⁴ Read ஸூ[த].

⁵ The *sa* has been added subsequently; read ஸூ[த].

⁶ Read ம-ணா; the *ணா* is expressed by a compound letter, on which see Vol. II. p. 200, note 1.

⁷ Read விநூரஸூகம்[க]கலாதித்யவ[டு]முலாபிரய[டு].

⁸ The same channel was mentioned in No. 2, line 4.

⁹ The term *param* occurs again in No. 4, line 8, and in No. 12, line 6.

¹⁰ Literally, 'the channel (from which water is drawn by) small levers;' on *kurr-attam* see Vol. II. p. 360, note 4.

¹¹ The expression *uḷiṭṭār*, 'partners,' occurs in Vol. I. Nos. 54 and 71, and in Vol. II. p. 115.

¹² The inscription No. 2 was written by the same person.

assigned an allowance of paddy to the men who distributed water in a shed which was erected near the well.¹

TEXT.

- 1 [ஹ]ஹி ஸ்ரீ [||*] [கி]ருமகன் பொல் பெருசிலச்செ[வ்லி]யுத்தனக்கெ உரிமை
புண்டமை² மனக்கெ[ர]னக்கா[த்த]ஞர்ச்சா[லை³ க]வ[மறு]த்த[ரு]ளி [கெ]வன்க[க]-
காடெம் கங்க[பா]டி[யும்] துணம்பபாடிய[ன]டி[ன]ப[ச]-
- 2 டியும் குடமலைகாடெம் கொல்லமும் கலிக்கமும் முரட்டெழில் சிங்கனர் ஈழ[ம]ன்-
டலமும் [இ]ரட்ட[பா]டி ஏழரை இலக்கமும் முன்[னி]ர்ப்ப[மு]க[தி]வு பன்[னி]-
ராசி[மும்] திண்டி[மல்] வெ[ன்]றித்தண்டாற்-
- 3 ககொண்ட தன்னெழில்⁴ வளமுழியுனெவ்வாய[ர]ண்டுதொழுதகை விளக்கும் யான்-
டெ செழியை[த்தெ*]தக கொள ஸ்ரீகொ ராஜகெவநிலநீரான ஸ்ரீராஜராஜகெவ-
ர்க்கு யான்-
- 4 டி உயிக ஆவது ஜயக்கொண்டசொளமண்டல[த்]துக்காவியூர்க்கொட்டத்துத்தனிபூர்
உகவாடிய ஸ்ரீவிசிரமாப[ச*]னச்சதுவெ[த்தி]மங்கலத்துன்⁵ மெலை-
- 5 ப்பெருவழியில் ஸ்ரீராஜராஜகெவந் திரு[க்]ரமத்தகால்நிணதுக்கொட்டியும் சமைப்பித்-
தான் உடையார் ஸ்ரீரா[ஜ]ராஜகெவந் பணிமகன் சொள[ம்]ண்டலத்து தெ[ன]க-
ை[ச]கா[ட்டி]நித்த[ச]-
- 6 வினொ[த]வன்காட்டு ஆஜர்க்குற்றத்து [ஆ]ஜருடையான் கண்ணொருான்⁶ [||*] இ-
வனெ ஸ்ரீராஜராஜநி[ணற்]றில்[த்]தொட்டிடு⁷ கீரதை[ப்]பாக்கு [அ]ருமொழிதெவன்
மரக்கா[வ]ரல் கிசதம் கெ[ல்] ஐ⁸ உ வ⁹ [ஆ]-
- 7 கத்திங்கள் கூ க்கு கெல் ஐ உய [சு]மும்¹⁰ ஸ்ரீராஜராஜ[ன்] தண்ணீரட்டொ-
ர்க்கு கிசத[ம்] கெல் ஐ [உ வ] ஆக திங்கள் கூ க்கு கெல்லு உய [சு]ம்
இப்பத்தனுக்கு குசக்கலம் இ[டு]-
- 8 வ[ர]ர்க்கு திங்கள் கூ க்கு கெல்லு உ¹¹ ஆக திங்கள் கூ க்கு கெல்லு [சு]
சு]மும் ஸ்ரீராஜராஜன் நிணற்[று]க்கு[ம்] தெ[ர]ட்டிக்கு[ம்] செ[த]த்துக்கும் ஆ-
ட்டாண்டு தெ[று]ம[ம்] பு[து]குப்புமமாக [ன]வச்ச
- 9 கெல்லு உ சு வ¹² ஆக ஐ கயிக [சு] வ¹³ இ[க்*]கெல்லு¹⁴ இவன்
பக்கல் [இவ்வு]ர் ஸ[கெ]வ[யோம்] இ[மை]ர[உ]வ[மு]ம் [சு]ய[உ]வ[மு]ம்
கொண்டு இதை இழிய்க்கி

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Rājakēsarivarman, *alias* Śrī-Rājarājadēva, who, in his life of growing strength, during which,—(in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (at) Kāṇḍaḷūr-Śālai, and conquered by (his) army, which was victorious in great battles, Vēṅgai-nāḍu, Gaṅga-pāḍi, Nulamba-pāḍi, Tadiḡai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kalīṅgam, Īla-maṇḍalam, (which was the country) of the warlike¹⁵ Śiṅgalas, the seven and a

¹ Sheds for the gratuitous distribution of water are mentioned already in one of the Nāsik inscriptions; see *Archaeological Survey of Western India*, Vol. IV. p. 100.

² Read புண்டமை.

³ Read ஞர்.

⁴ Read வளமுழி.

⁵ Read த்து or த்தின்.

⁶ Read ஐருசன்.

⁷ Read தீரிகை.

⁸ This symbol is the customary abbreviation for தெல்லு, 'paddy.'

⁹ வ is an abbreviation for குதனி.

¹⁰ சு is an abbreviation for கலம்.

¹¹ வ is an abbreviation for 2 துணி = 8 குதனி.

¹² This inscription reads முரட்டெழில் instead of முரட்டெழில்.

half *lakshas* of *Iratta-pādi*, and twelve thousand ancient islands of the sea,—deprived the Śēliyas of (*their*) splendour at the very moment when Udagai,¹ which is worshipped everywhere, was (*most*) resplendent;—Kannan Ārūraṇ, a native of Āvūr, (*a village*) in Āvūr-kūgram, (*a subdivision*) of Nittaviṇōda-vaḷanādu, (*a district*) of the country on the southern bank (*of the Kāvēri*) in Śōḷa-maṇḍalam, (*and*) a servant (*panimagan*) of the lord Śrī-Rājarājadēva, caused to be constructed, in the royal name of Śrī-Rājarājadēva, a well (*kinṇu*) and a cistern (*toṭṭi*) on the high-road to the west of Ukkal, *alias* Śrī-Vikramābharana-chaturvēdimangalam, a village forming its own subdivision² of Kāliyūr-kōṭṭam, (*a district*) of Jayankonda-Śōḷa-maṇḍalam.

(L. 6.) The same person assigned to those who draw water for the cistern from the well of Śrī-Rājarāja, 2 *kuṟuṇi* of paddy per day, (*measured*) by the *marakkāl* (called after) Arumolidēvaṇ,³ *i.e.* 30 *kalam* of paddy for 6 months; to those who distribute water (*in the name of*) Śrī-Rājarāja, 2 *kuṟuṇi* of paddy per day, *i.e.* 30 *kalam* for 6 months; to those who supply earthen pots for this water-shed (*pundal*), 2 *tūṇi* of paddy per month, *i.e.* 4 *kalam* of paddy for 6 months; and for the repair of cracks in the well of Śrī-Rājarāja and in the cistern, 2 *kalam* and 2 *tūṇi* of paddy per year; altogether, 66 *kalam* and 2 *tūṇi* of paddy.

(L. 9.) In order to (*supply*) this paddy, we, the assembly of this village, having received from him the revenue and the purchase-money, having exempted (*the land granted*) from taxes

No. 5.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 15th year of the reign of Kampavarman. The archaic alphabet employed in this record and in No. 8 below, which is dated in the 10th year of the same king, proves that Kampavarman must be anterior to the Chōḷa occupation of Tonḍai-maṇḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakēsarivarman, *alias* Uttama-Chōḷadēva.⁴ The temple of Viṅṅirunda-Perumāl at Dūśi near Māmaṇḍūr in the Arcot tāluka contains a fragmentary inscription of a king named *kō vijaya*-Kampa-Vikramavarman.⁵ The fact that the two words *kō vijaya* are prefixed to the name of this king, suggests that he belonged to the same family as *kō vijaya*-Narasimhavarman, Nripatuṅga-Vikramavarman and Nandi-Vikramavarman.⁶ A later Kampa was the second of the five sons of Saṅgama I., the founder of the first Vijayanagara dynasty.⁷

The inscription records that a certain Śadaiyaṇ made over 1,000 *kāḍi*⁸ of paddy to the villagers of Uṭkar, who pledged themselves to supply in return 500 *kāḍi* of paddy per year for some unspecified purpose.

¹ On Udagai see Vol. II. p. 250, note 3.

² On this translation of *tanṇiyār* see above, p. 3, note 7.

³ This was a surname of Rājarāja I.; see Vol. II. p. 259, note 5.

⁴ See my *Progress Report* for October 1890 to March 1891, p. 5. The original reads: கௌ விசேசய-சம்பபத்யஞ் யாண்டெ ஒன்பதாவது ஒழுக்கெகபாக்கத்து வுசெய்யார் பரிசுசெய்யப்படி. The village of Oḷukkaipākkam is identical with the modern Oḷugavākkam, No. 192 on the *Madras Survey Map* of the Arcot tāluka.

⁵ See my *Annual Report* for 1892-93, p. 6.

⁶ *Ep. Ind.* Vol. IV. pp. 177 and 180 ff.

⁷ See *Ep. Ind.* Vol. III. p. 36.

⁸ The same measure for paddy is mentioned in an inscription of the ancient Chōḷa king Parakēsarivarman (Vol. I. No. 85), in one of Rājarāja I. (Vol. I. p. 140, note 2), and in the Madras Museum plates of Uttama-Chōḷa (see my *Progress Report* for October 1890 to March 1891, p. 5).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கம்பவர[?]ற்கு யாண்டு பதிந(ர)ஞ்சாவது [*] உட்கர் வடெஹெ.
யொம் எழுத்துச்சடையன் பக்கல் ஆயிரக்காடி. கெல் கொண்-
2 டொம் [*] இவ்வாயிரக்காடி. கெல்லாலும் பவிசை¹ அயந்துற்றுக்காடி. கெல்
ஆட்டாண்டு தொழும் எரிக்கட்டி இகுத்துவிப்பொமாநொ(ர)ம் ஸடெஹெ-
3 யெம் [*] இ[த]ன்மென்றார் கங்கை இடை[கு]மரி இடை செய்தார் செய்த
பா[வ]ம் படுவாராகப்ப[ணித்]தொம் [*] ²வட்டவட்டரவாரியப்பெருமக்கனெ அட்டு-
விடு கடவா[ர்] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifteenth year (of the reign) of Kampavarman. The writing of us, the assembly of Uṭkar. We have received one thousand *kāḍi* of paddy from Śaḍaiyaṇ.

(L. 2.) We, the assembly, shall close (the sluice of) the tank (to collect water for irrigation), and shall cause five hundred *kāḍi* of paddy to be supplied every year as interest on these one thousand *kāḍi* of paddy.

(L. 3.) We declare that those who disobey this, shall incur (all) the sins committed between the Gaṅgā and Kumari. The great men³ elected⁴ for the year shall cause (the paddy) to be supplied.

No. 6.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 1[7]th year of the reign of Rājaraḷa, (alias) Rājakaṣarivarman, and carries the list of his conquests as far as Kaliṅgam. It appears to record that the village assembly assigned a daily supply of rice and oil to the temple of Mahāśāstā.⁵ Some words in lines 7, 9 and 10 cannot be read and explained satisfactorily. A clause near the end of the inscription imposes a fine on those who would sell betel elsewhere but at the temple of Piḍāri.⁶

TEXT.

- 1 ஸ்ரீ ஸ்ரீ⁷ [||*] திருமகன் பொலப்பெருநிலச்செல்லியுத்தனக்கெ⁸ உரிமை பூண்ட-
னம்⁹ மனக்கொள் காத்தனார்¹⁰ [ச]ரலை கலம்-
2 னுத்தருளி வெங்கைநா[டு](ம்)க்கங்கப்பாடியும் தழைகப்பாடியும் துளம்பபாடியும் குட-
மலைகாடும் கொ-
3 ல்லமும் கலிக்கமும் திண்டிநல் வென்றித்தண்டாற்கொண்ட தன்னெழில் வளருழி
ஊழி¹¹

பவிசை is another form of பொவிசை; see the Index to Vol. I. s.v. *palisai*, and Dr. Gundert's *Malayālam Dictionary*, s.v. *palisa*.

¹ Read ஸவதர.

² *Perumakkaḷ* is an honorific designation of respectable villagers. The corresponding Sanskrit term is *mahājana*, on which see the Index to Vol. I.

³ Compare ஊரண[ம்] செய்யும் வாரியப்பெருமக்கள் in Vol. I. p. 117.

⁴ Śāstā, 'the master,' or, in Tamil, Śattāṇ is one of the names of the village god Aiyaṇār. Compare Vol. II. p. 48, note 9.

⁵ This is the name of a village goddess; see *ibid.* note 10.

⁶ These two words are engraved in large letters to the left of line 1 to 3.

⁷ Read செல்லியுத். ⁸ Read பூண்டனம்.

⁹ Read ஊர்.

¹⁰ Read வளருழி ஊழியுள்.

- 4 எல்லாயா[ண்டு](ம்)ந்தொ[மு]தகை வினங்கும் யாண்டெ செழிஞ்ஞாத்தெசு கொள்
கொவிராஜராஜராஜகெல்லரிவ[ர்*]க்.
- 5 கி[யா]ண்டு மி[ள] ஆவது காலி[மு]ந்தொட்டத்து தன் கூற்று மலைய-குலாமணி-
மங்கலமாகிய ஸ்ரீவித்ருமாலாணத்தொ[மு]ந்திமம்-¹.
- 6 கலத்து இவ்[வா*]ட்டை [யத்ய]ா[ய]ப்பெருமக்களும் [உ][ன்*]ளிட்ட நெறைய-
லெயொம் எம்மு[ர்*] தண்டலு(உ)டையாக்கள் மக-
- 7 ன் காரமக[து]கன் வ[ப்பு]ர்² கி[மு]வ[ர்] க[தி]கன் [வரு]கந்தெயாரும் எம்[மு]ர்³
சாத்தகணத்தாரும் [அ]ம்பல[த்*]பில் வடகயில் வி(ச)நாராயா-
- 8 லூகின் கொவி[னி*]லெ இரு[த்*] பணித்த எழுத்து [I*] எம்[மு]ர்⁴ நெறா-
யாலூவ[கு*] ⁵ திருநக்குப்பொழி இருநாயா[க*]⁶ ஒரு[கா]னை[கு]⁶
[அறு]-
- 9 காழி[கு]ம் ⁷ திருவலி[கு]ம் பெ[பா]து உய .⁸ எண்ணையாக [எ]ண்ணை [கு]ழ[ா]-
க்கெ[ய்]⁹ இருசெவிடனாகுமாக இவ[மு]ரி . ம்¹⁰ யிடாகை வி [ஜ]¹¹ பக்க
எம்[மு]ர்
- 10 [கி]ழ[ை]மய[டை]ய தட்டு[ர்] கிழவன் சடை[க]க்க[ய] ¹² மகன் அருள்[ய]கான ¹³ எழுது ¹⁴
மா[ணி]யெ ம]-
- 11 க்கலமிடி. [ெ]ல்[லு]ப்பிடித்துக்[ெ]காண்டெ வெற்றிலை வடிவ் [உ]ரி[ய்] கெ-
வ்லும் வெற்றி-
- 12 லை படலி[ன]க[யா]ல் ஒருபத்து வெற்றிலை[யும்] ¹⁵ கொணி[டு] ¹⁶ [இ]ப்ப[ரி] முடா-
[ெ]ம ச[ன]ரதி[த்*]வந்தெ-
- 13 ய்வ[ச]கவும் [I*] [இ]ன்[ம்] சாத்தகணத்தாரொய் நகிப்பா[சா]கவும் [I*] இ[த்*]-
த[ன்]-
- 14 மதத்[து] ¹⁷ வி . . ¹⁸ நின்றார் கெங்கையிடைக்குமரி[யிடை]ய் பாடார் செ-
- 15 ய்த பா[வம்] ¹⁹ ப[ட]வ[சா]க[வு]ம் [I*] இவ்[ஜ]ரில் [வெற்றி]லை விற்பார்
பிடாரி கொவிலின்-
- 16 நி விற்குரை எரிவா[ரி]-
- 17 [ய]ப்பெருமகனெ
- 18 [எ]ரி[த்*]கு முதலாக கழ[ஞ்*][க]
- 19 [ெ]பான் தண்டலு[கொ]-²⁰
- 20 [ன்]னப்பெறுவாக-
- 21 [வு]ம் [I*] இப்பரிது பணி-
- 22 த்தொ[ம்] ²¹ நெறா[வ]லெயொம் [I*] லெயெயுள்ளிருத்து பணி கெட்டெழு[தி]-
கெ[ன்] மய்யு[யு]
- 23 ன் [வெற்றி]மிக்குறி க[ா*]வ[ா*]யிவன் மகன் தன்ம[ப்]பிரியனென் [I*] இ ²² [I*]

¹ Read உக-லெ-தி.² Read முர்.³ Read முர்.⁴ Read திருவதிக்கு.⁵ Read நாரி.⁶ Here follows a Grantha a, which appears to have been cancelled by placing over it a curve resembling i.⁷ Read திருவதி.⁸ The symbol following உய looks like து and may be an abbreviation of a word denoting some small measure for liquids.⁹ Read ஆழாக்கெ.¹⁰ The symbol preceding ம் looks like ஐ.¹¹ This symbol is an abbreviation for தெல்லு; see p. 7, note 8.¹² Probably an abbreviation for ஸ்ரீ-தி.¹³ See the preceding note.¹⁴ Probably an abbreviation for எழுதுத்துவன்.¹⁵ Read யும்.¹⁶ Read கொண்டு.¹⁷ Read மத்தத்து.¹⁸ Read விவ்யம்.¹⁹ Read டெ.²⁰ Read தண்டக்கொன்ன.²¹ The a of நெறா has been added subsequently.²² Read யெய்யு.²³ Read து.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 1[7]th year (*of the reign*) of king Râjarâja-Râjakêsarivarman, who, in his long life¹ of growing strength, during which,—(*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—he was pleased to destroy the ships (*at*) Kândaḷûr-Śâlai, and conquered by (*his*) army, which was victorious in great battles, Vêṅgai-nâḍu, Gaṅga-pâḍi, Taḍigai-pâḍi, Nuḷamba-pâḍi, Kuḍamalai-nâḍu, Kollam and Kaliṅgam,—deprived the Śeliṅgas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent;—(*the subjoined*) document was drawn up by (*the following persons*) who were present in the temple of Mahâśâstâ, in the hall (*ambalam*) to the north (*of it*): We, the great assembly of Śivachûḷâmaṇimaṅgalam, *alias* Śrî-Vikramâbharâṇa-chaturvêḍimaṅgalam, (*a village*) in its own subdivision of Kâliyâr-kôṭṭam, including the great men elected for (*the management of*) charities (?) during this year; in our village; and the commissioners² (*in charge of the temple*) of Śâttaṇ in our village.

(L. 8.) To (*the temple of*) Mahâśâstâ in our village, at each of the three times of the day³ two *nâḷi* (of rice), *i.e.* on each day six *nâḷi*; at each of the three times of the day, 20 of oil, *i.e.* (one) *āḷakku* and two *śevidu* and a half of oil.

(L. 9.) Aruḷ[ar]man, *alias* Elunû[ṛṇuvaṇ], the son of Śadai[na]kkaś[ar]-ma[n], the headman of [Taṭṭû]r, who is (*also*) the headman of our village, having taken paddy (*in his hand*) and having taken (one) *uri* of paddy (*on*) a betel-leaf tray (*vattil*) and one bundle (?) of betel-leaves on a betel-leaf plate (*paḍa-ligai*),—it shall thus be done without fail as long as the moon and the sun exist.

(L. 13.) The commissioners (*of the temple*) of Śâttaṇ shall protect this charity. Those who cause obstruction to this charity, shall incur (*all*) the sins committed between the Gaṅgâ and Kumari.

(L. 15.) The great men elected for (*the supervision of*) the tank shall be entitled to levy a fine of (one) *kalaṇḷu* of gold in favour of the tank-fund from those betel-leaf sellers in this village, who sell (*betel-leaves*) elsewhere but at the temple of Piḍâri.

(L. 21.) Thus we, the great assembly, have ordered. Having been present in the assembly and having heard (*their*) order, I, the arbitrator Dharmapriyaṇ, the son of [Ver]ṛikkuri Nâlâyiravaṇ, wrote (*this*). Prosperity!

No. 7.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 16th year of the reign of “Kaṇṇaradêva, the conqueror of Kachchî (*i.e.* Kâñchîpura) and Taṇjai (*i.e.* Taṇjâvûr).” Mr. Venkayya has identified this king with Krishna III. of the Râshṭrakûṭa dynasty (A.D. 940 and 956).⁴

At the end of each line, about fifteen syllables are built in. Hence the translation remains fragmentary. As far as it can be made out, the inscription appears to record that the village assembly ordered the land which had lapsed to it, to be sold, and imposed certain conditions and fines in connection with this arrangement.

¹ This inscription reads தன்னைநில் வளமுழி னாழியுள் instead of தன்னைநில் வளமுழியுள்.

² The term *ganattâr* occurred before in No. 1, l. 4.

³ The ‘three times of the day’ (*trivandhi* or *trikala*) are sunrise, noon, and nightfall. Compare Vol. I. No. 53, and Vol. II. No. 9, paragraph 2; No. 24, paragraphs 2 and 3; and No. 35, paragraph 2.

⁴ See *Ep. Ind.* Vol. III. p. 282 ff. and Vol. IV. p. 81 f. Here the name of the king is spelt with *ṇ* in the second syllable, while his other inscriptions spell it with *ṇṇ*.

TEXT.

- 1 ஸ்வஸ்தி ஸ்ரீ¹ [||*] கச்சியுத்த[ஞ்]சையுங்கொண்ட ஸ்ரீகண்ணாடேவற்கு யாண்டு பதினா-
[ரு]வது காலியூர்க்கொட்டத்துத்தன் கூற்றுச்சி[வ]கு²
- 2 ஸாணச்சத[டுஷெ-³]கிமங்கலத்து⁴ ஸடெலெயொம் எம்முர்ப்புவலரிமாணிக்கவிஜ்ஞா-
த்து முகமண்டகத்தெய் கூ[டி]யிருக்க[து]
- 3 யாவது [||*] எம்[மு]ர்க்குடிகள்⁵ எம்முர்ப்படாகைவட்டத்து கு[டு]ப்பொலை மெ(ர)-
ற்பட்ட நிலங்களுமற்றுமெப்பெர்ப்பட்டனவும்⁶ ஸடெலெ யேயு[ம்]
- 4 க⁷ யேயுமமாய்கிடத்த⁸ நிலங்கள் குழிவ[ரி]யெற்றி [இ]தை [இ]துப்பொமென்ற
கு[டி]களுக்கு விற்றுக்குப்பொமாகவும் [||*] இவ்விற்றுக்குத்த வ-
குமிகள் எம்மு-
தென்று எப்பெர்ப்பட்டாரங்குப்பொலையும் ஆவணமுங்காட்ட[ப்]பெரு[த]ராகவும்
[||*] இப்பரிசு காட்டின குடிம[க்களை] த
- 5 [க]⁹ பொன் ஸடெலெயொமெ டுணுப்பொமாகவும் [||*] இத்தடு[த்]த குடிமக்களை¹⁰
யு[டு]-[¹¹]ரவணத்து நிசதி மெய் வெ[று]து நூ[ற்]தெட்டுக்காணம் டுணுமிடப்பெ[று]வா-
ராகவும் [||*]¹² இடுணுமிடப்பெ[று]வாங்குடிமக்களுக்கு அவுபவ்வாண்டு¹³ வாரியஞ்செய்-
யும் பெருமக்களெய் பெரால் நிசதற்குன்றிப்பொ[ன்]
- 6 [இ]ப்பரிசு ஸுவிசம[க்]தர்¹⁴ டுணுமிட்டார்க்கு வார்ப்பல் குடுத்தும் தாங்களெய்
டுணுத்தும் ஆட்சியிடையுது [தி]ர்த்துக்குடாராவில[வ்*][வா]ண்டு வாரியஞ்செய்யும்
பெருமக்களையுமெய்¹⁵ வெற்று வகை இருபத்துநாறு காணம் டுணுமிடப்பெறுவா-
ராகவு[ம்] [||*] இத்தணுப்பட்டும் அவுல ஆண்டு¹⁶ வாரி[ய]ஞ்செய்ய

TRANSLATION.

(Line 1.) Hail! Prosperity! In the sixteenth year (of the reign) of the glorious Kāṇṇaradēva who conquered Kachchi and Tañjai,—we, the assembly of Śivachū-
[lāmanimaṅgalam, *alias* Śrī-Vikramā]bharāṇa-chaturvêdimāṅgalam, (a village)
in its own subdivision of Kāliyūr-kôṭṭam, being assembled in the front hall¹³ of the Pu-
vaṇimāṇikka-Vishṇugriham in our village, [ordered] as follows:—

(L. 3.) The inhabitants of our village the land and every-
thing else that is not the object of deeds of gift,¹⁶ in the environs¹⁷ of our village
the common property (*madhyama*) of the assembly.

(L. 4.) We shall sell the land which has thus become the common property (of the
assembly), to those inhabitants who promise to pay taxes on each *kuli*. No persons shall be
allowed to produce deeds of gift or deeds of sale (*āvanam*) in order to show that the land
thus sold belongs to themselves. We, the assembly, shall levy a fine of
[*kaḷaṇṇu*] of gold from those inhabitants who produce such
(deeds).

¹ These two words are engraved to the left of lines 2 and 3.

² Here the following syllables are built in : ஸாமணியமங்கலமாகிய ஸ்ரீவிசுவா-

³ Read ஸுதெலெ-⁴.

⁵ Read எம்முர்ப்பு.

⁶ The ஸ of ஸையும் has been added subsequently; behind ஸையும், a cross above the line marks an omission, and the words குழி தன் are entered below ம ஸடெலெ.

⁷ Read இப்பரிசு.

⁸ The த of த்த has been added subsequently.

⁹ Read குடிமக்கள்.

¹⁰ Read மக்களை.

¹¹ Read இடுணு.

¹² Read அவுபவ்வாண்டு.

¹³ Read விசுவா.

¹⁴ The letters கணையு are entered below the line; read பெருமக்களுமெ. ¹⁵ Read அவுபவ்வாண்டு.

¹⁶ முகமண்டகம் is a Tamil form of the Sanskrit mukha-maṇḍapa.

¹⁷ Literally, 'that is beyond deeds of gift' (*kufuppalai*).

¹⁸ Literally, 'in the circle of hamlets' (*paḍḍigai-veṭṭam*).

(L. 5.) Those inhabitants who do not submit to this, shall be liable to pay into court (*dharmāsana*) a fine of one hundred and eight *kāṇam*¹ per day. To each of the inhabitants who have to pay this fine, the great men elected for that year
 (one) *kuṇṇi* of gold per day.

(L. 6.) If, through indifference, though was thus given to those who pay the fine and though they themselves have fined (*them*), they are not able to remove the obstacles to the possession (*āṭchi*), the great men elected for that year shall be liable to pay an additional fine of twenty-four *kāṇam*. Though they are fined thus, [the great men] elected for that year

No. 8.—ON THE SOUTH WALL OF THE SHRINE.

This archaic inscription belongs to the 10th year of the same Kampavarman whose name occurred in No. 5 above, and records that Śadaiyaṇ, who was also mentioned in No. 5, made over 400 *kāḍi* of paddy to the villagers of Uṭkal, who pledged themselves to feed two Brāhmaṇas daily from the interest, which amounted to 100 *kāḍi* of paddy per year.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கம்பவர[?]ற்கு யாண்டு பத்தா[வ]து *உட்கற[ஸ]மெய்யார்[க்*]கு
 சடைய.
 2 ன் குடுத்த நெல் கா[னா]ற்றுக்காடி [||*] *நெ[இல்]லால்பொலிஊட்டு ஆ[ண்].
 3 டெ வ[ரை]து துத்துக்காடி கொல் * பரிசை[ர]ல் திசதி இருவர் சிராம-
 4 ணை சிலமும் காயமும் உள்ள [அ]னவும் ஊட்டு[வ]ரமாதொ[ம்*] உட்க[ல்]
 ஸமெய்யோம் [||*] இவ்-
 5 விரு[க்]துட்டு * முட்டில் கங்கெ * இடைக்குமி[யி*]டை எழுதுத்துக்காதத்துள்ளு-
 [ம்] * செய்தார் செ[ய்*]த [ப]ரவும் [ப]டுவொ[மர*]னொம் ஸமெய்யோம் [||*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the tenth year (*of the reign*) of Kampavarman,—Śadaiyaṇ gave four hundred *kāḍi* of paddy to the assembly of Uṭkal.

(L. 2.) From the interest² on this paddy, which amounts to one hundred *kāḍi* of paddy per year, we, the assembly of Uṭkal, shall feed two Brāhmaṇas daily, as long as the earth and the sun exist.

(L. 4.) If we fail in this feeding of guests, we, the assembly, shall incur (*all*) the sins committed within the seven hundred *kāḍam*³ between the Gaṅgā and Kumari.

¹ The two obscure words *மெய் வெறு* occur again in No. 12, line 11.

² The *ற்* of உட்கற has been added subsequently.

* Read இத்தெல்லால்.

³ Read நெல்.

* The *ற்* of விருத் appears to be corrected from ன்.

* Read கங்கை.

* Read காதத்துள்ளும்.

* பொலிஊட்டு is apparently the same as பொலிசைஊட்டு in Vol. II. Nos. 27, 28, 35 and 37.

* Compare *Ep. Ind.* Vol. III. p. 284 ff., where a similar imprecation occurs. According to the Tamil dictionaries, a *kāḍam* corresponds to about 10 miles. Hence the expression '700 *kāḍam*' appears to refer to the circumference of the whole of India between the Ganges and Cape Comorin. The Chinese traveller Hiuen Tsiang also fixes the extent of the countries which he describes, by stating their circumference.

No. 9.—ON THE NORTH WALL OF THE MANDAPA.

This interesting record contains an order which Rājārāja I. issued at (his capital) Tanjāvūr on the 124th day of the 24th year of his reign, and which was engrossed on the 143rd day of the same year. This order deals with defaulters of land revenue in villages held by Brāhmaṇas, Vaikhāṇasas and Jainas in the Chōḷa, Tondai and Pāṇḍya countries. The villagers were authorized to confiscate and sell the land on which no taxes had been paid for two full years.

The royal order was written by the secretary Rājakēśarinallūr Kilavaṇ, or, as he is called in two of the Tanjāvūr inscriptions, Kārāyil Eḍuttapādam.¹ It was signed by the chief secretary Mummudi-Chōḷa-Brahmamahārāja, and by Mummudi-Chōḷa-Bhōja. These two officers are mentioned in the large Leyden grant² and in inscriptions of the Tanjore temple.³ Their original names were Kṛishṇa Rāma and Īrāyiravaṇ Pallavayaṇ. During the reign of Rājārāja I. they bore the titles Mummudi-Chōḷa-Brahmamahārāja and Mummudi-Chōḷa-Bhōja, which are derived from Mummudi-Chōḷa, a surname of Rājārāja I. After the accession of Rājēndra-Chōḷa I. they received the additional titles Rājēndra-Chōḷa-Brahmamahārāja and Uttama-Chōḷa-Pallavaraiyaṇ.⁴

TEXT.

- 1 ஸ்ரீ ப்ரீ [||*] திருமகன் பொல் பெருநில[ச்*]செல்வியும் தனக்கெ [உ]ரிமை பூண்டமை ம[ன]க்கொள்⁵ கா[ச்*]தஞ்சை[ச]லை⁶ கலம[று]த்தருளி வெங்கை-
காடும் கங்கபாடியும்⁷ துளம்பபாடியுத்தடிக்கைபாடியும் குடமலை[சா]டு(ம்)-
- 2 க்கொல்லமும் கலிக்க[மு]ம் எண்டிசைப் புகழ் தரு ஈழமண்ட[ட]ல[மு]ம் [இ]ல-
ட்டபாடி எழரை இலக்கமும் திண்டிநல் வென்றி[த்*]தண்ட[ச]ற்க்கொண்ட[
த[ன்] எழில் வளமுதி⁸ எல்லாபாண்டும் தொழுதகை விள-
- 3 ம்கும் யாண்டெ செ[ழி]நரை தெரு⁹ கொள் ப்ரீகொ ராஜாராஜகெவரி[வ]நராந
ப்ரீராஜாராஜகெ[வ]ர்க்கு [ய]ராண்ட[டு] உயச ஆ[வ]து நான்¹⁰ [ச]உயசகால்
உடையார் ப்ரீராஜாராஜகெவர¹¹ தஞ்சைப்பெரியசெண்டுவா-
- 4 [யி]வ[ச்]சித்திரகூடத்து தெற்க்கில் கல்லூ[ரியில்] எ[ழு]த்தருளி இருந்து சொ-
[ண]சட்டம்¹² சொ[ண]சட்ட[ப்]படம்¹³ பு[த]([ணி]நாடுகளிலும் தொண்டைகாட்டி-
து[ம்] பாண்டிநாடாந ராஜாராஜவனநாட்டிலும் பா[ப்]பன் ஊர்களிலும் வைவா-
னவர் ஊர்களி-
- 5 [து]ம் வயவன¹⁴ ஊர்களிலும் காணி உடை[யார்] யாண்டு யச ஆவது [மு]தல்
உயச ஆ[வ]து வரையில் ஈராண்டு நிரம்பி [மு]வாண்டு தத்தங்காணியான
நில[த்]தருக்கு அவ்வவ ஊர்[க]ளிலாரொடும் ஊரிடுவரிப்ப[ா]டு இதை இருது
பொதார் காணி
- 6 உடையாராத்தலிர் ஊர்கிலமாய் ஆ[வ்வ]வ ஊ[ச]ர்கள[லாடு]ர [யி]த்துக்கொள்ள[ப்]பெ-
துவா[ச]க[ண]க[வு]ம் [ய]ராண்ட[டு] உயச ஆ[வ]து [மு]தல் ஈராண்டு . [ச]சம்பி
மு[வாண்டு] ஊரிடுவரிப்ப[ா]டு இதை இருது பொதார் காணி உடை-

¹ See Vol. II. p. 131 f. and p. 285, note 3.² Lines 129 to 133, 162 to 164, and 436 to 440.³ Vol. II. Nos. 31, 12 and 55.⁴ Compare Vol. II. p. 139, note 1, and p. 222, note 4.⁵ The *ன* of மன has been added subsequently.⁶ Read தஞ்சைலை.⁷ Read யும்.⁸ Read வளமுதி.⁹ Read தெரு.¹⁰ The symbol for *π* appears to be corrected from *ச*.¹¹ Read ப்ரீராஜாராஜகெவர.¹² This appears to be corrected from சொமுதாட்டம்.¹³ The *ன* appears to be corrected from முத; read சொனாட்டம்.¹⁴ Read மு[தி]ணை or சமணை.

- 7 யானாத் தவிர [அ]வ்வவ ஊர்களிலாரோ [கி]ந்துக்கொள்ள[ப்]பெ(ற்)து[வ]ரகனாகவுமெ-
ன்று இப்பரிசு திருவாய் மொழிந்-
8 தருளினப[டி] திருமந்திரவொலை நரஜகெவரிகல்வூர் கிழவன் எழுத்தினதும் திருமக்-
திரவொலையகாயகன்
9 மும்முடிசொ[ழ]மு[வ]நாராய[னு]ம் மும்முடிசொழ[ப]ரசனும் ஒப்பிட்ப்புகுந
கெழ்விப்படி உயிச ஆவது க¹
10 ஈசயகனா[வ்] வ[ரி]கிலடுத² [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! On the 124th day of the 24th year (*of the reign*) of the glorious king Rājarāja-Kēsarivarman, *alias* Śrī-Rājarājadēva, who, (*in*) his life of growing strength, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (*at*) Kāndaḷūr-śālai, and conquered by (*his*) army, which was victorious in great battles, Vēṅgai-nāḍu, Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍigai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kalin-gam, Īḷa-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lakshas* of Ilaṭṭa-pāḍi,— deprived the Śēḷinas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent;— the lord Śrī-Rājarājadēva, being graciously seated in the college (*kallūri*)³ on the south of the painted hall (*chitra-kūṭa*) at the great hippodrome gate (*periya-keṇḍu-vāyil*) in Tañjāvūr, was pleased to order as follows:—

(L. 4.) “(*The land of*) those landholders in villages of Brāhmanas, in villages of Vaikhā-nasas, and in villages of Śramanas (*i.e.* Jainas) in Śōṇāḍu, in the adjacent districts included in Śōṇāḍu, in Tondai-nāḍu, and in Pāṇḍi-nāḍu, *alias* Rājarāja-vaṇanāḍu,⁴ who have not paid, on the land owned by them, the taxes due from villages, along with the (*other*) inhabitants of those villages, for three years, (*of which*) two are completed, between the 16th and the 23rd years (*of my reign*), shall become the property of the village and shall be liable to be sold by the inhabitants of those villages to the exclusion of the (*defaulting*) landholders. Also, (*the land of*) those who have not paid the taxes due from villages for three years, (*of which*) two are completed, from the 24th year (*of my reign*), shall be liable to be sold by the inhabitants of those villages to the exclusion of the (*defaulting*) landholders.”

(L. 8.) Accordingly, having been written by the royal secretary, Rājakēsarinaḷḷūr Kiḷavan, and having been approved by the chief secretary, Mummudi-Śōḷa-Brahma-mārāyan, and by Mummudi-Śōḷa-Pōśan, (*this order*) was engrossed from dictation on the 143rd day of the 24th (*year of the reign*).

No. 10.—ON THE NORTH WALL OF THE MANDAPA.

This inscription is dated in the 4th year of the reign of Parakēsarivarman, *alias* Rājēndra-Chōḷadēva, and records that the villagers of Ukkaḷ sold 3000 *kūḷi* of land and five water-levers⁵ to a servant of the king, who assigned this land for the maintenance of two boats plying on the village tank.⁶

¹ Probably an abbreviation for நான்.

² Read வரிவிவிட்டது.

³ Compare Vol. II. p. 109.

⁴ See Vol. II. p. 320, note 3.

⁵ A gift of two water-levers (*jala-yantra*) is recorded in the Udayēndiram plates of Pallavamalla; see Vol. II. pp. 364 and 372.

⁶ One of the Nāśik inscriptions states that Rishabhādattā established boats, on which certain rivers could be crossed gratuitously; see *Archaeological Survey of Western India*, Vol. IV. p. 100.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [I*] கொ[ப்]பாகெசரிபநீரான ஸ்ரீராதேவீர[டு]சாழ்வெவற்கு யான்
ச ஆவது [I*] ஜயங்கொண்டசொழமண்டலத்துக்காவியூர்க்கொட்டத்துத்த-
2 [ன்] கூற்று உக்கலாகிய கிங்கிர[ம்]ரபாணச்ச[து]ர்வெதிமங்கலத்து நிறாவலெவெயொம்
கிலவியாவணக்கையெழுத்து [I*] உடையார் ஸ்ரீராதே-
3 [ஜ*]கிரசொழதெவர் பணிமகன் வெண்குன்றக்கொட்ட[த்]துக்கு[வ]னாகொடுகாட்டுக்கு-
வனாகொடான அனவா[த*]சகர[நல்]லூர்[க்]கொழுழான் அன[ர]-
4 [ய*]ன் பலதெவன் எம்முர்¹ எரிக்கு வெத்த ஒ(ர)டம்² இரண்டினும்³ பொ-
கமாக விற்புத்த கிலமாவது [I*] பனனூம்பிக் காவலழி ஸ்ரீ[ய]ரார்⁴ கழ-
னியில் வடெ-
5 [வ]ப்பொதுவாய்க்கிடன கிலமணலீட்டுகு வடக்கும் மெப்பாற்கெல்லை குடிமக்கள்
[கூ]மிக்கு கிழக்கு வடபாற்கெல்லை குடிமக்கள் இறைப்பூமிக்கும் ஸுஹுஷுணு-
6 [வ]ரய்க்காலுக்கு தெற்கு நடுவு பட்ட கிலமெற்கு நின்று அ[டை]யப்பதினதுசாண்
கொலால் *முவாபிரங்குழியும் மெலை [எ]ரி எதிர்வாபிற்கழும்பருடையார் [மு]ன்
ஒ(ர)-
7 டத்துக்கு கொண்டு வைத்த எத்தகீகி இதனுக்கு கிழக்கு அஞ்செத்தமும் விற்பு
வியாவணஞ்செய்து குடுத்தொம் [I*] இருகாலாவது முக்காலாவது-
8 ம் பனனூம்பின் காவலழி *ஸ்ரீயாரார்⁵கழனியில் மணலீட்டுக்கு வடக்கு மெ[ல்]-
பாற்கெல்லை குடிமக்கள் இறைப்பூமிக்கு கிழக்கு வ[ட]பாற்கெல்லை குடிமக்-
9 கள் பூமிக்கும் *ஸுஹுஷுணு⁶வாய்க்காலுக்கு தெற்கும் மெற்கு [கி]ன்று அ[டை]ய
பதினதுசாண் கொலால் *முவாபிரங்குழியும் மெலை எரி எதிர்வாபிற்கழும்ப-
[ரு]கையார் முன் ஒ-
10 டத்துக்கு கொண்டு வைத்த எத்தகீகி⁷ இதனுக்கு கிழக்கு அஞ்செத்தமும் விற்பு
[கில]யாவணஞ்செய்து குடுத்து இன்கிலத்துக்கு⁸ கீலை⁹வழிமும் இறை¹⁰வழி-
மும் அறக்கொ-
11 ன்னெ இறையிலியாக விற்பு வியாவணஞ்செய்து குடுத்தொம்[I*] நிறாவல[ெ]வெ-
யொம் [I*] குறியுள்ளிருநு பணி கெட்டெழுதினென் இவ்[ஜூ]ர்க்காணத்தான்
பேயு¹¹
12 பொற்றிக்குறி காளிதெவடியாக இ[ர*]ண்டாபிரத்துகா[து]ற்றுவகென் [I*] இவை
எக் எழுத்து [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakēsarivarman, *alias* Śrī-Rājendra-Śōladēva. The hand-writing, (referring to) a deed of sale (*vilaiy-āraṇam*) of land, of us, the great assembly of Ukkal, *alias* Vikramābharaṇa-chatur-vēdimaṅgalam, (a village) in its own subdivision of Kāliyūr-kōṭṭam, (a district) of Jayanṅkonda-Śōla-maṇḍalam.

(L. 2.) The following land was sold for the maintenance of two boats (*ōḍam*) which had been assigned to the tank in our village by Kōmulāṇ Arai[ya]ṇ Baladēvaṇ, a servant of the lord Śrī-Rājendra-Śōladēva (and a native) of Kuvalaikōḍu, *alias* Anavara[ta]-sundaranallūr, (a village) in Kuvalaikōḍu-nāḍu, (a subdivision) of Venkunra-kōṭṭam.

¹ Read எம்முர்.² The *r* may have been added to mark the length of the preceding vowel ஒ.³ The *ன்* of இரண் has been added subsequently.⁴ Read ருர்.⁵ Read ரு.⁶ Read ஸ்ரீயாரார்.⁷ Read ஸுஹுஷுணு.⁸ Read ரு.⁹ Read கீகி.¹⁰ Read கிலை.¹¹ Read பேயு.

(L. 4.) We have sold, and executed a deed of sale for, (1) three thousand *kūḷi*,—(measured) by a rod of sixteen spans (*śāṇ*), beginning (to measure) from the west,— of land, which was the common property of the assembly, (which belonged) to the field (*kalāṇi*) of Sṛiyārūr on the channel of the 'Palmyra sluice' (*Paṇan-dāmbu*), (and) which was situated to the north of a heap of sand, to the east of the land of the villagers, and to the south of the land (paying) taxes to the villagers and of the *Subrahmanya* channel, and (2) five levers (*ēttam*) to the east of this (land), excluding a lever on the open side¹ of the tank in the west, which Kaḷumbar-udaiyār had previously purchased and assigned for (the maintenance of) a boat.

(L. 7.) Twice as follows, and three times as follows.²

(L. 10.) Having received in full the purchase-money and the revenue of this land, we, the great assembly, sold (it) free of taxes and executed a deed of sale.

(L. 11.) Having been present in the assembly³ and having heard (their) order, I, the accountant (and) arbitrator of this village, Poṅṅikkurī Kālidēvaḍi, alias Iraṇḍāyirat-tunāṇḍaruvan, wrote (this). This is my writing.

No. 11.—ON THE NORTH WALL OF THE MANDAPA.

This inscription is dated in the 16th year of the reign of the ancient Chōḷa king Parakēsarivarman,⁴ and records that the villagers granted certain land to the temple, at the request and with the approval of the temple manager, Chakrapāṇi Nambi (ll. 3 and 10).

TEXT.

- 1 ஸ்ரீ⁵ ஸ்ரீ [i*] கொப்பசெசரிப[து]ற்கியாண்டு யெச ஆவது காலியூர்க்கொட்ட.
- 2 த்துத்தின் கூற்று சிவகுளாமணிமங்கலம்மாகிய ஸ்ரீவிசுரோவாணசுதாவெ[—]டி[—]மங்கலத்து
- 3 . . .⁷ புலனிமாணிகவிஷுமாரத்தன்⁸ மெருமான் அடிகளுகு ஸ்ரீகாயு[—]ஞ்செய[—]ன்ற ஸ்ரீ[வ]ரணி நம்[—]மி விண்ணப்பத்த[—]தினால்
- 4 ஸாவ தாவாரியப்ப[—]ருமக்களும் எரிவாரிய[—]ப்ப[—]ருமக்களமழன்னிட்ட¹⁰ தீத[—]பெய்யொ[—] எம்[—]மு[—]ர் புலனிமா[—]ணிக்க[—]விஷுமாதத்த¹¹ பெசமாகடி-
- 5 களுக்கு [—]வகத்த[—]க்குவி[—]ருபு[—]வகத்த[—]க்கும்¹² உத்தரயேக[—]மு[—]ம் [—]ட்டிம[—]ய[—]க[—]மு[—]ம்¹³ [—]த்த[—]யவிஷுவும் ஐ[—]ப்ப[—]விஷுவும் ஸை[—]ய[—]ஞ்[—]ய[—]தமணமும் ஸை[—]
- 6 து[—]தமணமும் [—]ய[—]ய[—]த்த[—]திருமருணக்க[—]ன[—]மத்து¹⁴ எ[—]ப்பெர்ப்பட்ட குசக்கலம் எப்பெர்ப்பட்ட குசக்க[—] . . .

¹ *I.e.* that side (*eddy*) of the tank which is at a higher level, and opposite (*adit*) to the artificial embankment which stops the natural flow of water and thus forms the tank.

² Apparently the description of the land sold had to be repeated in words three times. The second repetition is omitted in writing; but after the word முக்காலாவதம், 'and three times,' the whole of the preceding description of the land (ll. 4 to 7) is repeated with slight variations in ll. 8 to 10.

³ This translation of *kuri* is based on the parallel passages in No. 2, l. 6, No. 3, l. 11, No. 6, l. 22, and No. 12, l. 11, where the corresponding word is *saṅṅai*.

⁴ To the same reign belong Nos. 85 and 148 of Vol. I. The king is perhaps identical with Vijayālaya, the grandfather of Parāntaka I.

⁵ Read ஸ்ரீவிசுரீ.

⁷ The two syllables மாணி are entered below the line.

⁸ Read வசு.

¹⁰ Read து[—]தமணத்து பெரு.

¹¹ Read து[—]யயனமும் சித்திரவிஷுவும்.

⁶ Read ஸ்ரீவிசுரோவாணசுதா.

⁹ Read து[—]தமணத்து பெரு.

¹² Read மக்களமுன்னிட்ட.

¹³ Read வு[—]தவ.

¹⁴ Read திருமருசன.

- 7 நை வறுப்பத[ற்]து வைத்த பூமி இக்கேவர் ஊரான [செ]ர்தியம்பாக்கத்து ஊரின்
மேலை புதுத்திருத்தில் அ[ன]ரயும்*
- 8 பு[ரிப]ஞ்செ[றுகி]ற[ெ]கற்கிவ[ன]ரயும் [கவப]வகொல்லையில் வென்செக்காது[க்]*கு¹
மெற்கு ஒன்றரை நிலம்] . . .
- 9 ஸவத்தில² எழு க[ரனும்] கால்[வ]ற்கு[கு] கொற் . . வதாகவு[மாட்டை]ட [த]ெஜ
[அ]ன[க்கழைஞ்சம்] [I*] இப்ப[ரிசு ஸ*]-
- 10 செல பணி ஒட்டிக்குத்[தென்] [சக]பாணி [கம்]மென் [I*] [இ]ய³ + [II*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 16th year (of the reign) of king Parakēsarivarman, we, the great assembly, including the great men elected for the year and the great men elected for (the supervision of) the tank, (being assembled) in the Puvanimānikka-Vishnugriham at Śivachūlāmanimaṅgalam, alias Śrī-Vikramābharana-chaturvēdimāṅgalam, (a village) in its own subdivision of Kāliyār-kōṭṭam, assigned, at the request of Chakrapāṇi Nambī, the manager of the temple, to the god of the Puvanimānikka-Vishnugriham in our village (the following) land, for burnt oblations (havana), for festivals (utsava), (for) expiations (prāyaścitta) and the bathing of the idol (tirumanjāna) at the winter solstice, at the solstice in Ādi, at the equinox in Śittirai, at the equinox in Aippaṣi, at eclipses of the sun, and at eclipses of the moon, and for burning all kinds of pots and all kinds of . . .

(L. 7.) Half (a measure) of land in the 'Fresh clearing' (Pudu-ttiruttu) on the west of the village of [Śō]diyambākkam, which is a village (belonging to) this god; half (a measure) on the south of the 'Tamarind field' (Puliyañ-jeruvu); (and) one and a half (measure) on the west of the inundation channel (vellakkāl) in the field (kollai) of [Svaba]la.

(L. 9.) At the festival, on seven days, to four persons . . . and (for) the annual worship, half a kalāñju. I, Chakrapāṇi Nambī, approve of this order of the assembly.

(L. 10.) This charity, etc.*

No. 12.—ON THE WEST WALL OF THE MANDAPA.

This inscription is dated in the 37th year of the reign of "Parakēsarivarman, the conqueror of Madirai (Madhurā)," i.e. of the Chōla king Parāntaka I.,³ who reigned from about A.D. 900 to 940.⁴ It records that the villagers granted to the temple the village of Śōdiyambākkam, which was situated to the north of their own village. Śōdiyambākkam⁵ still bears the same name and lies 3¼ miles north of Ukkal.

In the preceding inscription (No. 11, l. 7), which belongs to the 16th year of Parakēsarivarman, Śōdiyambākkam is designated as 'a village (belonging to) this god,' i.e. to the Vishnu temple at Ukkal. At first sight it might be concluded from this that No. 11 is of later date than No. 12, and consequently, Parakēsarivarman one of the successors of Parāntaka I. On the other hand, it is but natural to assume that Parāntaka I. prefixed the title *Madirai-kōṇḍa* to his name *Parakēsarivarman*, in order to distinguish it from earlier Chōla kings named Parakēsarivarman, and that any Parakēsarivarman who succeeded Parāntaka I.

¹ Read வென்செக்காதுக்கு and compare Vol. II. No. 73, l. 116 f.

² Read ஸவத்தில.

³ Read இசு-இ; the following symbol represents "etc."

⁴ The writer wants us to supply here a minatory sentence resembling No. 6, ll. 13-15.

⁵ See Vol. II. pp. 374 and 379 f.

⁶ See *ibid.* p. 381.

⁷ No. 246 on the *Madras Survey Map* of the Arcot taluka.

[illegible]

No. 12. — Inscription of Paranta'ca I.

63 பா|| ஸா|| 00 உய்ய 38 7 லகல் பறையுமொழி பயி
 64 பா|| ஸா|| 00 உய்ய 38 7 லகல் பறையுமொழி பயி

[illegible][illegible]

would have followed the example of the latter and adopted a similar distinguishing epithet. Hence I believe that the inscriptions of Parakêsarivarman¹ belong to an earlier king than Parântaka I. The subjoined inscription would then record a mere renewal or confirmation of the gift of the village of Śōdiyambâkkam, which had already belonged to the temple in the time of Parakêsarivarman.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] மதினா கொண்ட கொப்பாகெலரிபட்டி[?]ற்கு யாண்டு முப்ப[?]த-
ழாவது காலியூர்க்கொட்டத்துத்தன் கூற்றுச்சிவகுளா[மணி]ம[?]க[வ]மாதி[ய]*
ஸ்ரீகிரு-
- 2 கோலாணச்சகுவெட்டி[?]மலத்து ஸலெமெயொம் [||*] *எம்மூர்ப்புவனி[ம]ரணிக்கவிஷு-
ஆதமத்துப்பெருமானடிகளுக்கு டெவலொமமா-
- 3 க இவர் முன்னுடைய பெரிய ககவானமுட்பட எம்மூர் வடபிடாகைச்சொதியம்-
பாக்கமான ஊரு[ம்] ஊரிருக்கையும் ஏரியு-
- 4 நன்செய்யும் புன்செய்யும் வளையிற்கற்று உடம்பொடி ஆமை தவழ்த்தெப்பெர்ப்-
பட்டதும் [இ]ப்புவனிமாணிக்-
- 5 கவிஷுஆதமத்து[?]ப்பெருமானடிகளுக்கு ஆராயிப்பார்க்கும் கலு[?]காலொமத்துக்குகூ-
காலத்தி[?]லு[?]தக்கும் இரண்டு கொ[?]ரவினக்கு[?]ம[?] ஸ[?]கனில் [?]வ-
- 6 ம[?]லு[?]க[?]தக்கும் திருவுத்தவத்துக்கும் [அ]யனமும் விஷுவும் *ஆதமனமும் ஸுவ-
கஞ்செ[?]யதாகவும் ஸ்ரீவதிக்குத்திருவுண்ணுழிகைப்புதமத்துமெப்-
- 7 பெர்ப்பட்டதாக்குத்தெ[?]வலொமமாவதாகவும் [||*] இவ்வுர் [ச]ட்டி எப்பெர்ப்பட்ட
இறைபுங்காட்டப்பெறாதொமாகவும் [||*] இவ்வுர் எறின குடிக்கை வலொதியொ-
மத்த[?]வ *ஸுவதூ-
- 8 வாரியஞ்செய்வொமும் எ[?]வாரியஞ்செய்வொமும் தொட்டவாரியஞ்செய்வொமும் இ-
க்குடிக்கை வெட்டி[?]யும் வெதி[?]யும் வாலக்காணமும் கொள்ளப்பெறாதொம[?]-
- 9 கவும் [||*] இவ்வுர்க்குடிக்கைக்குற்றத்தொஷமன்று[?]ப[?]ர[?] டெவலொய் [?]னித்துக்கொள்-
வதாகவும் [||*] ஒட்டிக்குத்தெ[?] *ஸூலெலெவெ செய்து எழுத்து வெட்டிக்குடு-
த்தொம் ஸ-
- 10 வெமெயொம் [||*] இத[?]நெ[?]து இத[?]*[?] *கிகாஜுஞ்சொ[?]னெ[?] கங்-
கை இடைக்குமரி இடைச்செய்தார் செய்த பாவ[?]கொள்வ[?]ராகவும்² [||*]
இத[?]மம்[?]னெ[?]ம ஸூர[?]தூ-
- 11 ரெ[?]ய் மெய் வெறு கிசதி துத்தெட்டுக்காணத்த[?]ண்டப்பட ஒட்டிக்குத்தொம்
வெமெயொம் [||*] இலு[?]வெயுள்ளிருந்து வலெ[?]யார் பணிப்பவெழு[?]தி[?]னெ[?]ன
இவ்வுர் கி[?]யு[?]ன் [பொ]ம்நி[?]யி ஸூலு[?]ய[?]னெ[?]ன ||*

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the thirty-seventh year (of the reign) of king Parakêsarivarman who conquered Madirai,— we, the assembly of Śivachūlāmaṇimaṅgalam, alias Śrī-Vikramābharana-chaturvêdimaṅgalam, (a village) in its own subdivision of Kāliyūr-kōttam, (ordered as follows):—

(L. 2.) To the god of the Puvanimāṇikka-Vishnugriham in our village shall belong, as a divine gift (dêva-bhōga), the village called Śōdiyambâkkam, a hamlet (pidūgai)

¹ See above, p. 17, note 4.

² The வ of புவனி is entered below the line.

³ Read ஸூ.

⁴ Read ஸூர,

⁵ Read திகாஜு.

⁶ The two syllables மணி are entered below the line.

⁷ Read ஆதமன.

⁸ The ப of பர[?] is corrected from டெ.

⁹ Read கொள்வொமாகவும்.

to the north of our village,—including the great flower-garden which belonged to this (temple) previously,—the site of the village,¹ the tank, the wet land, the dry land, and everything within (its) limits, on which the iguana runs and the tortoise crawls,² for the worshippers of the god of this Puvapimāṇikka-Vishṇugriham, for the requirements of the worship, for oblations (*tiruvamṛidu*) at the three times (of the day),³ for two perpetual lamps, for rows of lamps at twilight, for festivals, for the bathing (of the idol) at solstices, equinoxes and eclipses, for offerings (*śrībati*), (for) supplies⁴ to the store-room⁵ of the temple, and for all other purposes.

(L. 7.) We shall not be entitled to levy any kind of tax from this village. We, (the great men) elected for the year, we, (the great men) elected for (the supervision of) the tank, and we, (the great men) elected for (the supervision of) gardens, shall not be entitled to claim, at the order of the assembly, forced labour (*vetṭi*),⁶ *vēdi[ai]* and *vālakkaṇam* from the inhabitants settled in this village.

(L. 9.) (If) a crime (or) sin becomes public, the god (i.e. the temple authorities) alone shall punish the inhabitants of this village (for it). Having agreed (thus), we, the assembly, engraved (this) on stone.⁷

(L. 10.) If we utter the untruth that this is not (as stated above), in order to injure (the charity), we shall incur (all) the sins committed between the Gaṅgā and Kumari. We, the assembly, agree to pay a fine of one hundred and eight *kāṇam* per day, if we fail in this through indifference⁸⁹

(L. 11.) Having been present in this assembly, I, the arbitrator of this village, [Po]r-rikkuṭi Brahmapriyaṇ, wrote (this) at the order of the assembly.

No. 13.—ON THE SOUTH WALL OF THE MANDAPA.

This inscription is dated in the 17th year of the reign of the ancient Chōla king Rājā-kēsarivarman. It was meant to record some decision of the village assembly, but was left unfinished for unknown reasons.

TEXT.

- 1 ஸ்ரீமதி ப்ரீ¹⁰ [||*] கொ ராஜகேசவரிவரீ[-]மக-யாண்டு யிள ஆவது நான் [ா]உயெ
இந்நாளால் ப்ரீவித்துராமரணதுச-வெ[-]தினெ-
- 2 கருது¹¹ இவ்வாட்டை¹² [வ]சுவுதரவாரியப்பெருமக்களும்¹³ எகிவாரியப்பெரும[வ]பு-
டர்க[ளு]ம் விபரி-
- 3 ஐரக்களுமுள்ளி[ட்ட*] தைராவலெய்யெயம்[டு]ம[ம்*]முர் புலனிமாணிக்கவிஜு[ரு]முதத-
தெ கூட இருக்க-
.

¹ The term *śr-irukkai* occurs in the Tanjāvūr inscriptions, Vol. II. Nos. 4 and 5.

² Compare Vol. II. p. 366, note 1.

³ See above, p. 11, note 3.

⁴ On *puram* see above, p. 6, note 9.

⁵ This translation of *uṇḍiligaṭi* is conjectural. The same word occurs in Vol. I. Nos. 82, 83, 145 and 150. Compare *iḍaṇḍi*, 'a passage between two rooms,' in Dr. Gundert's *Malayāḷam Dictionary*, p. 100.

⁶ See *Ep. Ind.* Vol. III. p. 323, note 1.

⁷ The 'engraving' is expressed twice, first in Sanskrit and then in Tamil.

⁸ Compare above, No. 7, l. 6.

⁹ On *மெய் வெது* see above, p. 13, note 1.

¹⁰ These two words are engraved to the left of lines 1 and 2.

¹¹ Read வசுவெ-தினெ-மருது.

¹² Read வசு.

¹³ Read எரி.

TRANSLATION.

Hail! Prosperity! On the 122nd day of the 17th year (*of the reign*) of king Rājākṣarivarman,— we, the great assembly of Śrī-Vikramābharāṇa-chaturvêdimāṅgalam,— including the great men elected for this year, the great *Bhaṭṭas* elected for (*the supervision of*) the tank, and (*all other*) distinguished men,— being assembled on this day in the Puvaṇimāṇikka-Vishṇugriham in our village,

No. 14.— ON THE SOUTH WALL OF THE MANDAPA.

This inscription is dated in the 4th year of the reign of “Parakṣesarivarman who deprived Vira-Pāṇḍya of his head.”¹ This king may be identified with Āditya II. surnamed Karikāla, the elder brother of Rājārāja I., who, according to the large Leyden grant (l. 58), “as a boy, played sportively in battle with Vira-Pāṇḍya.”

The inscription records that a cultivator named Śēṇai granted one *paṭṭi*² of land, from the proceeds of which water and fire-pans³ had to be supplied to a *mandapa* frequented by Brāhmanas.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [I*] வீரவரஹபயனைத்தலை கொண்ட கொப்பராகுலவிவதற்கு யச-
ண்டு காலாவது காலியூர்க்கெ[சு]ட்டத்து தன் ¹கூற்றுச்சீவருளாமணிமங்கலமாகிய
²பலிகுரீச[ம]ர[ணச்ச]து[ஹ்]மிகங்க[வத்து] இருந்து வாழும்
- 2 ³வென்னானன் சிக[சு]ருடை[ய]ரன் புலியன் மகன் செனை தனக்கு யஜி[சு]ட[சு]-
ம[சு]க இ[வ்*]யு[சு*] ஸ்ரீஸ்ரீரானத்தே ஆறு மாவன் ⁴தண்ணீரட்டுவதாகவும்
ஆறு மாவன் சுழி[சு]டெ[சு] இ[வெ]த[சு]கவும் மண்டத்தது ⁵தெ[சு]ட்டி மு[ன்]றெய்⁶
எத்தம் எடுப்பதாகவும் இ[சு]ட[சு]த்துக்கு உ[சு]பூதித்தவத் தீங்க வைத்த
- 3 ஸ்ரீ வ[சு]ன[சு]யி[சு]றிப்பட்டி சிலமும் [I*] [அ]வ்வவ ⁷ஸ்ரீவத்யாங்கனில் ஸ்ரீகாயு[சு]ட[சு]
திருத்தும் பெருமக்கன் ⁸[இ]த்யு[சு]ட[சு]ங்கடைக்காணபதாகவு[சு]ம் [I*] இ[சு]த[சு]-
க்கு விரோய[சு]ன்[சு]ர ⁹மெ[சு]ம[சு]க[சு]ர[சு]ரத்திற்[சு]ய்தார் செய்த பா[வ]த்-
திப்படுவ[சு]ராகவு[சு]ம் [I*] [இ]ப்ப[சு]க வைத்த[சு]ன் செனையெ[சு]ன் [I*]
[இ]த[சு]க்கு விரோய[சு]த்தா[சு]ன் இருபத்த[சு]¹⁰
- 4 சுழஞ்சு பெ[சு]ரன் உண்டமிடப்பெறுவதாகவு[சு]ம் [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fourth year (*of the reign*) of king Parakṣesarivarman who deprived Vira-Pāṇḍya of (*his*) head,— Śēṇai, (*who was*) the son of the cultivator (*Vellāṇ*) Śi[kk]ār-udaiyāṇ Puliyāṇ (*and*) who resided at Śivachūlāmaṇi-māṅgalam, *alias* Śrī-Vikramābharāṇa-chaturvêdimāṅgalam, (*a village*) in its own subdivision of Kāliyār-kôṭṭam, assigned (*one*) *paṭṭi* of land in the neighbourhood, to last as

¹ Another, incomplete inscription of the same king (No. 240 of 1894) is engraved on the *mandapa* in front of the Pañchanadēśvara shrine at Tiruvaiaiyāṇ near Tanjore. With the construction வீரவரஹபயனைத்தலை கொண்ட compare செழியனாத்தெச கொள் in the inscriptions of Rājārāja I., *sup.* above, No. 4, l. 3.

² See Vol. II. p. 359, note 12.

³ Similar endowments for the supply of water and fire occur in the Kūram plates (Vol. I. p. 151, text line 74) and in a Tirukkālukkupam inscription of Kāṇṇarādēva (*Ep. Ind.* Vol. III. p. 285, text line 9 f.)

⁴ Read சில.

⁵ Read ஸ்ரீ.

⁶ Read வென்னானன்.

⁷ Read மாவன்.

⁸ Read ஹெ.

⁹ Read மண்டத்தது.

¹⁰ Read முன்னெ; the two letters எத் are entered below the line.

¹¹ Read ஸம்.

¹² The letter ஸ் is entered below the line.

¹³ Read மஹாகத்யா[சு].

¹⁴ Read இரூபத்ததத்.

long as the moon and the sun, for his own merit (*and*) for the meritorious purpose of supplying to the *Brahmsthāna* in this village water during six months and fire-pans (*agnihthā*) during six months and of constructing a water-lever in front of the cistern at the *maṇḍapa*.¹

(L. 3.) The great men who manage the affairs of the village in each year, shall supervise this charity. Those who cause obstruction to this, shall incur (*all*) the sins committed between the Gaṅgā and Kanyā.² Under these conditions, I, Śēṇai, assigned (*the land*). He who obstructs this, shall be liable to pay a fine of twenty-five *kaḷañju* of gold.

II.—INSCRIPTIONS AT MELPADI.

Mēlpādi,³ which I visited in 1889, is a village six miles north of Tiruvallam in the North Arcot district. The antiquity of the place is established by the Karhād plates of the Rāshtrakūṭa king Kṛishṇa III., who in A.D. 959 was encamped at Mēlpāṭi.⁴ About a mile west of Mēlpādi is the hill of Vallimalai, an ancient site of Jaina worship.⁵

Mēlpādi contains two temples of Śiva, the larger of which, Sōmanāthēśvara, is still used, while the other, Chōlēśvara, is deserted. I publish below four inscriptions of the Chōlēśvara temple (Nos. 15 to 18) and one of the Sōmanāthēśvara temple (No. 19). Of these, four belong to the reign of the Chōla king Rājarāja I. (Nos. 15, 16, 17 and 19) and one to the reign of his son Rājendra-Chōla I. (No. 18). From three of them (Nos. 15, 16 and 17) we learn that the Chōlēśvara temple was built by Rājarāja I. himself. Hence it is contemporaneous with the great temple at Tañjāvūr.⁶ The ancient name of the Chōlēśvara temple was Ariñjigai-Īśvara (Nos. 15 and 16) or Ariñjiśvara (Nos. 17 and 18). The first part of this compound is probably a corruption of Arimjaya,⁷ the name of Rājarāja's grandfather.⁸ Rājarāja is said to have built the temple "as a resting-place (?) for the king who fell asleep (*i.e.* died) at Āṇṇūr" (Nos. 15, 16 and 17). If I am correct in deriving the name of the temple from Arimjaya, it would follow that the same king is meant by the expression "the king who died at Āṇṇūr." According to No. 19, the ancient name of the Sōmanāthēśvara temple was Chōlēndrasimhēśvara.⁹

Mēlpādi bore the two names Mērpādi (Nos. 15 to 18) and Rājāśrayapuram (Nos. 15 to 19). The second designation has to be derived from one of the surnames of Rājarāja I.¹⁰ The same applies to the names of two streets of Mēlpādi, *viz.* "the high-street of Mummadi-Chōla"¹¹ (No. 15) and "the high-street of Arumolidēva"¹² (No. 19). Mēlpādi belonged to Tūy-nāḍu (Nos. 18 and 19) or Tāñṇāḍu (Nos. 15, 16 and 17), a subdivision of Perumbāṇa-pādi¹³ (Nos. 15 to 18), a district of Jayankonda-Chōla-maṇḍalam.¹⁴ Three of the inscriptions were put in writing by the accountant (*karaṇattāṇ*) of the city (Nos. 15, 16 and 18).

¹ *maṇḍapa* is a Tamil corruption of *maṇḍalā*. It occurs in No. 7, line 2, and three times in the Kūram plates (Vol. I. No. 151, text lines 61 and 74).

² Kanyā is the same as Kanyākumārī or, more commonly, Kumārī, the Tamil name of Cape Comorin.

³ No. 119 on the *Madras Survey Map* of the Chittūr tāluka.

⁴ *Ep. Ind.* Vol. IV. p. 281.

⁵ *Ibid.* p. 140.

⁶ See above, Vol. II. p. 1.

⁷ Compare Vol. II. p. 259 f.

⁸ See Vol. I. p. 112.

⁹ The same temple is incidentally referred to in No. 15.

¹⁰ See Vol. II. p. 260, note 3.

¹¹ See *ibid.* note 3, and below, p. 29.

¹² See Vol. II. p. 259, note 5.

¹³ The names Perumbāṇa-pādi and Vāṇasamudram (No. 19 below) bear testimony to the rule of the Bāṇa dynasty over this part of the country. See also *Ep. Ind.* Vol. IV. p. 221, note 3.

¹⁴ See above, p. 2, note 3.

No. 15.—ON THE BASE OF THE CHOLESVARA SHRINE.

This inscription is dated in the 29th year of the reign of the Chôla king Râjarâja I. and opens with the usual historical introduction, where, however, this inscription and No. 16 read *Tadîga-pâdi* instead of *Tadigai-pâdi* or *Tadiya-vañi*.¹

The inscription records that the citizens of *Mêrpâdi* granted to the *Ariñjigai-Îsvara* temple $5,136\frac{1}{2}$ *kuli* of land, which was bounded in the east by the river *Nugâ*, and in the north by the *Chôlêndrasimhêśvara* temple. *Nugâ* is evidently the original name of the river *Nivâ* (or *Ponnai*), on the western bank of which *Mêlpâdi* is situated, and *Chôlêndrasimhêśvara* is the ancient designation of the *Sômanâthêśvara* temple.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [I*] திருமகன் பொலப்பெருநிலச்செவ்வியுணக்கெயுரிமை [பூண்]டமை
மணக்கொள்காண[ஞர்]³ ச[ர]லை கலமறுத்தரு[ளி] வெ[வ]ங்கைகாடுக்கங்கபாடியு[து]-
ணம்பாடியுத்தகபாடியுக்குடமலைகாடுக்கொல்லமுக்கலிக்கமுமெண்டிசை புகழ் தா-
விழமண்டலமுமிரட்டபாடியெழாரைலக்கமுவிண்டிறல் வென்றித்தண்டாற்கொண்ட
தன்னெழில் வளமுழி எல்லா[ய]ச[ண்]டுகொழுத[ை*]க விளங்கும் யாண்டெய்
செழியரைத்தெக கொள் ஸ்ரீகொவிராஜராஜகெலரிபதாராக ஸ்ரீராஜராஜதெவர்
யாண்டு உயிசு ஆவது ஜயக்கொண்டசொழமண்டலத்துப்பெரும்பாணப்பாடித்தா-
ளுட்டு [மெ]ற்பாடியா[தி]ய ராஜாஸ்யபுரத்து நகரத்தொம்⁴ ஆற்றார்த்தஞ்சின
தெவர்குப்பள்ளிபடையாக உடையார் ஸ்ரீராஜராஜதெவர் எங்கள் நகரத்தி[தி]-
லெடுப்பித்தரு[ளி]ன [தி]ருஆறிஞ்சிகை[ர]ா[ஸ்ய]புரத்து தேவா[தெவர்] [ஸ்ரீ]கொ[தி]லுக்-
குத்தி[ரு]சகந்தருலைக்குத்தி[ரு]முற்றத்துக்குத்தி[ரு]கந்தனவனத்துக்கும்
- 2 மடவினாகத்துக்குமா[க்] நாகக்கரித்தெவற்குக்குத்தெ நிலத்துக்கெல்லை துகாவென்னு[ம]ர-
ற்றுக்கு மெற்கும் இவ்வூர் [மு]ம்மடிசொழப்ப[ெ]ருந்தெருவில் ஸ்ரீபாரி ஆச்செ-
ருமான் விரமெசன் தொட்டப்பா[ழ]ரன [தி]லத்தின் வடவருகெய் துகாலாற்றி-
தின்னுமிருகொலகலத்தால் மெற்கு கொக்கி[ப்]பொன பெருவழி என்பத்தெழு-
[கா]லாசறுதிக்கு வடக்குயில்வாசறுதியெய் வடக்கு கொக்கிச்சொன்னுலி[வ்]-
யூரமுடைய⁵ தெவர் தெவ[ச]டியார் மத்தலாணச்செரியெயெ[ம]ப்பொன தெருவுக்-
குக்கிழக்குஞ்சொ[ன்னு]வலி[வ்]யூரமுடையார் கொயிலின் தெற்கில் திரு[கந்தனவன-
த்தின்] தெ[த]ன்னருகெய் துகாவென்னுமாற்றுக்கெய் கிழக்கு கொக்கி நாக்கொலகல-
த்தார்பொன பெ[ரு]வழிக்குத்தெற்குமிக்காற்பெபொல்லையுள்ளும்கப்பட்ட நிலம்⁶ எங்-
களுளாந்து கூறிட்ட பதினெண்ணாண்கொ[ல்]லாற்றி ஐயயாசிரத்தெ[ர]ாறு[ர]-
ற்று⁷ மு[ப்*]பத்தாறையுமித்தெவ[ற்]குத்தெவதானஇறைவியாகக்குத்தெ[தொம்]
[I*] இ[க்]தி[ல]த்த[ர]மெய் துகாவென்னு[ம]ரத்தினின்றும் இத்தெ-
- 3 வரிக்கிலத்துக்குமிலுப்பை[ப்]க்கழனிக்குநீர் பாய்க்த வாய்க்கால் காற்கொலகலத்தால் இத்தெ-
வரிக்கிலத்துக்குமிலுப்பைக்கழனிக்குநீர்⁸ பாயப்பெறவுயிப்பரி[ச] தெவதான[இ]றை-
வியாகச்சிலாவெகை செய்து குத்தொமெற்பாடியான ராஜாஸ்யபுரத்து நகரத்-
தொம் [I*] இக்ககரத்தார் சொல்ல எழுதினென் இக்ககர்க்காணத்தான் காராய-
ணைடைக்கவவென் [I*] இவையென்னெழுத்து⁹ ||— இது [ப்]ன்மாயெழு-
[ர*]நகெ¹⁰ ||—

¹ See above, page 5.² See the preceding page, and below, p. 29.³ Read ஞர்.⁴ Read ஆற்றார்.⁵ Read வலி[வ்]யூர.⁶ Read எங்களுர்.⁷ Read துற்ற.⁸ Read நீர்.⁹ Read முத்து.¹⁰ Read கோதெறு.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (*of the reign*) of the glorious king Rājārāja-Kēsarivarman, *alias* Śrī-Rājārājadēva, who, (*in*) his life of growing strength, during which,—(*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—(*he*) was pleased to destroy the ships (*at*) Kāndaḷūr-Śālai and conquered by (*his*) army, which was victorious in great battles, Vēngai-nāḍu, Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-pāḍi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam, Īla-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lukshas* of Iraṭṭa-pāḍi,—deprived the Śēliyas of (*their*) splendour at the very moment when Udag[ai], which is worshipped everywhere, was (*most*) resplendent;—we, the citizens of Mērpāḍi, *alias* Rājāśrayapuram, in Tūṇāḍu, (*a subdivision*) of Perumbāṇa-pāḍi in Jayankōṇḍa-Śōḷa-maṇḍalam, gave land to the god Mahādēva (Śiva) of the holy Arīñjigai-Īśvara (*temple*),—which the lord Śrī-Rājārājadēva had been pleased to build in our city as a resting-place (? *pallī-padaī*) for the king who fell asleep¹ at Āṟṟūr,—for the sacred temple, for the temple enclosure,² for the temple court, for the temple garden, and for the environs of the temple.³

(L. 2.) The (*four*) boundaries of (*this land are*) to the west of the river called Nugā; to the north of the limit, eighty-seven rods (*in length*), of the high-road which, at a breadth of two rods, leads westward from the Nugā river along the northern extremity of the waste land of the garden of the merchant (*vyāpārīn*) Āchcherumāṇ Vayiramēgaṇ, (*who resides*) in the high-street of Munmaḍi-Śōḷa in this village; to the east of the street which leads up northward from this limit to Mattavāṇachchēri, (*the quarter*) of the dancing-girls of the god of the Śōḷēndrasimhīśvara (*temple*); and to the south of the high-road which, at a breadth of four rods, leads eastward to the river called Nugā along the southern extremity of the temple garden on the south of the temple of the lord Śōḷēndrasimhīśvara. The land enclosed within these four great boundaries, (*which measures*) five thousand one hundred and thirty-six and a half *kūḷi* by the rod of eighteen spans, by which our village is measured and divided, we gave to this god as tax-free temple land. The channel, a quarter rod in breadth, (*which flows*) through this land from the river called Nugā (*and*) supplies water to this land and to the *iluppai*⁴ field of this god, shall (*continue to*) supply water to this land and to the *iluppai* field of this god.

(L. 3.) Thus we, the citizens of Mērpāḍi, *alias* Rājāśrayapuram, having engraved (*this*) on stone, gave (*this land*) as tax-free temple land. At the bidding of these citizens, I, the accountant (*karanattāṇ*) of this city, Nārāyaṇaṇ Adaikkalavaṇ, wrote (*this*). This is my writing. This (*gift is placed under*) the protection of all Māhēśvaras.

No. 16.—ON THE BASE OF THE CHOLESVARA SHRINE.

The date of this inscription is the same as that of No. 15. The inscription records that the citizens of Mērpāḍi granted to the Arīñjigai-Īśvara temple the hamlet of

¹ In the Appendix to Panḍit Śāmināḍaiyar's edition of the *Peranāṇḍuṟu*, Mr. V. Kanakasabhai Pillai suggests that the expression *tuñjiṅa* or *tuñjiya*, 'who slept,' which forms part of the designations of several Chōḷa, Pāṇḍya and Chēra kings, means 'who died.'

² *Ḍēḷa* is a corruption of *Ḍēḷavāḍi* (*āḷaya* in Sanskrit). Hence *Ḍēḷaḍi* is synonymous with *Ḍēḷa* *ḍēḷavāḍi* and *parivāḍāḷa*, on which see Vol. II. p. 151, note 1.

³ Compare Vol. I. p. 92, note 5.

⁴ This is the Tamil name of the tree *Bassia longifolia*.

Pulikkunṅam on the west of the river Nūgā,¹ on the north of Kukkaṇūr, on the east of Tenkolli, and on the south of Pālainellūr. Pulikkunṅam itself is not found on the map; but its southern boundary, Kukkaṇūr,² is situated on the road from Tiruvallam to Mēlpādi, and its western and northern boundaries, Tenkolli and Pālainellūr, are probably the modern Tempalle and Śrīpādanellūr.³

TEXT.

- 1 வீழி ஸ்ரீ [I*] திருமகன் பொலப்பெருசிலச்செவியுந்தனக்கெயரிமை பூண்டமை
மனக்கொள்க்காந்தனர் . . . க்கெழுத்தருளி⁴ வெங்கைகாடுக்கங்கபாடியுந்⁵ தகை-
பாடியுங்குடமலைகாடுக்கொல்லமுங்கலிங்கமுமெண்டிசை புசுழ் தாலிழமண்டலமு-
மிரட்டபாடியெழறாபிலக்கருத்திண்டிதல் வென்றித்தண்டாற்கொண்ட தன்னெழில்
வளமுழி⁶ எல்லாயாண்டுதொழுத[க*] வினங்கும் யாண்டெ செழியரைத்தெ[ச]
கொள் ஸ்ரீகொ[வி]ராஜராஜகெலரிபு[—I*]ரான ஸ்ரீராஜராஜதெவற்கு யாண்டு
உயசு [ஆ]வது ஜயக்கொண்டசொழமண்டலத்துப்பெரும்பாணப்பாடித்தூளுட்டு⁷
மெற்பாடியான ராஜாஸுயபுரத்து நகரத்தொம்⁸ [ஆ]ற்றார்த்து[ஞ்]சின தெவர்க்-
குப்பள்ளிபடையாக உடை[ட]யார் ஸ்ரீராஜராஜதெவர் என்கள் நகரத்தில் எடுப்பி-
த்தருளின ஆறிஞ்சிகைகாஸூர்த்து சீதமாதெவர்க்கு வெண்ணிலவந்தங்களுக்குத்தெவதா-
னமாக காங்கள் குடுத்த நிலமாவது [I*]⁹ என்களர்க்குப்பிடாகையாகப்பெ[ற்]-
துடைய[ஆரு]களில் மனைவழி கூறிடாது நகரப்பொதுவாய்க்கிடந்த [பு]லி[ச]குன-
ரத்துக்கு[க்கு]க்கிழ[பு]ரக்கெல்லை¹⁰ த[க]சுவென்னுமாற்றுக்கு மெற்கு[ம்] [I*]
- 2 தெ[ன்பாற்]கெல்லை குக்கனூர்¹¹ எல்லைக்கு வடக்கும் [I*] [மெ]ம்பாற்கெல்லை தெ-
[ன]கொள்ளி எல்லைக்குக்கிழக்கும் [I*] வடபாற்கெல்லை பாலைகெல்லூர்¹² எல்லைக்-
குத்தெற்கும் [I*] இந்நாற்[மெ]பொல்லையுள்[னா]கடு[வு]பட்ட புலிக்குன்றம்¹³ கீரகி-
[மு]க்கொல்லையுங்காடும் உட்பட[வுண்ணிலமொ]ழிவின்றி இப்புலிக்குன்றத்து
க்[வை]ய¹⁴ எப்பெ[ப்]ரப்ப[பு]தும்¹⁵ இத்தெவர்க்[க*]கு வெண்ணிலவந்தங்களுக்குத்தெவ-
தான இ[ன]றவிலியாகச்சிலாவெகை செய்து குடுத்தொம் மெற்பாடியான ரா-
ஜாஸுயபுரத்து நகரத்தொம் [I*] நகரத்தார் சொல்ல எழுதினென் இந்நகரக்கா-
[ண*]த்த[ர]ன் நாராயணன்[டை]க்கலவ[னென்] [I*] [இ]வெயென்[னெ]ழுத்த
||— இது பன்மாவெழு[ந*]ரகெழு¹⁶ ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (of the reign) of the glorious king Râja-râja-Kêsarivarman, *alias* Śrî-Râjarâjadêva, who, *etc.*,¹⁷ — we, the citizens of Mērpādi, *alias* Râjâśrayapuram, in Tūnādu, (a subdivision) of Perumbāna-pādi in Jayankonda-Śōla-maṇḍalam, gave the following land as temple land for the expenses (*nibandha*) required by (the god) Mahādêva of the Arinjigai-Īśvara (temple), which the lord Śrî-Râjarâjadêva had been pleased to build in our city as a resting-place for the king who fell asleep at Āṅṅūr. The eastern boundary of Pulikkunṅam, — (which is one) among the villages that were acquired and belong to our village as hamlets (*paḍāgai*), which is not

¹ See above, page 23.

² No. 5 on the Madras Survey Map of the Guḍiyātam tālukā.

³ Nos. 122 and 121 on the Madras Survey Map of the Chittūr tālukā.

⁴ Read காத்தருச்சாலை கலமறுத்தருளி.

⁵ Here the writer has omitted துளம்பபாடியும் by mistake.

⁶ Read வளமுழி.

⁷ Read தூளுட்டு.

⁸ Read ஆற்றார்.

⁹ Read வக்கனூர்.

¹⁰ Read கெழ்.

¹¹ Read னூர்.

¹² Read லூர்.

¹³ Read தீர்.

¹⁴ Read நிலம்.

¹⁵ Read பட்டதம்.

¹⁶ Read சீரதெழுநூர்.

¹⁷ The historical introduction of this inscription is identical with that of No. 15.

divided into house-sites (*maṇai*),¹ and which is the common property of the city,—(*is*) to the west of the river called *Nugā*; the southern boundary (*is*) to the north of the boundary of *Kukkaṇūr*; the western boundary (*is*) to the east of the boundary of *Te[n]kolli*; and the northern boundary (*is*) to the south of the boundary of *Pālainellūr*.

(L. 2.) (*The village of*) *Pulikkunṇam*, enclosed within these four great boundaries,—the whole land of this *Pulikkunṇam*, including wet land, dry land and jungle, (*and*) not excluding the cultivated land,² — we, the citizens of *Mērpāḍi*, *alias* *Rājāśrayapuram*, gave for the expenses required by this god, as tax-free temple land, having engraved (*this*) on stone. At the bidding of the citizens, I, the accountant of this city, *Nārāyaṇa Aḍaikalavan*, wrote (*this*). This is my writing. This (*gift is placed under*) the protection of all *Māhēśvaras*.

No. 17.—ON THE NORTH WALL OF THE CHOLESVARA SHRINE.

This inscription is written in beautiful florid characters, resembling those of the large Leyden grant, but mixed with letters of the usual type, especially after line 12. It is dated in the same year as Nos. 15 and 16, and records the grant of a lamp to the *Aṟiñjīśvara* temple at *Mērpāḍi*.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகன் பொலப்பெருகிலச்செவியுன-
- 2 னடு[சு]ய[ரி]மை பூண்டமை மனகொன்கா[ரு]ர்ச்சா-
- 3 [ல] கலமறுத்தருளி வெங்கைகாடுக்கக்கபாடியும் துளம்[ப]-
- 4 [ப]ாடியுக்கபாடியுக்குடமலைகாடுக்கொல்லமுக்கலிக்கமும்
- 5 எண்டிசை புகழ் தரவிழமண்டலமுமிரட்டபாடியெழறையிலகமுக்கின்[டி]-
- 6 தல் வென்றித்தண்டாற்கொண்ட தன்னெழில் ³வளரவுழியெல்லா-
- 7 யாண்டுகொழுதகை விளங்கும் யாண்டெ செழியரைத்தெக கொ-
- 8 ன் ஸ்ரீகொ ராஜாராஜாராஜகெவலில⁴ரான ஸ்ரீராஜாராஜகெவற்கு யாண்[டு]
- 9 [உ]ய்க ஆவது ஜயக்கொண்டசொழமண்டலத்துப்பெரும்பாணப்[ப]ாடித்தூராட்[டு]
- 10 மெற்பாடியான ராஜாராயபுரத்து ஆற்றார்த்தஞ்சின கெவற்குப்பள்ளிபடை-
- 11 [ய]ாக உடையார் ஸ்ரீராஜாராஜகெவன் எடுப்பித்தருளின திருவறிஞ்சிறுரத்து ⁵
- 12 கெவற்கெவற்கு வெண்குன்றகொட்டத்து மருத[க*]ாட்டு வெள்ளானன் அருவாக்-
- 13 [கோன்] முத்திகண்டனென் வைத்த திருந[க*]தாவினடு ஒன்றினடு
- 14 கை[வத்]த சாவர ⁶முலாப்பொரடு தொண்ணூற்றாறுக்கைக்கொண்டு
- 15 கி[சதம்] உழக்கு கெய் ராஜகெசரியால் சவிராதித்தவற் அட்[டு][ல*]தாக்கென் இ-
- ரா[ஜா]ராயபுரத்து
- 16 [இ]கா[டய]ந் எணி கெக்காதிரகென் [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (*of the reign*) of the glorious king *Rājaraāja-Rājakēsarivarman*, *alias* *Śrī-Rājarājadēva*, who, *etc.*,⁴—I, the cultivator (*Veḷ-ḷāṇ*) *Aruvā-[Kilāl]* *Muttigaṇḍaṇ* of *Marud[a-n]āḍu* in *Veṅkunra-kōṭṭam*, gave

¹ See Vol. I. p. 66, note 3.

² The same expression உண்ணிலமொழியின்றி occurs in line 99 of the *Udayēndiram* plates of *Prithivīpati* II.; above, Vol. II. p. 386.

³ Read வளமுழி.

⁴ Read சிறுர.

⁵ Read முலா.

⁶ The historical introduction of this inscription is identical with that of No. 15; it reads, however, தருக்கபாடி (l. 4), while Nos. 15 and 16 have தருக்கபாடி.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 549
 550
 551
 552
 553
 554
 555
 556
 557
 558
 559
 560
 561
 562
 563
 564
 565
 566
 567
 568
 569
 570
 571
 572
 573
 574
 575
 576
 577
 578
 579
 580
 581
 582
 583
 584
 585
 586
 587
 588
 589
 590
 591
 592
 593
 594
 595
 596
 597
 598
 599
 600
 601
 602
 603
 604
 605
 606
 607
 608
 609
 610
 611
 612
 613
 614
 615
 616
 617
 618
 619
 620
 621
 622
 623
 624
 625
 626
 627
 628
 629
 630
 631
 632
 633
 634
 635
 636
 637
 638
 639
 640
 641
 642
 643
 644
 645
 646
 647
 648
 649
 650
 651
 652
 653
 654
 655
 656
 657
 658
 659
 660
 661
 662
 663
 664
 665
 666
 667
 668
 669
 670
 671
 672
 673
 674
 675
 676
 677
 678
 679
 680
 681
 682
 683
 684
 685
 686
 687
 688
 689
 690
 691
 692
 693
 694
 695
 696
 697
 698
 699
 700
 701
 702
 703
 704
 705
 706
 707
 708
 709
 710
 711
 712
 713
 714
 715
 716
 717
 718
 719
 720
 721
 722
 723
 724
 725
 726
 727
 728
 729
 730
 731
 732
 733
 734
 735
 736
 737
 738
 739
 740
 741
 742
 743
 744
 745
 746
 747
 748
 749
 750
 751
 752
 753
 754
 755
 756
 757
 758
 759
 760
 761
 762
 763
 764
 765
 766
 767
 768
 769
 770
 771
 772
 773
 774
 775
 776
 777
 778
 779
 780
 781
 782
 783
 784
 785
 786
 787
 788
 789
 790
 791
 792
 793
 794
 795
 796
 797
 798
 799
 800
 801
 802
 803
 804
 805
 806
 807
 808
 809
 810
 811
 812
 813
 814
 815
 816
 817
 818
 819
 820
 821
 822
 823
 824
 825
 826
 827
 828
 829
 830
 831
 832
 833
 834
 835
 836
 837
 838
 839
 840
 841
 842
 843
 844
 845
 846
 847
 848
 849
 850
 851
 852
 853
 854
 855
 856
 857
 858
 859
 860
 861
 862
 863
 864
 865
 866
 867
 868
 869
 870
 871
 872
 873
 874
 875
 876
 877
 878
 879
 880
 881
 882
 883
 884
 885
 886
 887
 888
 889
 890
 891
 892
 893
 894
 895
 896
 897
 898
 899
 900
 901
 902
 903
 904
 905
 906
 907
 908
 909
 910
 911
 912
 913
 914
 915
 916
 917
 918
 919
 920
 921
 922
 923
 924
 925
 926
 927
 928
 929
 930
 931
 932
 933
 934
 935
 936
 937
 938
 939
 940
 941
 942
 943
 944
 945
 946
 947
 948
 949
 950
 951
 952
 953
 954
 955
 956
 957
 958
 959
 960
 961
 962
 963
 964
 965
 966
 967
 968
 969
 970
 971
 972
 973
 974
 975
 976
 977
 978
 979
 980
 981
 982
 983
 984
 985
 986
 987
 988
 989
 990
 991
 992
 993
 994
 995
 996
 997
 998
 999
 1000
 1001
 1002
 1003
 1004
 1005
 1006
 1007
 1008
 1009
 1010
 1011
 1012
 1013
 1014
 1015
 1016
 1017
 1018
 1019
 1020
 1021
 1022
 1023
 1024
 1025
 1026
 1027
 1028
 1029
 1030
 1031
 1032
 1033
 1034
 1035
 1036
 1037
 1038
 1039
 1040
 1041
 1042
 1043
 1044
 1045
 1046
 1047
 1048
 1049
 1050
 1051
 1052
 1053
 1054
 1055
 1056
 1057
 1058
 1059
 1060
 1061
 1062
 1063
 1064
 1065
 1066
 1067
 1068
 1069
 1070
 1071
 1072
 1073
 1074
 1075
 1076
 1077
 1078
 1079
 1080
 1081
 1082
 1083
 1084
 1085
 1086
 1087
 1088
 1089
 1090
 1091
 1092
 1093
 1094
 1095
 1096
 1097
 1098
 1099
 1100
 1101
 1102
 1103
 1104
 1105
 1106
 1107
 1108
 1109
 1110
 1111
 1112
 1113
 1114
 1115
 1116
 1117
 1118
 1119
 1120
 1121
 1122
 1123
 1124
 1125
 1126
 1127
 1128
 1129
 1130
 1131
 1132
 1133
 1134
 1135
 1136
 1137
 1138
 1139
 1140
 1141
 1142
 1143
 1144
 1145
 1146
 1147
 1148
 1149
 1150
 1151
 1152
 1153
 1154
 1155
 1156
 1157
 1158
 1159
 1160
 1161
 1162
 1163
 1164
 1165
 1166
 1167
 1168
 1169
 1170
 1171
 1172
 1173
 1174
 1175
 1176
 1177
 1178
 1179
 1180
 1181
 1182
 1183
 1184
 1185
 1186
 1187
 1188
 1189
 1190
 1191
 1192
 1193
 1194
 1195
 1196
 1197
 1198
 1199
 1200
 1201
 1202
 1203
 1204
 1205
 1206
 1207
 1208
 1209
 1210
 1211
 1212
 1213
 1214
 1215
 1216
 1217
 1218
 1219
 1220
 1221
 1222
 1223
 1224
 1225
 1226
 1227
 1228
 1229
 1230
 1231
 1232
 1233
 1234
 1235
 1236
 1237
 1238
 1239
 1240
 1241
 1242
 1243
 1244
 1245
 1246
 1247
 1248
 1249
 1250
 1251
 1252
 1253
 1254
 1255
 1256
 1257
 1258
 1259
 1260
 1261
 1262
 1263
 1264
 1265
 1266
 1267
 1268
 1269
 1270
 1271
 1272
 1273
 1274
 1275
 1276
 1277
 1278
 1279
 1280
 1281
 1282
 1283
 1284
 1285
 1286
 1287
 1288
 1289
 1290
 1291
 1292
 1293
 1294
 1295
 1296
 1297
 1298
 1299
 1300
 1301
 1302
 1303
 1304
 1305
 1306
 1307
 1308
 1309
 1310
 1311
 1312
 1313
 1314
 1315
 1316
 1317
 1318
 1319
 1320
 1321
 1322
 1323
 1324
 1325
 1326
 1327
 1328
 1329
 1330
 1331
 1332
 1333
 1334
 1335
 1336
 1337
 1338
 1339
 1340
 1341
 1342
 1343
 1344
 1345
 1346
 1347
 1348
 1349
 1350
 1351
 1352
 1353
 1354
 1355
 1356
 1357
 1358
 1359
 1360
 1361
 1362
 1363
 1364
 1365
 1366
 1367
 1368
 1369
 1370
 1371
 1372
 1373
 1374
 1375
 1376
 1377
 1378
 1379
 1380
 1381
 1382
 1383
 1384
 1385
 1386
 1387
 1388
 1389
 1390
 1391
 1392
 1393
 1394
 1395
 1396
 1397
 1398
 1399
 1400
 1401
 1402
 1403
 1404
 1405
 1406
 1407
 1408
 1409
 1410
 1411
 1412
 1413
 1414
 1415
 1416
 1417
 1418
 1419
 1420
 1421
 1422
 1423
 1424
 1425
 1426
 1427
 1428
 1429
 1430
 1431
 1432
 1433
 1434
 1435
 1436
 1437
 1438
 1439
 1440
 1441
 1442
 1443
 1444
 1445
 1446
 1447
 1448
 1449
 1450
 1451
 1452
 1453
 1454
 1455
 1456
 1457
 1458
 1459
 1460
 1461
 1462
 1463
 1464
 1465
 1466
 1467
 1468
 1469
 1470
 1471
 1472
 1473
 1474
 1475
 1476
 1477
 1478
 1479
 1480
 1481
 1482
 1483
 1484
 1485
 1486

one perpetual lamp to (*the god*) Mahādēva of the holy Aṛiñjīśvara (*temple*),— which the lord Śrī-Rājarājādēva had been pleased to build as a resting-place for the king who fell asleep at Āṇṇūr, in Mēṇpādi, *alias* Rājāśrayapuram, (*a city*) in Tāññādu, (*a subdivision*) of Perumbāna-pādi in Jayanṅṇḍa-Śōḷa-maṇḍalam, — (*and*) assigned to (*this lamp*) ninety-six full-grown ewes, which must neither die nor grow old.¹

(L. 14.) Having received (*these ewes*), I, the shepherd Ēṇi Gaṅgādharan of Rājāśrayapuram, shall pour out daily, as long as the moon and the sun endure, (one) *uḷakku* of ghee, (*measured*) by the *Rājakesari*.

No. 18.—ON THE NORTH WALL OF THE CHOLESVARA SHRINE.

This inscription is dated in the 9th year of the reign of Parakēsarivarman, *alias* Rājendra-Chōḷadēva. It records that certain shepherds of Mēṇpādi pledged themselves to supply ghee for a lamp in the Aṛiñjīśvara temple. This declaration was made before Lakulīśvara-Paṇḍita, the head of a *Maṭha* connected with the temple. The name Lakulīśvara is interesting, because it suggests that the *Maṭha* at Mēṇpādi was a branch establishment of the Lakulīśa-Pāśupatas of Kārōhāṇa in Gujarāt, who are referred to in the Cintra *prastāsi*.² The inscription ends with the signature of a local merchant, who may have been the donor of the lamp.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி வளர இருசிலமடையையும் பொற்சயப்பாவையும் ³ சி-
த்திச்செவியு-
- 2 ஷக் பெ[ரு]கெவியராதி[யி]ன்புற கெடிதுவிதுழியுன் ⁴ இ[ன]ை[டு]தறைகாடுது[டு]ர்வகவெ-
லிப்ப-
- 3 டர் வகவாசியும் சுள்ளி[ச்*]ரூழ்மதிட்கொள்ளி[ப்]பாக்[ன]ையும் கண்ணற்கும-
- 4 ரண் மண்ணைக்கடக்க[மு]ம் பொ[ரு]கடவிழத்தனாயர் ⁵ தமுடியுமா[ங்]கவர்
- 5 தெவியரொங்கெழில் முடியமுன்னவர் [ப*]க்கல்தென்னவர் [ன]வத்த
- 6 கனாமுடியுமிசைகாழுகெண்டினா ⁶ ஈழம்-
- 7 ண்டல[மு]முலதுமெறிபடைகெனந் [மு]-
- 8 தைமையில் ருடுங்குலதகமாகிய பலர் புக-
- 9 ழ் முடியுஞ்செங்கதிர்மாவையுஞ்சங்கதிர் வெ-
- 10 லைத்தொல் பெருங்காவல் பலமுனைவுஞ்செ[ரு]-⁷
- 11 கிற்செவியில் இருபத்தொருகாலகைகளை கட்ட ⁸ பரசிராமன்
- 12 மெவருஞ்ச[ர]ணமத்திவரன் ⁹ கருதி இருத்திய செம்பெ[சற்]றிரு-
- 13 த்தரு முடியும் பயங்கொடு பழி மிக [மு]ச[ங்]கியில் [மு]துகிட்டொளித்த
- 14 சயசிக்கன் அனப்பெரும் புகழொடு [யி]டி இலட்டபாடி எழரை இலகமு[வ]-
- 15 கெதி[க்]ரு[ல]ப்பெ[ரு]மலைகளுமாப்[டு]ப[ரு]ணை[டா]ற்கொண்ட[டு] கொப்பசகெவாரி[ப]-
- 16 தீரா[ன*] ஸ்ரீ[ரா]ஜேனுசொழகெவர்க்கு யாண்டு சுதாவது ஜயங்கொண்ட[டு]ச[ர]-
- 17 முமண்டல[த்]து பெரும்பாணப்பாடித்தாய்காட்டு மெற்பாடியாக ராஜ[ர]மு[ய*]-
- 18 புரத்து திரு[வ]றிஞ்செய்யுமமுடைய ¹⁰ தேவ[ச*]கெவர் மடமுடைய இலகுகு[யு]-¹¹
- 19 சபண்டிதர் கதிகளுகு இத்தெவராடு தொண்ணூறு கையக்கெ[ச]ண்ட[டு]

¹ Compare Vol. II. p. 375, note 3.

² Read தெவியதுழியுன்.

³ Read பழந்தீவு.

⁴ Read சீழார்.

⁵ Ep. Ind. Vol. I. p. 273 ff.

⁶ Read கடலீழ.

⁷ Read பரச.

⁸ Read கீழை.

⁹ Read சர்.

¹⁰ Read ஞாரு.

¹¹ Read தீவரன்.

- 20 திருகணாவினக்கு ஒத்திதக்கு எரிக்க கெய்யட்டுவதாக [இவ்]வூரிருமுகிடை[ட]-
 21 [ய]ன் ஏறன் சாத்த[து] இவ்வூரிருக்கும் இடையக் கவ்வி ருட்டெததும் பு-
 22 ன்னை சிங்கதும் எணி கக்காததும் வரணக் செ[ம]ச[த][து*]மண்டகாளை[டி]-
 23 ம் கம்பி சாதெவத[ம்*] அரிதி காடாடி[யு*]ம் கம்பி திணையதும் கம்பி பந்திடி-
 24 ம் வரணக் புளிய[து][ம்*] ஆக இவ்வனைவொமொட்டிப்புணைப்பட்ட பரிசாவது [*]
 இ-
 25 டையகெதன் சாத்தனைக்கொண்டு திருகணாவினகொன்றிதக்கு ரா[ச]கெ-
 26 சரியால் கிசதம் உழக்கு [வெ]ய்யட்டு[தி]ப்பதாகவும் [*][இ]வன் சாவிதும் [பொ]டி-
 27 தும் சிறை தனை சங்கிலி புநிலும் இவ்வனைவொ[மு]ன்பு [தி]ன்றெமெ ச-
 28 விராதித்தவற் தி[ரு]வினகெரிக கெயட்டுவதாக புணைப்பட்டொம் இவ்வனைவொம் [*]
 29 இவர்க[ள்] வெண்டவெ[வ]முதிகென் இ[க்*]ககரக்கரணத்தாக் பொன்னாவி [அ]த-
 30 பத்திருவகென் எழுத்து ||— ராசாஸு[ய]புரத்து வியாபாசி அம்[மு]ரி [இ]ன[ம்]பெரு-
 31 வி [||*]

TRANSLATION.

(Line I.) Hail! Prosperity! In the 9th year (*of the reign*) of king Parakēsarivarman, *alias* Śrī-Rājendra-Śōladēva, who,—in (*his*) life of high prosperity, while Fortune, having become constant, was increasing, (*and*) while the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame rejoiced to have become his great queens,—conquered with (*his*) very great army Idaitugai-nādu; Vanavāśi, whose warriors (*were protected by*) walls of continuous forests; Kollippākkai, whose walls were surrounded by *kulli* (trees); the camp of Mannai,¹ whose fortifications were unapproachable; the crown of the king of Īlam, (*who was as impetuous as*) the sea in fighting; the exceedingly beautiful crowns of the queens of that (*king*); the crown of Sundara and the pearl necklace of Indra, which the king of the South (*i.e.* the Pāṇḍya) had previously given up to that (*king of* Īlam); the whole Īla-maṇḍalam on the transparent sea; the crown praised by many and the garland of the Sun, family-treasures which the arrow-shooting (*king of*) Kēraḷa rightfully wore; many ancient islands, whose old and great guard was the sea which resounds with conches; the crown of pure gold, worthy of Lakshmi, which Parakūrāma, having considered the fortifications of Śāndimattivu impregnable, had deposited (*there*), when, in anger, (*he*) bound the kings twenty-one times in battle; the seven and a half *lakshas* of Ilatta-pāṇḍi, (*through the conquest of whose*) throne² immeasurable fame arose, (*and which he took from*) Jayasimha, who, out of fear (*and*) full of vengeance, turned his back at Muśangi and hid himself; and the principal great mountains (*which contained*) the nine treasures (*of* Kuvēra);—before the Pūjāri (*kaymigaḷ*) Lakuliśvara-Pāṇḍita, (*the head*) of the *Maṭha* of (*the god*) Mahādēva of the holy Arinjīśvara (*temple*) in Mērpāṇḍi, *alias* Rājāśrayapuram, (*a city*) in Tūy-nādu, (*a subdivision*) of Perumbāṇa-pāṇḍi in Jayankonda-Śōla-maṇḍalam,—we, all the following shepherds of this village: Kalli Kuṭṭeraṇ, Puṇṇaiśiṅgaṇ (*i.e.* Simha), Ēṇi Gaṅgādharaṇ,³ Vāṇaṇ Śō[m]ā[da]ṇ (*i.e.* Sōmanātha), Tanḍaṇ Āṇai, Nambi Śādēvaṇ (*i.e.* Sahadēva), Ayidi Kāḍādi, Nambi Tinaiyaṇ, Nambi Paṇṇi and Vāṇaṇ Puḷiyaṇ, agreed to become security for Ēraṇ Śāttan, a shepherd of this village, (*who*) had received ninety ewes of this temple, in order to supply ghee for burning one perpetual lamp.

¹ See Mr. Rice's *Epigraphia Carnatica*, Part I. p. 10 of the Introduction.

² ூ is perhaps the Sanskrit *plāṭi*.

³ The same person is mentioned in line 16 of No. 17.

(L. 24.) (*We*) shall cause the shepherd Êraṇ Sâttaṇ to supply daily to one perpetual lamp (one) *uḷakku* of ghee, (*measured*) by the *Rājakēsari*.

(L. 26.) If he dies, absconds, or gets into prison, fetters (*or*) chains, we, all these aforesaid persons, are bound to supply ghee for burning the holy lamp as long as the moon and the sun endure.

(L. 29.) At the desire of these persons, I, the accountant of this city, Poṇṇāli Arubattiruvāṇ, wrote (*this*). (*This is*) my writing.

(L. 30.) (*The signature of*) Am[mu]ri [I]la[m]-Perundi, a merchant (*vyāpārin*) of Rājāśrayapuram.

No. 19.—ON THE SOUTH WALL OF THE SOMANATHESVARA SHRINE.

This inscription is dated in the 14th year of the reign of the Chōla king Rājarāja I. and mentions the conquest of Kuḍamalai-nādu and of the Śēliyas (*i.e.* Pāṇdyas) in addition to those recorded in No. 3 of this volume. Instead of Tadiyai-pādi, Tadiya-pādi or Tadiya-vaḷi¹ it reads Tadiya-pādi. The king is designated by two different names, *viz.* Rājarāja-Rājakēsarivarman and Mummudi-Chōḷadēva. The second name means 'the Chōla king (who wears) three crowns,' *viz.* those of the Chōla, Pāṇdyas and Chēra kingdoms.²

The inscription records that Īrāyiravaṇ Pallavayaṇ, a well-known officer of Rājarāja I. and Rājendra-Chōla I.,³ made over 15 *kaḷaṇḷu* of gold to the assembly of Tiruvallam,⁴ who, in return, assigned 1,000 *kuḷi* of land in the hamlet of Vāṇasamudram near Tiruvallam to the Chōḷēndrasimhēśvara (now Sōmanāthēśvara) temple at Rājāśrayapuram (*i.e.* Mēlpādi). This land was made over to an inhabitant of Rājāśrayapuram, who had to supply ghee for a lamp in the temple.

TEXT.

- 1 ஸ்லத்தி ஸ்ரீ [I*] திருமகன் பொல[பு]பெருவிலச்செவ்வியு-
- 2 னகக்கெயுரிமை பூண்டமை மனக்கொள்க்கருதிக்காணுநர்-
- 3 ச்சாலை கலமதுத்த[ரு]ளிக்கக்கபாடியுனுளம்பபாடிய[யு]ம்
- 4 தடியபாடிய[யு]ம்* வெங்கைகாடுங்குடமலைகாடுண்டாற்கெ[ர]-
- 5 ண்ட தண்ணெழில் வளரொளி [செ]ழியரைத்தெக கொ[ண்]ட
- 6 ஸ்ரீமும்முடிசொழிவெ[ழ]கு கொ ராஜாராஜா[ர]ஜகெ[வ]-
- 7 றிவந்நியாண்டு யச ஆவது [ப]டுஜூர்க்கொட்டத்[து] மிய[யா]-
- 8 தகாட்டு திருவல்லத்து லவெவெயொம் சொணாட்டு தென்கரை[ப]-
- 9 பாம்பு[ணி]க்கூற்றத்தாரூரை[ரு]டையான்⁵ இராவிரவ[ன்] பல்-
- 10 வ்வயானு மும்முடிச்சொழிபொசன் பக்கல் காங்கன் கொ[ண்]டு
- 11 கடவ [பெ]ரான்⁶ லுக்குக்கட்டளைத்துளை சிறை பதினைக்கழஞ்சு [I*] [இ]-
- 12 ப்பொ[ன்*] யெ குழஞ்சுக்குமாகத்தாய்காட்டிராஜாஸூ[ர]யபா[ர]த[து]⁷ சொழெ-
- 13 னுச்சிக்கா[ஸூ]ரமுடைய தேவாழ்வற்கு உ[ரு]சுடிசுவத் ஒருதிருககா-
- 14 னினக்கெரிப்பதற்கு [எ]ங்கன் [மெ]ல்பிடாமை வா[ண்]லமு[ரு]த்தி[ன்]
- 15 சிற்றஞ்சிக்கமான சிலம் சிற்றம்பலத்துக்கொலால் வைத்த
- 16 குழியாசிரம் [I*] இவ்வாசிரங்குழியுக்கொ[ண்]டிவ்விராஜாஸூ-
- 17 யபுரத்து அருமொழிதெவப்பெ[ரு]கெ[ரு]கிற்சக்காப்பாடி-

¹ See above, page 23.

² See above, p. 14 and notes 2, 3 and 4.

³ Read *ராசிர.

⁴ Read ஸூ-இ.

⁵ Compare *Ep. Ind.* Vol. III. p. 17, note 5.

⁶ The inscriptions at this place will be published below.

⁷ Read ராஜாஸூய.

- 18 யான் கண்டன் மறவனா சொழெந்திரசிங்கமா[ரி]லட்டியெ
 19 இத்திருக்காவலினைக்குஞ் சிசதம் உழ[கு] [க]யயட்டுவ[த]ற்கு [இ][ப்*][ஊ-குமி]
 20 கொ[ண்]டு அட்டு[க]க¹ குடித்தொம் வடுவெயொம் [*] இஃ[ஃ*][ம்] வதூ-
 [ஹ]-
 21 ஸூரர் நடுவெ[ஃ*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 14th year (*of the reign*) of Śrī-Mummudi-Śōḷa-dēva, (*alias*) king Rājarāja-Rājakēsarivarman, who, (*in his*) tender youth, during which,—having formed the belief² that, as well as the goddess of fortune, the goddess of the great earth had become his wife,—(*he*) was pleased to destroy the ships (*at*) Kāndaḷūr-Śālai and conquered by (*his*) army Gaṅga-pāḍi, Nuḷamba-pāḍi, Tadiya-pāḍi, Vēṅgai-nāḍu and Kuḍamalai-nāḍu,—deprived the Śēliyas, whose lustre had been growing, of (*their*) splendour;—we, the assembly of Tiruvallam in Miyāru-nāḍu, (*a subdivision*) of Paḍuvūr-kōṭṭam, have received fifteen *kaḷaṅju* of gold, weighed by the balance (*used in the case*) of charitable edicts (*dharma-kaṭṭalai*), from Īrāyiravaṇ Palla-vayaṇ, *alias* Mummudi-Śōḷa-Pōsaṇ, the lord of Araiśūr (*and a native of*) Araiśūr in Pāmbuṇi-kūṛram, (*a subdivision*) on the southern bank (*of the Kāvēri*) in Śōṇāḍu.

(L. 11.) For these 15 *kaḷaṅju* of gold, (*we*) assigned one thousand *kūḷi*, (measured) by the rod of Śīrṅgambalam,³ of land which formed the eastern *maṇjikkam*⁴ of Vā[ṇa]-samu[dr]am, a hamlet to the west of our (*village*),⁵ to (*the god*) Mahādēva of the Śōḷēndrasimha-Īśvara (*temple*) at Rājāśrayapuram in Tāy-nāḍu, for burning one perpetual lamp as long as the moon and the sun endure.

(L. 16.) These one thousand *kūḷi* of land we, the assembly, made over (*to*) Kaṇḍaṇ Maṇavaṇ, *alias* Śōḷēndrasimha-Mā[yi]laṭṭi, of Śaṅkarappāḍi, (*who resides*) in the high-street of Arumolīdēva in this Rājāśrayapuram, in order to supply to this perpetual lamp (one) *uḷakku* of ghee daily.

(L. 20.) This charity (*is placed under*) the protection of all *Māhēśvaras*.

III.—INSCRIPTIONS IN THE PASUPATISVARA TEMPLE AT KARUVUR.

The town of Karuvūr, which I visited in 1890, is the head-quarters of a tāluca of the Coimbatore district and a station on the Railway line from Erode (Īrōḍu) to Trichinopoly. It contains a temple of Śiva, which is now called Paśupatiśvara. This is a Sanskrit rendering of the ancient name of the temple, Tiruvāṇilai, i.e. 'the holy cow-stable,'⁶ which occurs already in the *Dēvāram* and is exclusively used in the subjoined inscriptions.⁷

The inscriptions of the Tiruvāṇilai or Paśupatiśvara temple belong to the time of the Chōḷa kings Vīrarājēndra I. (No. 20), Rājēndra (Nos. 21 and 22), Kulōttuṅga-Chōḷa III. (Nos. 23 and 24), and Vīra-Chōḷa (No. 26). The two inscriptions of Kulōttuṅga-Chōḷa III. attribute to Karuvūr the surname of Muḍivalaṅgu-Śōḷapuram.

¹ Read அட்டுவதாச.

² See Vol. II. p. 249, note 2.

³ This is the Tamil name of Chidambaram.

⁴ The same word occurs in an inscription at Māmallapuram; see Vol. I. p. 66, note 5.

⁵ Compare above, No. 12, text line 3.

⁶ The word *pasu* means 'an animal' in Sanskrit, but has acquired the meaning of 'a cow' in Tamil.

⁷ The name is spelt Āṇilai in the *Dēvāram*, Tiruvāṇilai in No. 26, and Tiruvāṇilai in Nos. 20 to 24. It is derived from *ēṇ* or *ē*, 'a cow,' and *nilai*, 'a place.'

Karuvûr in the Coimbatore district has been erroneously identified by European scholars with another place of the same name, which is said to have been the capital of the Chêra kingdom and is mentioned as such by Ptolemy.¹ This other town of Karuvûr was also called Vañji and is perhaps identical with Magôdai or Tîruvañjaikkalam near Cranganore in the Cochin State.²

The ancient name of the tract of country, in which Karuvûr is situated, was Koṅgu (No. 23). In the inscriptions of Virarâjendra I. and Râjendra (Nos. 20 to 22) we find, instead of Koṅgu, the term Adhirâjarâja-maṇḍalam, and in those of Kulôttuṅga-Chôla III. (Nos. 23 and 24) Śôla-Kêraḷa-maṇḍalam. In an inscription of Vikrama-Chôla at Koḍumudi occurs the designation "Koṅgu, *alias* Vira-Śôla-maṇḍalam." In the time of Râjarâja I. and Râjendra-Chôla I. it was included in Kêraḷântaka-valanâḍu.³ Among the districts of Koṅgu, the Karuvûr inscriptions mention Veṅgâla-nâḍu and Taṭṭaiyûr-nâḍu. To the former belonged Karuvûr (Nos. 20, 23 and 24), Pâkkûr (No. 20), Kaṇṣavadinallûr (No. 21), Nelvâyppalli or Nelluvâyppalli (Nos. 22 and 26), Puṇṇam (No. 24), Ândanûr (Nos. 22 and 26), Kâratturai and Âdicchehamangalam (No. 26). In Taṭṭaiyûr-nâḍu were included Maṇṇarai and Kêraḷapalli (No. 23), Têvanappalli and Nômbalûr (No. 24). Instead of Taṭṭaiyûr-nâḍu, the inscriptions at Tañjâvûr and Sômûr⁴ use the form Taṭṭaigala-nâḍu. Another district of Koṅgu was Naṅkâviri-nâḍu, in which Koḍumudi⁵ was situated. According to an inscription of the Hoysala king Viravallâḍadêva at Pêrûr near Coimbatore (No. 569 of 1893), Pêrûr belonged to Pêrûr-nâḍu, a district of Koṅga-maṇḍalam.

No. 20.—ON THE SOUTH WALL OF THE PASUPATISVARA SHRINE.

This inscription refers itself to the time of Râjakêsarivarman, *alias* Virarâjendra-dêva (I.) (line 11), and records a royal grant which was to take effect "from the year which followed after the third year,"⁶ i.e. from the fourth year, of the king's reign. It opens with a panegyric account of the donor, which resembles the introductions of four other inscriptions of his, *viz.*—

1. Tv.= an inscription of the second year in the Svêtâranyêśvara temple at Tiruvonkâḍu in the Tanjore district (No. 113 of 1896).

2. Tk.= an incomplete and undated inscription in the Jalanâthêśvara temple at Takkôlam in the North Arcot district (No. 19 of 1897).⁷

3. M.= an inscription of the fifth year in the Râjagôpâla-Perumâl temple at Maṇimaṅgalam in the Chingleput district (No. 2 of 1892).

4. G.= a much damaged inscription of the fifth year in the Brihadîśvara temple at Gaṅgaikoṇḍa-Śôlapuram in the Trichinopoly district (No. 82 of 1892).

¹ See above, Vol. I. p. 106, note 2.

² See Mr. Kanakasabhai, *Ind. Ant.* Vol. XVIII. p. 259; and Mr. Venkayya, *Ep. Ind.* Vol. IV. p. 294 f.

³ See Vol. II. No. 69, paragraph 128. The same term occurs in an inscription of Parakêsarivarman at Koḍumudi and in inscriptions of Râjarâja I. and Râjendra-Chôla I. at Sômûr near Karuvûr.

⁴ See the preceding note.

⁵ This village is now a Railway station between Karuvûr and Erode. In the inscriptions of the Makutêśvara temple at Koḍumudi and in the *Dêndram* it bears the name Tiruppâṇḍikkoḍumudi or Pâṇḍikkoḷumudi.

⁶ See below, p. 38, note 3.

⁷ This inscription winds round a pillar from top to bottom in a single spiral line and thus reminds of the Mahākûṭa inscription of Maṅgalêśa (*Ind. Ant.* Vol. XIX. p. 8), which, however, starts from the bottom of the pillar.

The historical introductions of these four inscriptions have been compared with the text of the subjoined inscription, and a selection of their various readings is given in the footnotes.

The period of the reign of Rājākēsarivarman, *alias* Virarājēndradēva I., can be approximately fixed in the following manner. According to his inscriptions, he defeated Āhavamalla and his two sons, Vikkalan and Śinganan, at Kūḍalśaṅgamam.¹ This battle is mentioned in the *Kaliṅgattu-Parani* (viii. 29) and in the *Vikkirama-Śōḷaṅ-Uḷā*.² In these two poems the victor at Kūḍalśaṅgamam is placed after the Chōḷa kings Rājarāja I. (*Kaliṅgattu-Parani*, viii. 24, and *Ind. Ant.* Vol. XXII. page 142, note 3), Rājēndra-Chōḷa I. (viii. 25, and *l.c.* note 4), Rājādhirāja (viii. 26, and *l.c.* note 5), Parakēsarivarman, *alias* Rājēndradēva (viii. 27, and *l.c.* No. VII.),³ and a king who has not yet been identified (viii. 28, and *l.c.* No. VIII.). After the victor of Kūḍalśaṅgamam, the *Vikkirama-Śōḷaṅ-Uḷā* places another king, of whom no particulars are given (*l.c.* No. X.), Kulōttuṅga-Chōḷa I. (*l.c.* note 7), and Vikrama-Chōḷa (*l.c.* note 8).⁴ Now, Professor Kielhorn's astronomical calculations have definitely established the two facts that Rājādhirāja reigned from A.D. 1018 to about 1050, and that Kulōttuṅga-Chōḷa I. was crowned in A.D. 1070.⁵ Consequently, the victor at Koppam (Parakēsarivarman, *alias* Rājēndradēva) and the victor over the Kuntalas⁶ at Kūḍalśaṅgamam (Rājākēsarivarman, *alias* Virarājēndradēva I.) must have reigned between A.D. 1050 and 1070. Further, as I have stated before,⁷ Āhavamalla and his two sons, Vikkalan and Śinganan, who were the opponents of the three Chōḷa kings Rājēndra, Virarājēndra I. and Kulōttuṅga I., have to be identified with the Western Chālukya king Āhavamalla-Sōmēśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramāditya VI. (A.D. 1055-56 and 1076 to 1126) and Jayasimha III. (A.D. 1064 and 1081-82).⁸

Kūḍalśaṅgamam, the site of Virarājēndra's victory over the Chālukyas, has been located by Mr. V. Kanakasabhai Pillai at the junction of the Tuṅgabhadra and Kṛishnā.⁹ But both *kūḍal* and *śaṅgama* mean 'junction' and might refer to the confluence of any two rivers, *e.g.* to Kūḍali at the junction of the Tuṅgā and Bhadrā.¹⁰ The battle of Kūḍalśaṅgamam was the third occasion¹¹ on which Virarājēndra I. professes to have defeated the Chālukyas. He had already before driven Vikkalan from Gaṅga-pāḍi over the Tuṅgabhadra (l. 3 f.), and on a second occasion he had defeated an army which his enemy had sent into Vēṅgai-nāḍu under the *Mahādandanāyaka* Chāmunḍarāja. The latter was killed and his daughter Nāgalai, who was the queen of Irugayan, mutilated (l. 4 f.). Chāmunḍarāja is probably identical with the *Mahāmandalēśvara* Chāvunḍarāya of Banavāsi, who is mentioned by Dr. Fleet¹² as a feudatory of Sōmēśvara I. with the dates A.D. 1045-46 and 1062-63. Two other chiefs whose names occur in the account of the battle of Kūḍalśaṅgamam,— though the context does not show on which side they were fighting,—Kēśava-Dandanāyaka and Mārayan (l. 6), are perhaps identical with two other feudatories

¹ See l. 5 ff. of the present inscription.

² Compare above, Vol. II. p. 303.

³ *Ep. Ind.* Vol. IV. p. 266.

⁴ Above, Vol. II. pp. 231 and 303.

⁵ The figures of these reigns are taken from Dr. Fleet's *Kanarese Dynasties*, second edition, Table facing p. 428.

⁶ *Ind. Ant.* Vol. XIX. p. 340.

⁷ *காசியம் விவரம்*, l. 5.

⁸ *Ind. Ant.* Vol. XXII. p. 142, No. IX.

⁹ See also above, Vol. II. p. 309, note 1.

¹⁰ *l.c.* the Chālukyas; *Kaliṅgattu-Parani*, viii. 29.

¹¹ Mr. Rice's *Mysore and Coorg*, Vol. II. p. 380.

¹² *Kanarese Dynasties*, second edition, p. 439.

of the Chālukyas, the *Dandanāyaka* Kēśavādityadēva (*l. c.* p. 443) and Mārasimha (*ibid.* p. 439).

The whole Chālukya camp fell into the hands of Virarājendra I., including the wives of the enemy, the boar-banner, and the female elephant *Pushpaka* (l. 8 f.). In the concluding portion of the introduction (l. 9 f.), the king claims to have killed the king of Pottappi,¹ the Kēraḷa king, the younger brother of Jananātha of Dhārā, the Pāṇḍya king, and others.

Towards the beginning of the introduction (ll. 1–3) we learn the names of a few of the king's near relatives. On his elder brother Ālavandān he conferred the title Rājārāja; on his son Madhurāntaka the Tondai-maṇḍalam (*i. e.* the Pallava country) and the title Chōlendra;² on his son Gaṅgaikonda-Chōla the Pāṇḍi-maṇḍalam (*i. e.* the Pāṇḍya country) and the title Chōla-Pāṇḍya; and on Muḍikonda-Chōla the title Sundara-Chōla.³ According to the Tañjāvūr inscription of Kulōttunga I.⁴ the name of Virarājendra's wife was Arumoli-Nāgai.

The immediate purpose of the subjoined inscription is to record that the king, residing in his palace at Gaṅgaikonda-Śōlapuram⁵ (l. 11 f.), granted to the Karuvūr temple the village of Pākkūr, which, like Karuvūr itself (l. 14), belonged to Veṅgāla-nādu, a district of Adhirājarāja-maṇḍalam (l. 12).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ []* [திரு வனா திரள் பு]யத்திரு[தி]லவலையந்தன் [ம]ணிப்பூணை-
த்தங்க[ப்]பன்மணிக்கொற்றவெண்குடை கிழற்குவலையத்திரிகளை[ப்பெ]ற்ற தாசிலும்
பொ⁶ மத்துள்ளவரைகழவரசர் தன்னடிபினிலொதுங்கவுறையெத்துடைய கலியது-
வொதுங்க முறைமை[மி]லரும்பெறல் தமையனை⁷ [மு]-
- 2 [ன்வ]த்த[ச]னைபிரும் புவி பு[க]ம் [இ]சாஜராஜனென்றொளிர்⁸ [மு]ணிமுடி சூட்டி
தன்நிருமை[க]த்தனைய கங்கைகொண்டசொழனையெ[ழு]யாரியனை⁹ [ச்]செனைச்சொழ-
பாண்டி[ய]னென்றுண்டு[ய]ர்¹⁰ மணிமுடி[ப்ப]ரண்டி[டி]மண்டலங்குடுத்தரு[ளிய] வா-
ட்கை வடிக்கொண்டகதிரவெல் முடிக்கொண்-
- 3 ட[ச]ச[மு]னைச்சுத்தரசொழனெனச்சுடர் முடி சூட்டி[ய]த்த[மி]ல் பெருஞ்சிறப்-
பருளித்தன் கிளைவருவக[த்]தவற்குரி[ய]வகவிடம் வெ[று] வெ[று]றளி இ[ச]ல்

¹ An inscription of Śaka-Saṃvat 1129 at Tiruvorriyūr near Madras (No. 104 of 1892) speaks of the town of Pottappi, which Madhurāntaka, an ancestor of Tammusiddhi, founded in the Andhra (Telugu) country. An inscription of Tammusiddhi's overlord, Kulōttunga-Chōla III., in the Raṅganāyaka temple at Nellūr (No. 197 of 1894, dated A.D. 1197; see *Ep. Ind.* Vol. IV. p. 219) and the *Periyapurāṇam* (p. 65 of the Madras edition of 1888) mention Pottappi-nādu, which, according to the *Madras Manual of Administration* (Vol. III. p. 115), is the Telugu designation of the Kālahasti country.

² This statement is taken from the Tiruveṅkāḍu inscription; see below, p. 36, note 11.

³ In quoting the present inscription (*South-Indian Palaeography*, p. 45, note 1), Dr. Burnell says that "Koppākēsari (*sic*) the Chōla established his younger brother on the [Pāṇḍya] throne. This prince's name was Gaṅgaikonda-Chōla, but he took the name Sundara-Pāṇḍya-Chōla." This series of mistakes has, on the strength of Dr. Burnell's authority, been accepted as history by Dr. Caldwell (*History of Tinnevely*, p. 31 f.) and Mr. Sewell (*Lists of Antiquities*, Vol. I. p. 221).

⁴ Above, Vol. II. p. 232.

⁵ The same place had been the residence of Rājendra-Chōla I. See *ibid.* p. 105, and compare *Ind. Ant.* Vol. XXI. p. 323.

⁶ Tv. reads பெண, and Tk. and M. பெணி.

⁷ Tv. reads [த]மையனை ஓளவ[த]னை.

⁸ Tv. reads மணி.

⁹ Tv. reads எ[ழு]ய[ரி]ய[ச]னை.

¹⁰ Tv. reads தின்யெச், *i. e.* தின்யெச்.

- வினை] விருகொடு¹ மலைக்கும் விக்கலன்றன்னொடும் வெஞ்சிலைத்தடக்கை மா-
ச[ச]மந்தரைக்கங்க(ஙக)பாடி-
4 [ச]ன[த்தி]டைனின்று துங்கபத்திரிக்கரை² புகத்தூர்து அங்கலர் வெங்[இ]ச[ன]ட்-
டிடை மிண்டவர்³ விட்ட தர[ங்]சுறும் பெருவயித்த[ன்]டு கெட்ட[ச]ச[க்]டு
மா[த]ண்டகாயக்கள் [ச]ரமுண்டராஜனைச்சென்றவன்⁴ சிரத்தினையதுத்து ம[ந்]-
றவ[ெ]ருமக்களாகியவருகய-
5 த்தெவி⁵ [கா*]கலையென்னுத்தொ[ன]கய[ம்]சாயலை முகத்தொடு முக்கு⁶ வெலிக்கி⁷
பகைத்தெதிர் முன்றும்⁸ விசையினும்மென்றெதிர் பெ[ப]ரூது⁹ பரியவத்திலவென-¹⁰
க்க[ரு]கிய[ம்] பொருக¹¹ பு[ன]ல் கூ[ட்]ல்சங்கம[த்*]த[ச]கல[ம்]ல்[வன்] மகனாகிய¹²
விக்கலன்¹³ சிங்களென்றிலுந்தம்மொடும்மென்ன[னி]ல் கா*மந்தை-
6 ா வென்றடு துக்கி¹⁴ முன் விட்டுத்தன்றுனை மன்னன்¹⁵ தானும் பின்னடுத்திருந்து
[வ]டகடவென்ன வகுத்து¹⁶ வந்த[ச]னை[ய] கடகலிமுன்றால் கலக்கியுடல்¹⁷ பூரிக்-
கொசலச்சிங்கை¹⁸க்கொ[டி]ப்படை மன்னரைத்தாதி¹⁹ வெண்கலிற்றென்று[ணி]த்து²⁰
[ெ]கசலத[ன்]டகா[ய]க்கள் கெத்தாசன் த[வி]டற[ல்]²¹ [ம][ராய*]ன் (த்)திறந்-
7 பொத்தயனி[ச]ல் செய்[ய] பொற்கொ[ன]த²² முவெத்தியென்றார்தடுத்தப்பில[னொக]-²⁴
ச[ரம]ந்த[னா]ச்சின்ன[பி]ன்னஞ்செய்து [பி]ன்றை முத[யி]யாகிய மதுவன[ெ]க[ச]-
[ட்] விரித்த தலை[ெ]யாடு விக்க[ெ]யொடு[ச]செருக்கெழிலழிந்து²⁵ சிங்கை-
[ெ]னாட அண்ணலமுதலிகள[ை]வருமம்²⁶ பொற்ப[ன்]னின [ப][கடி*]ழித்தெ[ச]-
8 ட னண்ணிய ஆகல[ம்*]ல்வனுமவற்கு²⁷ முன்னொட தன் வெகவெங்கலிற்றினை வில-
க்கி வாக²⁸ கொணங்க[வ]ச[ர்] த[ச]ரமும்மலர் குலத[ன]மு[ம்] சங்கு[முன்]தெ[ச]-
ங்கலுத்தாராயும் பெரியும் மெ[க்]டம[ய]மும்²⁹ வெண்சாமனாயும் [ச]ரக்கைக்-
கெ[சடி*]யும்³¹ ம-
9 காதொணமும்³² பு[ட்]ப[சு]ப[பி]டி³³ பொர்க்க[ச]னிற்றிடமும்³⁴ பாய்ப[ரி]த்தொனையொ-
டு³⁵ [பறி]த்த[து] செய்பெ[ரளி]; விசையம[ணி]ம[ருட்]ம்[மி]ன[ச]யெ[ச]டு³⁶
[தி]ன[ச]டு[தா]றும் சினப்ப[வி] செலுத்த[க்]ருசை கொளுத்தும் புரவிப்பொத்-
த[ப்]டுவெத்தனை வாரனை வளைகழல்³⁷ தொன்றனை³⁸

¹ Tv. reads விருகொடு.² Read மீண்டவர்.³ Tv. and Tk. read இருகயன் தெவி தாகலை.⁴ Tv., Tk. and M. read வெறுக்கி.⁵ M. reads பரியவத்.⁶ Tv. and M. read பொருபுணல்.⁷ Tv. and M. read சிங்கை.⁸ Tv., M. and G. read மன்னருகையு.⁹ Tv., Tk. and M. read அடல்.¹⁰ Tv. reads முன்றர் துகி.¹¹ Tv., Tk. and M. read திண்டறல்.¹² Tv. reads பொத்தாசந்தொச்சயத், Tk. பொத்தையனொச்சயன், and M. பொத்தாயனொச்சயன்.¹³ Read ஸு; Tv. and G. read முவெத்தி.¹⁴ Tv., M. and G. read வென்றூர்த்தெ.¹⁵ Tv., Tk. and M. read சிங்கை.¹⁶ Tv. reads அண்ணலத் முதலிதாதவரும் அமர் பொர்ப்ப[ன்]னி[ன].¹⁷ Tv. reads மலர்க்கு.¹⁸ Tv., Tk. and M. read சங்குத்.¹⁹ Tv. and M. read குகைக்கொடியும்.²⁰ Tv., Tk. and M. read பிடியும்.²¹ M. reads தெ[ச]கலயொடு[ம்].²² M. reads வ[ன்]சுற.²³ Tv. and G. read துங்கபத்திரை.²⁴ Tk., M. and G. read செற்றவன்.²⁵ Read முக்கு.²⁶ Read முன்றும்.²⁷ Tv. reads திர்வதென, i.e. திர்வதென.²⁸ Tv., Tk. and M. read மக்களாகிய.²⁹ Tv., Tk. and M. read துகி.³⁰ Tv. and M. read வகுத்தவத்தானைய.³¹ Tv. and M. read கொசலை சிங்கை.³² Tv. and M. read வெண்கலிற்றென[ெ]ன[ி]த்து.³³ Tv., M. and G. read வாகை கொண்டக்கவத்.³⁴ Tv., Tk. and M. read டம்பமும்.³⁵ Tv. and Tk. read புலு.³⁶ Tv. and M. read திட்டமும்.³⁷ Tv. adds குட்டி after இசையொடு; read குடி.³⁸ Tk. and M. read தொன்றனனை.

- 10 ¹ த்தாராசாதுதன்மம்[சு]யப்பொர்க்குத்தலங்குழப்பசுத்தலையரிந்து பொலங்கழ[ல்]-
தென்னனை சிவல்லவன் ² மகன் சிறுவனை மின்[ன]விம்மணிமு[டி.] ³ விரகெ[து]ரி-
யை கதகடகலிற்றாதுகை[து]த்தி[தி]ட்டு மதகொடு செயித்து வரப்பாகாச்செங்கொல்
செலு[த்தி] வெதலிகியை ⁴
- 11 வின[க்]கி ⁵ மிதுயர் ⁶ விரத்தனிக்கொ[டி]த்திபாகக்கொடியொடும் எற்பவர் வருகென்று
கிற்றம்ப ⁷ [பெ]பார்த்தொழிலாய்மை[யில்] ⁸ கெய்த விற்றிருந்த மெலருமனுனெறி
வினங்கிட[||]க்கொ ⁹ [இ]ராசகெசரி[படி][-க்]ரான உடையார் ¹⁰ ஸ்ரீவிராஜெ[து]ர-
ஜெவற்கு [க்] கெக்கைகொ-
- 12 ண்டசொழபுரத்துக்கொயிலுன்னால் திருமஞ்சனசாலையில் எழுந்தருளியிருந்து உதகம்
பண்ணியருளின அநிராஜராஜமண்டலத்து வெங்காலாட்டுப்பாக்கர் வென்னான்
வகையினைமுதல் தவிர்த்து யாண்டு ௩ லதுக்கெதிராவது முதல்
- 13 இவ்வுர் இறையிலி [த]வதானம் திருமமத்துக்காணியாக [இ]றை புர[வு] சிற்றயம்
எலவையு[க]வை மன்னுபாடுதெண்டருற்றம் உடம்பொடி ஆமை தவழி ¹¹ புற்றம்
எழுவன முனைப்பன கற்றுப்ப[ு]ற்பெக்காமுற்கு[ட்]டும் ¹² [க்] இவ்வுர் இறை
கட்டி[ன] காணிக்க[ட்]ன்
- 14 பொன் முன்னாற்று [மு]க்கமஞ்சனையெ மஞ்சாடி அரைமாவும் கெத்து முவ-
[வா]யிரத்து [அ]னாற்று முப்பத்தொ[ரு]கல[டு]ன தூ[ணி]யும் [க்] இன்னு-
[ட்]டுக்கருஞ்சுத்திருவாரிலை சிறாஜெவற்கு இதுப்ப[த]ாக யாண்டு முதல் இறை-
யிலி தெவதானம் திருமமத்துக்காணியாக வரிசி-
- 15 விடந்[தி]ரு[வா]ய் மொழிந்த[ரு]ளின படிக்கு [க்] [தி]ருவாய் மொழிந்தருளினு-
டொன்று திரும[னா]லிலை [கூ]சிய[பி]வா[டு]ணி[க்]க[ன]னாட்டு பனை[பூர்]னாட்டு
கொவ[ர]யிலுடையான் த[ர]யி[தி]ருப்பனங்க[ச]டுடை[யா]ன் வானவ[ன்]ப்ப[ல்]வ-
லையவெ[ழு]கினா[ன]ம் திரும[னா]லிலையாகம்
- 16 அச்சுதன் இராஜராஜனை தொண்டைமாளும் ஊர் உத்தமசொழனை இராஜரா-
[ஜ]னா[ய]ராயனும் அசையன் இராஜராஜனை விராஜெ[து]ர[ய]முரினாடாழ்-
வா[ன]ம் விராஜெ[து]ம[க்]கலப்பெ[ச]னா[ய]னும் இலர்களுடன் ஒப்பிட்டுப்பு-
- 17 குத்த [க]ழ்சிப்படியெ நம் வரிசிலிட்டு[க்]கொள்கவென்ன ¹³ விரபத்திரன் தில்லை-
விடங்களை வில்லவ[ர]ராஜராஜன் [ச]ம ¹⁴ இவன் எனின படியெ உடன்[க்]ட்-
[ட்]த்து அதிகாரி[க்]ன் ¹⁵ க்ஷி[ப]ிய[பி]வாமணிவன[னா]ட்டு பனை[பூர்]க[ர]ட்டு
ஜயங்கொண்டசொழந-
- 18 ல்லாருடையான் உதையதிலா[க்]ரன் கூத்தாவொன ¹⁶ விராஜெ[து]மழவராயரும் விர-
ராஜெ[து] ¹⁷ ஸ்ரீவிரா[ய]ராயரும் அருமொ[ழி]தெவவனாட்டு நென்மகி[னா]ட்டு
பெ[ரி]ய[கு]டைபூர் அ[ச]ங்கன் திருச்சிற்றம்பலமுடையானன வானவ[ன்]முலெ-
ந்திரா ¹⁸
- 19 வ[ன]ரனும் ¹⁹ அ[தி]ரா[த]ரா[ச]னாட்டு செ[ஜ]ர்னாட்டு பனை[க்கு]டியுடை-
[ய]ர[ன்] காட்[ன்] ²⁰ வி[தி]விடந்[க]னா [ஜ]யங்கொண்டசொ[ழ]வியுப்பனாயரும்

¹ M. reads ஐனதாதன்.² G. reads சிவல்லவன்.³ Read வீர.⁴ G. reads திதியை.⁵ Read மீது.⁶ Read வீர.⁷ Tv. and M. read திற்ப.⁸ M. reads [த]ரயிலு[ரி]ம[யி]லெய்[கி] அரசு விற்றிருந்து.⁹ Tv. and M. read வினக்கிய கொ.¹⁰ Read ஸ்ரீவீர.¹¹ No. 21, l. 9, and No. 22, l. 6, read தவழ்.¹² No. 21, l. 10, No. 22, l. 7, and No. 23, l. 4, read பொகாமுற்றட்டும்.¹³ Read வீர.¹⁴ Read எவ.¹⁵ Read கூசிய.¹⁶ Read வீர.¹⁷ Read முலெத்தவெனாடும்.¹⁸ Read அநிராஜராச.¹⁹ Read வீதி.

- வி[சை]ச[ய]ரா[ஜ]ந்த[ரு]வளர்நாட்டு¹ பு[வி]பூ[ர்]நாட்டுப்[பூண்]டிபுடைப்பான் [அத்-
தா]ணிச்[சியரு]ன்² [மு]டிவி[மு]ப்ப[பா]ய[னும்] ப-
20 [இராஜேனு]லட்டரும் இராஜ[ர]ாஜ[ப்]பாண்டிருவள[னா]ட்டு உத்தமசொழ்-
வளகாட்டு³ மு[ன்]வினாட்டு⁴ நிகரிவிசொ[மு]னாட்டு மதிமங்கலத்து கொச்ச[ர]க்-
க[ர]ம்பு[றத்]து விண்[ணவ]க[ர]*ராயணமட்டனும் விடையில் [அ]திகா[ரி]கள்
உய்யக்கொண்ட[ர]னும் [இ]ப்படி-
21 கத்[திருவாய்] மொழிந்தரு[ளி]ன படிக்கு நம் [வரி]-
யிலார் வ[ரி]யி[வெ] இட்டு இ[னா]றவி[வி] தெ[வ]தானம் திருநாமத்துக்க[ரணி]யா[க]-
த்திருவாகிலை [சீ]வா[டு]உவற்கு அவி[பெ]லிஅற்சொபொகத்துக்குச்செ[ம்]டினும்
கல்லிலும் வெ[ட்டி]டுகெ-
22 ன்க [i*] [இ]ப்படிக்கு அ[ற்]கதன் இராஜாராயணன் தொ[ண்]டைமான் எழு-
த்து [i*] ஊர[ன்] உத்தமசொ[மு]னா[டு] இராஜராஜபூ[ஷா]([சீ])தி[சாயன்] எழுத்து
[i*] [இ]ப்படிக்கு அ[னா]யன்⁵ விர[ா]ட[டு]*[ஜ] . [ன்]ஜய[மு]ரிநாடாழ்வான்
23 எழுத்து [i*] [இ]ப்படிக்கு⁶ விராஜேனு[ம்]ங்க[லப்பெர]சாயன் எழுத்து
[i*] இப்படிக்கு அதிகாரி கந்திர[ய]சிவாமணிவளனாட்டு [பனை]யூ[ர்க]ச[ட்டு] [ஜய-
ங்கொ]ண்ட[டு]சொழகல்லாருடை[ய]ான் உதையதிவாகரன் கூ[த்தாடு]வ[ன்] வீ[ர]-
ராஜேனுமழவ[ர]யன் எழு-
24 து [i*] [இ]ப்படிக்கு வ[ானவன்மு]வெ[ந்தி]செனான்⁷ எழுத்து [i*] இப்படி-
க்கு ஜயங்கொண்டசொழிமு[ப்ப]பராயன் எழுத்து [i*] இப்படிக்கு அத்தாணி
. [விழு]ப்ப[பா]ய[ன்]⁸ எழுத்து [i*] இப்படிக்கு [திரு-
வினு]னாலை எழுத்தும் வான[வ]ன்[ப்ப]ல்லவராயன் எழுத்து [i*] இப்படிக்கு வி-
25 [டை]ய[தி]கா[ரி] உய்யக்கொண்டான் எழுத்து || இது⁹ உய்யகொண்டா[டு]டுக[ா]
[i*] இத்தன்மம் கொக்கு[வ]ான் [புரி]ப[ர]தம் என் தலை மெலெ [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of fortune was prospering; while the circle of the great earth rested on (*the king's*) round arm (*as lightly*) as his bracelet of jewels, and while the shadow of (*his*) royal white parasol (*set with*) numerous jewels protected the living beings of the circle of the earth (*more tenderly*) than the mother that bore (*them*); while (*all*) other kings (*wearing*) sounding ankle-rings took shelter at his feet; (*and*) while the Kali (*age*), in despair, retreated to (*its*) natural abode: the abyss,—(*the king*) duly⁹ bestowed a splendid crown of jewels on (*his*) incomparable⁸ elder brother, [Āṭa]vandāṇ, (*along with the title*) 'Rājaraāja'¹⁰ who is praised on the great earth.'¹¹

(L. 2.) (*He*) was pleased to grant the Pāṇḍi-maṇḍalam, whose crown of jewels is exalted in this world, to his royal son Gaṅgaikonda-Śōḷaṇ, (*along with the title*) 'Śōḷa-Pāṇḍiyan, (*the leader*) of an army of very tall elephants.' (*He*) bestowed a brilliant crown on Mudikonda-Śōḷaṇ, whose hand (*held*) the sword (*and*) whose spear had a sharp point,

¹ Read ராஜேனுவளகாட்டு.

² Read சியாருன்.

³ Read வீராஜேனுஜய.

⁴ Read வீர.

⁵ Read முவெத்தவெளான்.

⁶ Read அத்தாணிச்சியாருன் முடிவிழுப்பராயன் in accordance with line 19.

⁷ Read பன்ராஜேனுர.

⁸ Or, 'on account of relationship.'

⁹ Literally, '(whose like was) hard to be found.' ¹⁰ The Tiruveṅkāḍu inscription reads 'Rājādhirāja.'

¹¹ Here the Tiruveṅkāḍu inscription inserts a passage to the effect that the king gave to his son Madhuraṅtaka the Toṇḍai-maṇḍalam and the title Chōḷendra.

(*along with the title*) Sundara-Śōḷaṇ, and conferred endless great distinctions (*on him*). (*Thus he*) granted to each of his numerous relations¹ suitable great riches.

(L. 3.) (*He*) drove from the battle-field in Gaṅga-pāḍi into the Tuṅgabhadra the *Mahisūmantas*, whose strong hands (*wielded*) cruel bows, along with Vikkalaṇ, who fought under a banner that inspired strength.

(L. 4.) (*He*) attacked and destroyed the irresistible, great and powerful army which he (*viz.* Vikkalaṇ) had again despatched into Vēṅgai-nōḍu; cut off the head of the corpse² of the *Mahādandanāyaka* Chāmunda-rāja; and severed the nose from the face of his (*viz.* Chāmunda-rāja's) only daughter, called [Nā]galai, (*who was*) the queen of Irugayaṇ (*and*) who resembled a peacock in beauty.

(L. 5.) The enemy, full of hatred, met and fought against (*him*) yet a third time, hoping that (*his former*) defeats would be revenged. (*The king*) defeated countless *Sāmantas*, together with these (*two*) sons of Āhavamalla, who were called Vikkalaṇ and Śiṅgaṇaṇ, at Kūḍalaśaṅgamam on the turbid river. Having sent the brave van-guard in advance, and having himself remained close behind with the kings allied to him, (*he*) agitated by means of a single *maṣṭ* elephant that army (*of the enemy*), which was arrayed (*for battle*), (*and which*) resembled the northern ocean. In front of the banner-troop,³ (*he*) cut to pieces Śiṅgaṇ, (*the king*) of warlike Kōśal[ai], along with the furious elephants of (*his*) van-guard. While Kōśava-Daṇḍanāyaka, Kēttaraśaṇ, [Māraya]ṇ of great strength, the strong Pōtta[ra]yaṇ (*and*) [Irēchchayaṇ] were fighting, (*he*) shouted:—“(Follow) Māvēndi,⁴ (*who wears*) a garland of gold!” and cut to pieces many *Sāmantas*, who were deprived of weapons of war. Then Maduvaṇaṇ, who was in command, fled; Vikkalaṇ fled with dishevelled hair; Śiṅgaṇaṇ fled, (*his*) pride (*and*) courage forsaking (*him*); Anṇalaṇ and all others descended from the male elephants on which they were fighting in battle, and fled; Āhavamalla too, to whom (*they were*) allied, fled before them. (*The king*) stopped his fast furious elephant, put on the garland of victory, seized his (*viz.* Āhavamalla's) wives, his family treasures, conches, parasols, trumpets, drums, canopies,⁵ white *chāmaras*, the boar-banner, the ornamental arch (*makīra-tōraṇa*), the female elephant (called) *Pushpaka*, and a herd of war elephants, along with a troop of prancing horses, and, amidst (*general*) applause, put on the crown of victory, (*set with*) jewels of red splendour.

(L. 9.) (*He*) despatched (*the banner of*) the ferocious tiger into all directions and cut off the beautiful heads, surrounded by garlands (*won*) on battle-fields, of the king of Pottappi, whose horses chafed under the bridle, of Vāraṇ, of the [Kēraḷa], (*who wore*) large ankle-rings, (*and*) of the younger brother of Ja[na]nātha of Dhārā. (*He caused to be*) trampled down by a furious *maṣṭ* elephant the king of the South (*i.e.* the Pāṇḍya), (*who wore*) golden ankle-rings, the young son of Śrīvallabha, (*and*) Virakēsarīn,⁶ whose crown of jewels glittered as the lightning, and captured Madakōḍu (?).

(L. 10.) (*He*) wielded the sceptre beyond (*all*) limits and illustrated the laws of the Vēdas (*by his conduct*).

¹ Literally, 'to the world of his relations.'

² Literally, 'he who had died.'

³ *I.e.* the van-guard (of the Chōḷa king).

⁴ This name seems to be derived from *māgru*, 'three,' and *vēndu* or *vēndaṇ*, 'a king,' and to be a surname of the Chōḷa king himself; compare above, p. 29, note 2.

⁵ See Platts' *Hindustānī Dictionary*, s.v. *mēghāḷambar* or *mēgh-dambar*. In the times of the Mughals the word had the meaning 'a covered *hauda*;' see a quotation from Bernier's *Travels* in Mr. Stanley Lane-Poole's *Aurangzib*, p. 132, where the word is misspelt *mēgh-dambhār*.

⁶ According to the Takkōlam inscription the translation would run:—“(He) caused to be trampled down by a *maṣṭ* elephant Virakēsarīn, the son of the Pāṇḍya Śrīvallabha.”

(L. 11.) (*During the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrī-Virarâjêndradêva, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne*), (*which he*) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say:—"Let (*all*) supplicants come!"

Being graciously seated in the royal bathing-hall within the palace at Gangaikondâ-Śôlapuram, (*the king*) granted, with a libation of water, (*the village of*) Pâkkûr in Veṅgâla-nâḍu, (*a district*) of Adhirâjarâja-maṇḍalam, (*and*) was pleased to order that this village,—excluding the tax-paying land in the portion of the ryots,¹ —should become tax-free temple land² from (*the year*) which was opposite to the 3rd year³ (*of his reign*),—(*including*) revenue, taxes,⁴ small tolls, *ēlavai*, *ugavai*, (*the three fines called*) *maṇṇupâḍu*,⁵ *daṇḍa* and *kurram*, (*every place*) where the iguana runs, the tortoise crawls, an ant-hill rises (*and*) sprouts grow, the grass for the calves, and (*the land*) enjoyed in full by the great village;⁶ that (*this village*) should pay to (*the god*) Mahâdêva of the Tiruvânilai (*temple*) at Karuvûr in the same nâḍu⁷ the revenue (*hitherto*) paid by this village,—(*viz.*) three hundred and three and a half *kaḷaṇḍu* and (*one*) and one twentieth⁸ *maṇḍâḍi* of gold, and three thousand five hundred and thirty-one *kalam* and (*one*) *tûni* of paddy;—(*and*) that (*this village*) should be entered in the revenue register (? *vari*) as tax-free temple land from (*this*) year forward.

(L. 15.) Accordingly, the royal secretary, Vâṇavaṇ-Pallavaraiyaṇ, the lord of Tâli-Tiruppaṅgâḍu (*and*) the lord of Nêrvâyil in Paṇaiyûr-nâḍu, (*a district*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, having written that (*the king*) had been pleased to order (*thus*), (*and*) the chief secretary, Aechchudaṇ (*i.e.* Achyuta) Râjarâjaṇ, *alias* Tondaimaṇ, the citizen Uttama-Śôḷaṇ, *alias* Râjarâja-Brahmâdhirâyaṇ, Araiyaṇ Râjarâjaṇ, *alias* Virarâjêndra-Jayamurinâḍâlvâṇ, and Virarâjêndra-Maṅgalappêraraiyaṇ having unanimously approved (*of this document*), Virapattirayaṇ (*i.e.* Virabhadra) Tillai-Viḍaṅgaṇ, *alias* Villava-Râjarâjaṇ, ordered: "Let it be entered in our revenue register in accordance with intimation received."

(L. 17.) In accordance with his order, Udayadivâkaraṇ Kûttâḍuvâṇ, *alias* Virarâjêndra-Maḷavarâyaṇ, (*one of*) the heads of the assembly (*and*) the lord of Jayaṅkondâ-Śôḷanallûr in Paṇaiyûr-nâḍu, (*a district*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, Virarâjê[ndra]-Brahmâdhirâyaṇ, [A]raṅgaṇ Tiruchchirrambalam-uḍaiyaṇ, *alias* Vâṇavaṇ-Mûvêṇdavêḷaṇ, of [P]eriya[ku]ḍaiyû[r] in Neṅmali-nâḍu, (*a district*) of Arumolidêva-vaḷanâḍu, [Kâḍa]ṇ Vidi-Viḍaṅgaṇ, *alias* Jayaṅkondâ-Śôḷa-Vilupparaiyaṇ, the lord of [Pa]ṇai[kku]ḍi in T[êvûr-nâ]ḍu, (*a district*) of A[dhirâja]râ[ja-va]ḷanâḍu, [Attâ]ṇi-[Śiyârâra]ṇ⁹ [Mu]ḍi-Vilupparaiyaṇ, the

¹ With the words வெள்ளை வகையிலிருந்து தவிர்ந்து compare வெள்ளை வகையில் முநல் தவிர்ந்து in Vol. II. No. 5, paragraph 3.

² The two terms தெவதகம் and தருதகம் both have the same meaning.

³ *I.e.* 'from the year which followed after the 3rd year;' see Vol. II. p. 109 f., *Ind. Ant.* Vol. XX. p. 288 f., and *Ep. Ind.* Vol. III. p. 67.

⁴ On the term உசை see *Ep. Ind.* Vol. IV. p. 225, note 8. The corresponding word in No. 22 below, l. 7, is வரி, 'a tax.'

⁵ An inscription at Tiruvallam (No. 44 below) proves that *maṇṇupâḍu* or *maṇṇupâḍal* (No. 22, l. 7) means a 'fine,' just *daṇḍa* and *kurram*. Accordingly the translation of No. 12, l. 9 (p. 20 above) should run thus:—'The god himself shall levy penalties (and) fines for offences from the inhabitants of this village.'

⁶ See below, p. 41, note 1.

⁷ This refers to Veṅgâla-nâḍu in line 12.

⁸ See Vol. II. p. 56, note 1.

⁹ See *ibid.* p. 252, and p. 257, note 6.

lord of [Pāṇ]ḍi in [Pu]liyār-nādu, (a district) of Vijayarāja[jēndra]-vaṇanādu, [Rājēndra]-bhaṭṭar, Viṇ[ṇava]nārāyaṇa-bhaṭṭar of Kōcheh[ā]kk[ā]ṇ-pu[ra]m (near) Madimaṅgalam in [Ni]garili-Śōla-nādu, (a subdivision) of Mu[ṇ]ḍi-nādu¹ in Uttama-Śōla-vaṇanādu, (a district) of Rājarāja-Pāṇḍikula-vaṇanādu,² and Uyyakkondāṇ, (one of) the dispatching clerks,³

(L. 21.) "Our revenue officers having entered (*this*) in the revenue register in accordance with the royal order, let it be engraved on copper and on stone (*that this village was given*) as tax-free temple land to (*the god*) Mahādēva of the Tiruvānilai (*temple*) for the expenses of burnt offerings, oblations and worship."

(L. 22.) This (*is*) the writing of Arēhudan (*i.e.* Achyuta) Rājanārāyaṇaṇ Tonḍaimāṇ. The writing of the citizen Uttama-Śōlaṇ, *alias* Rājarāja-Brahmādhirāyaṇ. This (*is*) the writing of Araiyaṇ Virarājēndra-Jayamurinādālvāṇ. This (*is*) the writing of Virarājēndra-Maṅgalappēraraiyaṇ. This (*is*) the writing of the superintendent Udayadivākaraṇ Kāttāduvāṇ Virarājēndra-Maṭavarāyaṇ, the lord of Jayankonda-Śōlanallār in Paṇaiyār-nādu, (a district) of Kshatriyaśikhamaṇi-vaṇanādu. This (*is*) the writing of Vāṇavaṇ-Māvēndavēlāṇ. This (*is*) the writing of Jayankonda-Śōla-Viḷupparaiyaṇ. This (*is*) the writing of [Attāṇi-Śiyārūraṇ Muḍi]-Viḷupparaiyaṇ. This (*is*) the writing of the royal secretary, Vāṇavaṇ-Pallavaraiyaṇ. This (*is*) the writing of Uyyakkondāṇ, the dispatching clerk.

(L. 25.) "This (*charity is placed under*) the protection of all *Māhēśvaras*. The blessed feet of him who will protect this charity (*shall be*) on my head."⁴

NO. 21.—ON THE SOUTH WALL OF THE PASUPATISVARA SHRINE.

This inscription is dated in the 9th year of the reign of Parakēsarivarman, *alias* Rājēndradēva, the successor of Rājādhirāja.⁵ An unpublished inscription of the same year in the Vaidyanātha temple at Tirumalavāḍi (No. 87 of 1895) states that Rājādhirāja was Rājēndra's elder brother, and that he fell in the battle of Koppam. The subjoined inscription and others⁶ mention Rājēndra's 'elder brother,' but do not give his name.

The inscription records that the king granted the village of Kaṇavadinallār in Veṅgāla-nādu, a district of Adhirājarāja-maṇḍalam, to the Tiruvānilai temple. It is signed by five officers, whose names appear also in the Karuvūr inscription of Virarājēndra I. (No. 20, l. 15 ff. and l. 22 ff.). This fact corroborates the conclusion drawn above (p. 32), that Virarājēndra I. succeeded Rājēndra within a single generation.

One of the five officers whose names occur in Nos. 20 and 21, is Araiyaṇ Rājarājaṇ, *alias* Virarājēndra-Jayamurinādālvāṇ. This person is very probably identical with the *Sēnāpati* Jayamurinādālvār, who is mentioned in an inscription of Rājēndradēva at Sangili-Kanadarāva in Ceylon.⁷ This inscription proves that the island of Ceylon, or at least a portion of it, was in Rājēndra's possession.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] திருமகன் மரு[வி]ய செங்கொ[ல்] வெந்தன்நன் [மு]ன்னெ[ர்] செ.
கொ [டு]ன்னதுவாக முன்னெ[தி] சென்று இ[ச].

¹ See *Ep. Ind.* Vol. V. p. 46 f.

² See above, p. 15, note 4.

³ The verb which is governed by the preceding names seems to be lost at the beginning of line 21.

⁴ Compare *Ep. Ind.* Vol. IV. p. 178, note 7.

⁵ See page 32 above.

See Vol. II. p. 303 ff.

⁷ I owe an inked estampage of this record to Mr. H. C. P. Bell, c.c.s.

⁸ Read முன்னெ[ர்].

- 2 ட்டைபாடி[ய]முறையிலக்கமுங்கொ[ண்]டு எதரமர்¹ பெருது [எ]ண்டிசை [க]க[ம்]
பதையங்² கறங்க[ப்]பொற்றகக-
- 3 சைக்கொப்பந்து வந்தெதிர்த்த இஹ[வ்]மல்வ[ன்ற]ன் பெருஞ்செ[னை]யெல்லாம் பட-
ப்பொருது பா[ச]து கிகழப்பக-
- 4 ம் பிணமாக்கி³ ஆங்கவனஞ்சப்பிற்கிட்[டொட] அவ[னா]யு[ம்]ம[்]ரு[தி*]சையும் பெ-
ண்டெ[ண்]டாடும் ஒட்டகத்தொடு அகப்-
- 5 [ப][ட்*]ப்பிடித்து திசையது கிகழ விரர்⁴ அ[வி]ஷெகம் [பண்]ணி⁵ விசலி[ஃ]கறா-
னக[த்]து⁶ விற்றிருந்தருளியு கொப்பா[கொ] . . . ராண [உ]-
- 6 டையார் ஸ்ரீராமஜெனிரதெவற்கு யா[ண்]டு கூ வது [i*] அ[தி]ராதராமண்டலத்து
வெங்காலனாட்டு க[ண்]லதிகல்வூர் கிழ்பாக்கெ-
- 7 ல்லை எருத்துக்குளத்து[க்கு](து) மெற்கும் [i*] வடபாக்கெல்லை காட்டுப்பெருவழிக்கு
தெற்கும் [i*] தென்பாக்கெல்லை ஆற்றுக்கு (வட-
- 8 க்கு) வடக்கும் [i*] மெல்பாக்கெல்லை இராசம[ஹ]ஜீரன்⁷ வதிக்கு மிழங்கும்
[i*] இ[ன்]னாக்கெல்லைக்குட்பட்ட கிலங்கு[சை] புஞ்சை தி-
- 9 ருவாக்கி⁸ லேகா[கொ]வற்கு வெண்[டும்] கிமந்தங்களுக்குத்திரு[னா]மத்துக்க[ா]ணி-
ய[ச]க உடெம்ப[ா*]டி ஆமை த[வழி] புற்று [எழு]-
- 10 க்த இடம் கற்றுப்பூல் பொகாழற்றாட்டும் இ[து]ப்பதாக கம் ஒ[லை] குடிக்க [i*]
திருவாய்* மொ[ழி]ந்தரு[ளி]ரா[ன]து திருமந்திர[வ]ர[லை]
- 11 . [ஹீ]யன்புரிசாமனவ[ன]காட்டு⁹ பணையு[ச*]க[ச]ட்டு கெர்வாவிதுடை[ட]யான் தாழிதிரு-
ப்ப[ன]க[கா]டு [உ]டையானான வானவன்பல்-
- 12 வலத[ா*]யன் எழுத்து [i*] [தி]ருமக[தி]ரஜு[லை]கா[ய]கம் இராஜராஜனை
தெ[ரண்]டைம[ர]ன் எழுத்து [i*] [ஊ]ரான் உத்தமசெ[ர]முனை இராஜராஜ-
- 13 [ஸ்ர]ஹுட . படு . னை .¹⁰ [i*] அரை[யன்] இராசராசனா[ன] வி[ச]ர[ா*]சஜெஞ-
ஜெயமு[ரி]கா[ட]ரம்பா[ன்](உ)கெழுத்து [i*] [உ]ட[ன்]கூட்டத்து அதிகா
. கன்.
- 14 ஸ்ரகாமணவ[ன]காட்டு ப . [ஹமு]னாட்டு¹¹ தெ[ய*]ங்கொண்டசொ[ழி]கல்லூரு[தி*]-
டையார் [உ]தைய[தி]வ[ச]ர[ன்] கூத்த[ச]ர[டி]யாரா[ன] வி[ச]ராஜெ[ன]-
- 15 ம[மு]வராயன் எழுத்து [i*] [இ]வை¹² ப[ன்]த[ா*]ஜெய[ஸ்ர]ரா[கொ*]கூ ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of his elder brother — the king (*who wielded*) the sceptre (*and*) was embraced by the goddess of fortune,— was at (*his*) back, (*he*) went in front (*of his army*) against (*the enemy*) and conquered the seven and a half lakshas of Iraṭṭai-pāḍi. (*He*) did not meet with opposition in battle; and (*his*) drums were sounding in the eight directions of the earth. (*He*) fought until the whole great army of Āhavamalla, who had proceeded to Koppam on the bank of the great river to oppose (*him*), perished, and converted (*it*) into reeking corpses (*that*) covered the earth. Then he (*viz.* Āhavamalla)

¹ Read எதிரமர்; No. 22 reads எதிர் பெர்.² Read வீரர்.³ Read அநிராசராச.⁴ Read சுதிரியபரிவாரணிலனகாட்டு.

20, ll. 16 and 22.

¹¹ Read in accordance with No. 22, l. 10: அதிகாரிகளில் சுதிரியபரிவாரணிலனகாட்டுப்பனை ஆர்-காட்டு.¹² Read பன்னைமேலுரை.⁵ Read பதையது.⁶ Read வீர.⁷ Read ஜெனிரன் or மகெந்திரன்.⁸ Read ஸ்ரஹுடயிராயன் எழுத்து; compare No.⁹ Read ஆங்கவனஞ்சு.¹⁰ Read வீரதி.

became afraid, incurred disgrace, and ran away. (*The king*) seized his elephants and horses, women and treasures, together with the camels, and performed the anointment of heroes, (*the news of which*) spread in (*all*) directions. In the 9th year (*of the reign*) of (*this*) king Para[kêsarivarman], *alias* the lord Śri-Rājêndradêva, who was graciously seated on the throne of heroes.

(L. 6.) “The eastern boundary of Ka[na]vadinal[lâr] in Veṅgâla-nâdu, (*a district*) of Adhirâjarâja-maṇḍalam, (*is*) to the west of the ‘Bull-tank;’ the northern boundary (*is*) to the south of the high-road of the district; the southern boundary (*is*) to the north of the river; and the western boundary (*is*) to the east of the road of Râjamahêndra.

(L. 8.) “Let our written order (*ôlai*) be issued that the wet land and the dry land enclosed within these four boundaries (*shall be given*) as temple land to (*the god*) Mahâdêva of the Tiruvânilai (*temple*) for necessary expenses,—(*including every*) place where the iguana runs, the tortoise crawls and an ant-hill rises, the grass for the calves, and (*the land*) enjoyed in full by the great village,¹ — (*and*) shall pay taxes (*to the temple*).”

(L. 10.) (*Thus*) the king was pleased to order. The writing of the royal secretary, Vâṇavaṇ-Pallavadaraiyaṇ, the lord of Tâli-Tiruppaṇaṅgâdu (*and*) the lord of Nêrvâyil in Paṇaiyûr-nâdu, (*a district*) of Kshatriyaśikhâmaṇi-valanâdu. The writing of the chief secretary, Râjarâjaṇ, *alias* Tonḍaimân. The writing of the citizen Uttama-Śôlaṇ, *alias* Râjarâja-Brahm[âdhirâyaṇ]. The writing of Araiyaṇ Râjarâjaṇ, *alias* Vîrarâjêndra-Jayamurinâdâlvaṇ. The writing of Udayadivâkaraṇ Kûttâdiyâr, *alias* Vîrarâjêndra-Maḷavarâyaṇ, (*one*) of the heads of the assembly (*and*) the lord of Jayaṅkoṇḍa-Śôlanallûr in Paṇaiyûr-nâdu, (*a district*) of Kshatriyaśikhâmaṇi-valanâdu.

(L. 15.) “This (*charity is placed under*) the protection of all *Mâhêśvaras*.”

No. 22.—ON THE SOUTH WALL OF THE SHRINE OF THE GODDESS.

This inscription bears the same date as No. 21, but the king is here named Rājêndra-Chôladêva instead of Rājêndradêva. The historical introduction is identical with that of No. 21 and proves that Rājêndradêva, the victor at Koppam, and not his ancestor Rājêndra-Chôla, the son of the great Râjarâja, is meant here.

The inscription records that the king granted to the Tiruvânilai temple the village of Nelvâypalli, which belonged to Veṅgâla-nâdu, a district of Adhirâjarâja-maṇḍalam, and was bounded in the east by the village of Ândaṇûr. The grant is signed by the same five officers as No. 21.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகன் மருதிய செ]ங்கொல் வெத்தன்றன் [மு*]ன்னெர்² செ[னை] பின்னதுவாக முன்னெதிர் சென்று இரட்டைபாடி எழையிலக்கமும் கொ[ண்]டு எதிர் பெ[ர]ரப்பெ[ரு*][து] எண்டிசை னாகம்³ புறையத்⁴ கறக்கப்.
- 2 பெ[ர]ரதறக்ககாங்கொப்பத்து வந்தெதிர்ந்த குதமல[ம]ல்வன்றன் பெருஞ்செனையெல்-லாம் ப[ட]ப்பொருது பாரது கி[ழ]ப்பகம் பிணமாக[கி] ஆக்க[வன்]ஞ்சிப்ப[ுத்]-க்கிட்டொட அவனையும் குருதை-

¹ With the term பெரகரமுத்தூட்டு compare கணிமுத்தூட்டு in Vol. II. No. 4, paragraph 2.

² Read முன்னென்.

³ Read நகம்.

⁴ Read புறையத்.

- 3 யும் பெண்டி[ர்*]பண்டாரமும் பெட்டகத்தொடு¹ அக[ப்*]பட்டப்[தி]டித்தத்திசையது
கிழ விரர் அகிலேகம் பண்ணி [வி]சலிந்தமாஸகத்து² வீந்துருத்தருளிய கொப்-
பா[டுக]சரிபதூர[ன்] உடையார் ஸ்ரீஇராஜேனுசொழுவேவந்-
- 4 கு யாண்டு கூ வது [i*] அ[தி]ராஜ[ர]ாஜமண்டலத்து வெங்க[ா]லகாட்டு கெல்வாய்-
ப்பள்ளிக்கு [கி]ழ்பாற்கெ[ல்]லை ஆனந்தூர் எல்லைக்கு மெற்க்கும் [i*] தென்-
பாற்[க்]கெல்லை கருங்கல்க்கறட்டுக்கு வடக்கும் [i*] மெல்பாற்-
- 5 க்கெல்லை பாய்படுத்தான் கல்லுக்கு கிழக்கும் [i*] வடபாற்கெல்லை ஆற்றுக்கு தெ-
ற்க்கும் [i*] இன்னுன்[க்]டுகல்லைக்குள்ப்பட்ட கஞ்சை புஞ்சை திருவாநிலை
ம[த]றா[டு]வர்க்கு வெண்டும் சிமந்தங்கனும் பூசைக்கும்
- 6 [தி]ருப்ப[ணி]க்குமெல்[ப]டி சீமத்தத்துக்குமாக [தி]ருநா[மத்]து[க்]காணியாக உடும்.
பொடி ஆமை [த]வழ புந்[து] எழுந்த இடம் மெனெக்[கி]ய மாமு[ம்]
கெனெக்[கி]ய [கி]ணதும் [க]ந்து-
- 7 ப்புல் பெரகாமு[ந்]துட்டம் இறை வரி சிற்றாயம் எலவை உகவை மந்துபாடல்-
தெண்டருத்[ற]மத்[து]ம் எற்ப்பையிப்பிட்டகவும்³ இ[து]ப்பதாக கம்மொலை கு-
டிக்-
- 8 க [i*] திருவாய் மொழிந்தருளிகார் என்று திருமருலலை கூ[தி]யன்புரிகாம-
வனகாட்டு⁴ பனைபூர்காட்டு கெ[க்]ர்வாசில்து[ன]டயான் அருமொழிதிருப்பனக்க[ா]டு
உடையான் வானவன்ப-
- 9 ல்லவனாயன் எழுத்து [i*] இவை திருமருலலைகாய[க்]ம் தொண்டைமான் எழு-
த்து [i*] உன்னாரா[ன்]⁵ [உ*]த்த[ம]சாமனான குவொத்துக்கொ[மு]வ[ா]ஷா-
ராயன் எழுத்து [i*] இராஜ-
- 10 ராஜனான விரராஜேனுசுவொத்[து]க்கஜயமுரிகா[ட்]ரழ்வான் எழுத்து [i*] உடன்கு-
ட்டத்து அதிகா[ரி][க்][னி]ல்⁶ கூ[தி]யன்புரிகாமணிவனகாட்டு[ப்]பனை[பூ]ர்ருட்டு
ஜயக்கொண்-
- 11 ட[டு]சா[மு]கல்லூ[ர்]ருடை[யான்] உதை[ய(ர)]திவாக[ர*]ன் [கு]வொத்[து]க்கமழ[வ]-
ராயன் எழுத்து [i*] இவை பத[ா]டு[ம]றவா[ர்]⁷ நகெக[ா] —

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of his elder brother was at (*his*) back, etc.⁸ — In the 9th year (*of the reign*) of (*this*) king Parakēsarivarman, *alias* the lord Śrī-Rājēndra-Śōladēva, who was graciously seated on the throne of heroes.

(L. 4.) “The eastern boundary of Nēlvāyppalli in Veṅgūla-nāḍu, (*a district*) of Adhirājarāja-maṇḍalam, (*is*) to the west of the boundary of Āṇḍaṇūr; the southern boundary (*is*) to the north of a rough block of black stone; the western boundary (*is*) to the east of the Pāyṇaduttāṇ stone; and the northern boundary (*is*) to the south of the river.

(L. 5.) “Let our written order be issued that the wet land and the dry land enclosed within these four boundaries (*shall be given*) as temple land to (*the god*) Mahāśēva of the Tiruvānilai (*temple for*) necessary expenses, for the worship, for repairs, and for the aforesaid expenses,—(*including every*) place where the iguana runs, the tortoise crawls and an ant-hill rises, the trees overground and the wells underground, the grass for the calves,

¹ Read ஒட்டகத்தொடு.² Read வீற்றிரு.³ Read எப்பெரப்பட்டகவும்.⁴ Read கூ[தி]யன்புரிகாமணிவனகாட்டு.⁵ Read உன்னாரான்.⁶ Read கூ[தி]யன்புரிகாமணி.⁷ Read பன்னைமெழுவார்.⁸ The historical introduction of this inscription is identical with that of No. 21.

and (*the land*) enjoyed in full by the great village,—(*and*) shall pay revenue, taxes, small tolls, *ślavai*, *ugavai*, (the three fines called) *maṅṅupāḍal*, *daṇḍa* and *kurram*,¹ and everything else (*to the temple*)."

(L. 8.) (*Thus*) the king was pleased to order. The writing of the royal secretary, Vāṇavaṇ-Pallavaraiyaṇ, the lord of Arumoli-Tiruppaṅgaṅgāḍu (*and*) the lord of Nērvāyil in Paṇaiyūr-nāḍu, (*a district*) of Kshatriyaśikhāmaṇi-vaṇanāḍu. This (*is*) the writing of the chief secretary, Tondaimāṇ. The writing of the citizen Uttama-Śōḷaṇ, *alias* Kulōttuṅga-Śōḷa-Brahmārāyaṇ. The writing of Rājarājaṇ, *alias* Virarājendra-Kulōttuṅga-Jayamurināḍālvāṇ. The writing of Udayadivākaraṇ Kulōttuṅga-Maḷavarāyaṇ, (*one*) of the heads of the assembly (*and*) the lord of Jayaṅkoṇḍa-Śōḷanallūr in Paṇaiyūr-nāḍu, (*a district*) of Kshatriyaśikhāmaṇi-vaṇanāḍu.

(L. 11.) "This (*charity is placed under*) the protection of all *Māhēśvaras*."

No. 23.—ON THE OUTSIDE OF THE SECOND PRAKARA, RIGHT OF ENTRANCE.

This inscription is dated in the 23rd year of the reign of *Tribhuvanachakravartin* Kulōttuṅga-Chōḷadēva, who claims to have conquered Īlam (Ceylon), Madurai (Madhurā) and Karuvūr and to have cut off the head of the Pāṇḍya king. The time of this Kulōttuṅga-Chōḷa is settled by an inscription in the Ranganāyaka temple at Nellūr (Nellore), which couples Śaka-Saṁvat 1119 with the 19th year of his reign.² On the basis of this inscription and of some others which contain elements for astronomical calculation, Professor Kielhorn has shown that the king's reign commenced between the 5th June and 8th July, A.D. 1178.³ Kulōttuṅga-Chōḷadēva I. ascended the throne in A.D. 1070,⁴ and Kulōttuṅga-Chōḷadēva II. issued the Chellūr plates in A.D. 1132.⁵ Consequently, the king, to whose reign the present inscription belongs, has to be designated Kulōttuṅga-Chōḷadēva III. In other inscriptions he bears the names Parakēsarivarman, Virarājēndradēva (II.) and Tribhuvanaviradēva. His latest date is the 39th year in an unpublished inscription at Chidambaram. Accordingly, he must have been the immediate predecessor of *Tribhuvanachakravartin* Rājarājadēva, who ascended the throne about A.D. 1216.⁶

The immediate purpose of the subjoined inscription is to record that the king granted to the Karuvūr temple the village of Maṅṅarai and a portion of Kēraḷapalli⁷ in Taṭṭaiyūr-nāḍu.

TEXT.

- 1 ஹஸ்தி ஸ்ரீ [I*] திரிபுவனச்சக்கரவர்த்திகள் ஈழமும் மதுரையும் பாண்டியன் முடி-
த்தலையும் கருவூரும் கொண்டருளின ஸ்ரீகுலோத்துங்கசொ[ழ]தெவர்க்கு யாண்டு
இருபத்துமூன்றாவது⁸ திரிபுவனச்சக்கரவர்த்தி கொடுத்த-
- 2 [ன்*][மை]கொண்டான் கொக்கான சொ[ழ]கொளமண்டலத்[து] வெங்கலகாட்டு[க்]-
கருவூரான முடிவழ[ங்]குசொழபுரத்து திருவாகீலை மாதெ[வ]ர் கொயிலில் தெ-
வர் கள்ளிக்கும் ஸ்ரீமாதெழுநகங்காணி செயல்-

¹ See above, p. 33, note 5.

² No. 197 of 1894; *Ep. Ind.* Vol. IV. p. 219. ³ *Ibid.* p. 266.

⁴ See Professor Kielhorn's calculations, *loc. cit.* ⁵ *Ind. Ant.* Vol. XX. p. 285.

⁶ See Vol. I. p. 86. An inscription of the 2nd year of *Tribhuvanachakravartin* Rājarājadēva at Tiruvīḍai-marudūr (No. 143 of 1895) mentions an image which had been set up in the 37th year of "the great king (*periyā-dīcar*) Tribhuvanaviradēva."

⁷ The same village is mentioned in a short inscription (No. 68 of 1890) of the 34th year of Parāntaka I. at Sūmūr near Karuvūr.

⁸ Read முன்ருவது

- 3 [ரஸ்*]களுக்கும் புகாரி[ய]ஞ்செய்வானுக்கும் [I*] இத்தெவர்க்கு [டு]வண்டும் சீவந்தங்-
களுக்கு வெண்ணெய்தாக இன்னுட்டுத்தட்டையூர்நாட்டுக்கொ[ன]பள்ளியிலும் மன்-
னறையிலுமாக ஐம்பதிற்கு வெலி சீவ(ம்)-
- 4 [மும் செந்த] மன்னரை 'திருநாமத்து[க்க]ர[ணி]யா[க] திருவா[தி]வே ம[தரா]தெ[வ]ம்-
[கு] குடுத்தொம் [I*] இவ்வற்கு* [டு]பருகா[ன்கெல்*][வே]க்குட்பட்ட சீவமும்
கந்துப்[பு]ற்பெரகரமுத்[தா]ட்டும் [இயை]னா[கு]*
- 5 இருபத்துமுன்றாவது¹ முதல் தெவநானம் இறை[யி]லியாக இடக்கடவதாகச்சொல்[லி]
இப்படி கணக்கிலும் இட்டுக்கொள்[ன]க்கடவ[ர்]கன[ர]க வரிக்குக்குறு செய்வார்களு-
க்கும் சொன்னொம் [I*]
- 6 இன்னிலங்கைக்கொ[ர]ள[ன]ரும் இடத்துங்கொளன் கிச்ச[மி]த்த [ப]டியெ இவ்வுர்களிலெ
[இ]ருபத்துமுன்றாவது* [மு]த[ல்] தெவதா[ன]இறையிலியாகக்கைக்கொண்டு சீவக்-
தஞ்செலுத்த[ப்பண்ணுக] [I*]
- 7 எழுதினன் திருமந்திராஜை மீனவன்முலெந்தவெனான்² [I*] இவை தொண்டைமான்
எழுத்து [I*] இவை விழிஞந்தாயன் எழுத்து [I*] இவை வாகுனராஜனெ-
[ழு]த்த³ [I*] இவை பங்கனத்தாயன் எழுத்து [I*] இவை வாகுல-
8 ராஜனெழுத்து [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr,— the emperor of the three worlds, Kōṇēri[nmai] kondāṇ,* (*addresses the following order*) to the Pūjāri (*dēvar-kaṇṇai*), to the overseers of the Śrī-Māhēśvaras, and to the manager of the temple of Tiruvānilai-Mahādēva at Karuvūr, *alias* Muḍivalaṅgu-Śōlapuram, (*a city*) in Veṅgālanāḍu, (*a district*) of Koṅgu, *alias* Śōla-Kēraḷa-maṇḍalam.

(L. 3.) "We have given as temple land to (*the god*) Mahādēva of the Tiruvānilai (*temple*) for the expenses required by this god (*the village of*) Maṇṇarai, containing fifty *vēli* of land in Kēra[ḷa]palli and in Maṇṇarai in Taṭṭaiyūr-nāḍu, (*a district*) of the same *nāḍu*."

(L. 4.) "Having declared that the land enclosed within the four great boundaries of this village, (*including*) the grass for the calves, and (*the land*) enjoyed in full by the great village, should be given to this god as tax-free temple land from the twenty-third (*year of our reign*), we have ordered (*our*) revenue officers¹⁰ to enter (*it*) as such in the account (*book*).

(L. 5.) "If this land is (*actually*) taken possession of, you shall permit (*the temple authorities*) to take possession (*of it*) as tax-free temple land and to defray the expenses (*of the temple*) from (*the produce of*) these villages from the twenty-third (*year of our reign*), as determined by Kēraḷa."¹¹

¹ Read தாமத்து.² Read இவ்வுர்க்கு.³ Read இத்தாயனார்க்கு.⁴ Read மும்முலுது.⁵ Read மும்முலுது.⁶ Read மெவெந்த.⁷ The syllable *ḷa* is entered below the line.⁸ Regarding this title see Vol. II. pp. 110 and 246.⁹ This refers apparently to Veṅgāla-nāḍu in l. 2. But No. 24, l. 3, shows that both Veṅgāla-nāḍu and Taṭṭaiyūr-nāḍu were independent districts of Śōla-Kēraḷa-maṇḍalam.¹⁰ வரிக்கு கறு செய்வார்கள் (which occurs also in Vol. II. No. 21, second section, l. 4) corresponds to வசிலாச in No. 20, l. 21.¹¹ This is perhaps the name of the person at whose instance the king made the grant.

(L. 7.) Written by the royal secretary, Minavaṇ-Mūvêṇdavêlāṇ. This (*is*) the writing of Tonḍaimāṇ. This (*is*) the writing of Vilīñattarayaṇ. This (*is*) the writing of Varagunaṛājaṇ. This (*is*) the writing of Paṅgaḷattarayaṇ. This (*is*) the writing of Vāluvarājaṇ.

No. 24.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription is dated in the 25th year of the reign of *Tribhuvanachakravartin* Kulōt-tunga-Chōḷadēva (III.), who receives here the same attributes as in No. 23. It records that the villagers of Tēvaṇappalli sold some land to the temple for three *kaḷaṇṇu* of gold, which a hunter had paid into the temple treasury. This person was a native of Pāvāṇiyam near Puṇṇam in Veṅgāla-nāḍu, a district of Śōḷa-Kēraḷa-maṇḍalam. Tēvaṇappalli belonged to Taṭṭaiyūr-nāḍu, another district of the same *maṇḍalam*. The land granted was bounded in the east by the village of Nōmbalūr.

Puṇṇam is found on the map of the Coimbatore district, about 6 miles west-north-west from Karuvūr. From inscriptions of Rājārāja I. and Rājēndra-Chōḷa I. on the walls of the small deserted temple of Sōmēśvara at Sōmūr near the junction of the Kāvēri and Amarāvati rivers, 7 miles east of Karuvūr, it appears that Tēvaṇappalli was the ancient name of Sōmūr, and that the Sōmēśvara temple belonged to Tirunōmbalūr, a quarter or hamlet of Tēvaṇappalli.

TEXT.

- 1 வுலதி ஸ்ரீ [!] [!]ரிபுலனச்சக்கரவர்த்திகன் ஸமுமுதுனாயும்¹ பாண்டியன் முடி-
த்தலையூம்² கருவூரும் கொண்டரு[!]ன ஸ்ரீகுலெ[!]த்துக்கசொழதெவர்க்கு யாண்டு
இருபத்தைஞ்சாவது சொழகொ[!]ம[!]ண்[!]டலத்து வெங்க-
- 2 ஸலகாட்டு கருவூ[!]ன முடிவழங்குசொழமுதத்து உ[!]டையார் திருவாநிலை ஆளுடை-
யார்க்கு இம்[!]ண்[!]டலத்து இங்காட்டுப்புன்னத்துப்பூவாணியவெட்வெரில் வெ-
[!]ன் கரியானான்³ மருதங்கவெனான் இங்கயனார் ஸ்ரீபண்-
- 3 டாரத்துக்கு ஒடுக்கின பொன் காசகல்லால் துனை திறை செம்பொன் முக்க[!]ஞ்ச
[!] இப்பொன் [மு]க்க[மு]ஞ்ச[ம்] இம்மண்டலத்துத்த[!]டையூர்காட்டு தெவணப்-
[!]ள்ளி ஊரொம் ஊர்⁴ வி[!]பொகத்துக்குக்கொ[!]ட பெ[!]ன் முக்க-
- 4 முஞ்சம் [!]⁵ முல[!]ருத்தரான ஸ்ரீசண்டெனாநெவர் ஸ்ரீநறவூத்தால் இப்பொன்
முக்கமுஞ்ச[ம்] கைக்கொண்டு தெவதானம் திருநாமத்துக்காணியாக விறுக்குடுத்த
சிலம் மெல்[!]புலத்து ஆலொடுபொயி[!]ரால் நீர் பா-
- 5 யூம்⁶ சிலம் பாடி[!]ரப்பானஞ்செய் என்னும் பெருடை சிலம் பெரும்படி அனாமா-
வும் [!] இ[!]க்கெல்லை [!] [!]ழ்பாற்[!]க்கெல்லை நொம்பலார் கத்தத்துக்கு
மெற்கும் [!] வ[!]பாற்கெல்லை விறுத்தி[!]கு தெக்கும் [!] மெல்ப-
- 6 ஈற்கெல்லை தெக்கு கொக்கி [!]ர் பாய்சிற கவருக்குக்கிழக்கும் [!] தென்(ம்)பாற்[!]-
கெல்லை அனு[!]க[!]கம் செ[!]க்கு வடக்கும் [!] இப்பெருகான்(க்)கெல்-
[!]க்குட்ப்பட்ட இவ்வனாழ[!] சிலமும் இறையிலி மு-
- 7 [!]முட்டாக இங்க[!]னார்க்கு தெவதான[!]மாவிரகவும் [!] இக்கிலத்தால் வக்த
இன[!] வரி சிறுயம் ஏற[!]சொ[!] கூற்[!]ரி[!] எ[!]பெற்ப்பட்டனவும்
[!]ரொமெ எ[!]றிட்டு கொண்டு இக்கிலம் அனாமாவும் இறையி-

¹ Read யும்.

² Read யும்.

³ Here and three times in the word ஸயனார் (ll. 2, 7 and 9), the syllable னு is expressed by two sepa-
rate symbols. Compare னா for னு in the Karikal inscription of Madhurāntaka, *Ep. Ind.* Vol. IV. p. 331.

⁴ Read விதியொக.

⁵ Read மூல.

⁶ Read யும்.

- 8 வி தெவ[தான]ம[சகக்குடுத்]து செ[க்]கிர்¹ வெட்டி செய்யக்கடவதல்²யாகவு[ம்]³
 பு[க்]கிர்⁴ வி[ட்]டு பாச்சிக்கொண்டி[த]சக[வு]ம் [!]⁵ [இ]ப்ப[டி] ச[ம்]ம[தி]த்து
 இ[ந]ற[தி]வி தெ[வ]தானமாகக்[ல்] வெட்டி[க்]கு[டுத்]தொ[ம்] தெ[வ]ணப்ப[ள்]-
 [ளி] ண[டு].
- 9 [சச]ம் [!]⁶ இக்[ச]ய[னார்]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the twenty-fifth year (*of the reign*) of the emperor of the three worlds, Śrī-Kuṭōttuṅga-Śōladēva, who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr,—three *kaḷañju* of pure gold, weighed by the gold weight (*kāṣu-kal*),¹ were paid into the treasury of the god of the Tiruvānilai (*temple*), (*who is*) the lord of Karuvūr, *alias* Muḍivaḷaṅgu-Śōlapuram, (*a city*) in Veṅgāla-nādu, (*a district*) of Śōla-Kēraḷa-maṇḍalam, by Vēlāṇ Kariyāṇ, *alias* Marudaṅga-Vēlāṇ, (*one*) of the hunters (*Vēṭṭuvar*) of Pāvāṇiyam (*near*) Puṇṇam, (*a village*) in the same *maṇḍalam* (and) in the same *nādu*.

(L. 3.) We, the villagers of Tēvaṇappallī in Taṭṭaiyār-nādu, (*a district*) of the same *maṇḍalam*, have received these three *kaḷañju* of gold for the use of the village.

(L. 4.) Having received these three *kaḷañju* of gold from the sacred hand of the holy Chandēśvaradēva, who is the first servant (*of Śiva*),² (*we*) sold as temple land one fortieth (*vēli*), roughly, of land, which bears the name *Pādikāppāṇṇēy*³ (and) which is watered by the *Ālōdupōyi*[*l*] (*channel*) of the western fields.

(L. 5.) The boundaries of this (*land are*):— The eastern boundary (*is*) to the west of the site of Nōmbalūr; the northern boundary (*is*) to the south of the *Vṛitti*;⁴ the western boundary (*is*) to the east of the branch (*channel*) which flows towards the south; and the southern boundary (*is*) to the north of the field of Anu[kka]-Nambi.

(L. 6.) This one fortieth (*vēli*) of land, enclosed within these four great boundaries, shall belong to this god as temple land, free of taxes (*and*) to be enjoyed in full.

(L. 7.) We, the villagers, having fixed (?) and received all revenue, taxes, small tolls (*and*) pounded rice⁵ due from this land, and having given this one fortieth (*vēli*) of land as tax-free temple land, shall not be permitted to waste the good water, but shall use the dirty water for irrigation.

(L. 8.) Having agreed thus, we, the villagers of Tēvaṇappallī, engraved (*it*) on stone as tax-free temple land. This god

No. 25.—ON THE NORTH WALL OF THE PASUPATISVARA SHRINE.

This inscription contains an order of a king who bore the titles *Tribhuvanachakravartin* Kōṇēriṇmaikondāṇ.¹ He granted certain privileges to the artisans (*Kaṇṇālar*) of the district of Veṅgāla-nādu,— to take effect from the month of Ādi of the 15th year of his reign.

An almost identical duplicate of this inscription (No. 562 of 1893) is engraved on the central shrine of the Gōshthīśvara temple at Pērūr near Coimbatore. It differs chiefly in

¹ Read தீர்.² Read கடவதல்.³ Read புண்ணீர்.⁴ In the Tanjore inscriptions the same weight is used for weighing jewels; see Vol. II. p. 35, note 1.⁵ See *ibid.* p. 73, note 2.⁶ *I.e.* 'the wet land of the village watchman.'⁷ *I.e.* 'the land enjoyed by Brāhmaṇas or others;' compare Vol. I. p. 91, note 7.⁸ கந்தரி is the same as கந்தரி.⁹ See above, p. 44, note 8.

being addressed to the *Kaṇṇālar* of Southern Koṅṇu (*Ten-Koṅṇu*) and in the king's bearing the title *Kōṇṇērimēlkoṇḍāṇ* instead of *Kōṇṇērimaikoṇḍāṇ*.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கிர்வாவநச்ச[க்]குவத்திகள் ஸ்ரீகொநெரிண்மைகொண்ண[ட்]ரான் வெங்காவ-
கா[ட்]டுக்கண்[மாந]ற்கு [||*] மடு வது [ஆடிமா]த[ம்] முதல் தங்க-
- 2 னுக்கு கன்மைதிந்மைகளுக்கு இரட்டைச்[ச]ற்கும் ஊதி பெரி[நை]க உள்ளிட்ட[ட]வை
கொட்டெறித்து கொள்ளவும் தாங்கள் புற[ப்]பட வெண்டும்
- 3 இடங்களுக்கு பாடினொ[க்] கொத்துக்கொ[ள்]ளவும் தங்கள் ¹விடுகளுக்குச் சாத்த
இட்டுக்கொள்ள[வ]ம் செ[ர]ன்கொம் [||*] இப்படிக்கு இவ்வலை ²டி-
- 4 டி[ப்]பாடாகக்கொண்டு ஊராதித்தவரை செல்[வ]தாகத்தங்க[க்]ளுக்கு வெண்டின இட-
ங்கனிலை கல்லிலும் செம்பிலும் வெட்டிக்கொள்க [||*]
- 5 இவை விழு[ப்]பாடாயன் எழுத்து [||*]

TRANSLATION.

(Line 1.) Hail ! The emperor of the three worlds, the glorious *Kōṇṇērimaikoṇḍāṇ* (*addresses the following order*) to the *Kaṇṇālar* of *Vēṅḡāla-nādu*.

"We have ordered that, from the month of *Ādi* of the 15th (*year of our reign*), at your marriages and funerals, double conches may be blown and drums, etc., beaten, that sandals may be worn (*on the way*) to places which you have to visit, and that your houses may be covered with plaster. On the authority of this written order (*ōlai*), this may be engraved on stone and on copper in (*all*) places desired by you, so as to last as long as the moon and the sun."

(L. 5.) This (*is*) the writing of *Viluppādarāyaṇ*.

No. 26.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription contains an order of a king who bore the title *Kōṇṇērimēlkoṇḍāṇ*. The date of the order was the 438th (!) day of the 23rd year of his reign (l. 4). The king granted the village of *Āndaṇṭr*, surnamed *Vīra-Śōḷa-nallṭr*, for the maintenance of the temple servants, whom he had settled in a quarter which was called *Vīra-Śōḷaṇ-Tiru-maḍaivilāgam* after his own name. From this designation and from the surname of the village granted, it follows that his actual name was *Vīra-Chōḷa*.

The village of *Āndaṇṭr* was bounded in the west by *Nelluvāyppalli*, which is the object of the grant recorded in No. 22 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கொநெரிமெல்கொண்பான் ³ கருவூர் திருவானிலை ஆளுடையார்
கொயில் தெவர் க[ள்]மிகளுக்கு [||*] இ[ன்]னைய[ன]ர் கொயிலுக்கு நம் பெரால்
[யெ]ற்றின வீரசொழன் [தி]ருமடைவினாகத்தில் குடி[யிரு]ந்த தவசி[ய]ர்[க்]ரும்
சிவப்பிர[ச].
- 2 மணர்க்கும் தெவரடிய[ச]கக்கும் ⁴ [உவ]ச்சற்கு[ம்] ப[ல]பணி நிமத்தக்காற[ர்*]க்கும் சி[வ]-
ன[ெ]சஷ[மா]க தென்கரை ஆத்த[னா]ரான [வீ]ரசொழகல்லூர் குடுத்த இவ்வ-
ரால் வந்த யிறையும் [யெ]வ[ன]வயும் உகவைவூம் ⁵ கொ[ள்]ள[ச]தொ[மா]க ⁶
[கி]ட்டு

¹ Read விடு.

² Read கொண்டான்.

³ Read பும்.

⁴ Read இவ்வொலை.

⁵ Read யார்க்கும்.

⁶ Compare கொண்பப்பெருதொமாக in No. 12, l. 8.

- 3 மத்துள்ள குடிமைப்பாடும் ஏற்பெறப்பட்டதும்¹ இ[ன்]னா[ன]ர் கொரி[துக்]கு செ-
ய்து இவ்வுர் இப்படி சந்திராதித்தவரை அனு[ப]சிப்பார்க[ள]ாக [க]ம்மொலை
குத்தொம் [I*] இப்படி செ[ம்]பிதும் சிலையும் [வெ]ட்டு[க்]கொ-
4 [ன்]க [I*] இவை விலாடத்தையன் யெழுந்து [I*] இயாண்டு இரு[ப]த்துமுன்று-
வது² கான் [க]ரனாந்து முப்பத்தெட்டு [I*] இவ்வுர்க்கு [பெ]ருகா[ன்]கு
எல்லை [க]ராசாத்துறை[ப்]பெருவமிக்கு³ மெற்கும் [I*] [மெ]தன்(ம்)பா[ற்]க்-
5 கெல்லை ஆகிச்சமங்கல[த்து] எல்லைக்கு வடக்கும் [I*] மெல்பாற்க்கெல்லை⁴ கெ . [து-
வ]ாய்ப்பள்ளி எல்லைக்கு கி[ழ]க்கும் [I*] வடபாற்க்கெல்லை ஆற்றுக்கு [மெ]த்க்கும்
[I*] ஆக [இ]சைந்த பெரு[க]ா[ன்]கெல்லை-
6 [க்]கு உட்பட்ட நிலம் இம்ம[ட]வினாகத்து இரு[க்]கிற குடிகளு[க்கு] ⁵ சிவனசெஷ-
மாக [கு]த்தொம் [I*] இது ப[ன்]ஜீரதெயு[ரா]ன[க்]கு [I*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! Kōṇērimēlkonḍāṇ (*addresses the following order*) to the Pūjāris of the temple of the god of Tīruvāṇilai at Karuvūr.

"(We) have given (*the village of*) Āndaṇūr, *alias* Vīra-Śōḷa-nallūr, on the south-
ern bank (*of the river*) for the maintenance⁶ of the ascetics (*tapasvin*), Śiva-Brāhmaṇas,
dancing-girls (*dēvar-adiyār*), drummers (*uvachechar*) and servants (*nimandakkāṇar*)⁷ (perform-
ing) various duties, who reside in the Vīra-Śōḷaṇ-Tirumadaivilāgam⁸ which (*we*)
have founded in our name for the temple of this god. (*We*) have granted that we shall not
levy the taxes, *ēlavai* and *ugavai*,⁹ due from this village. We have given our written
order to the effect that (*the donees*) shall thus enjoy this village as long as the moon and
the sun endure, doing all kinds of service to the temple of this god. Let this be engraved
on copper and on stone."

(L. 4.) This (*is*) the writing of Vīlādattaraiyaṇ. On the four-hundred-and-thirty-
eighth day of the twenty-third year (*of the reign*).

"The four great boundaries of this village (*are*), to the west of the high-road of [K]ārait-
tu[r]ai; the southern boundary (*is*) to the north of the boundary of Ādicchamaṅgalam;
the western boundary (*is*) to the east of the boundary of Ne[lluv]āyppalli; and the
northern boundary (*is*) to the south of the river. The land enclosed within the proper four
great boundaries we have given for the maintenance of the residents of this *Maḍaviḷgam*.

(L. 6.) "This (*charity is placed under*) the protection of all *Māhēśvaras*."

IV.—INSCRIPTIONS AT MANIMANGALAM.

Manimaṅgalam,¹⁰ which I visited in 1892, is a village at the eastern extremity of the
Conjeeveram tāluca of the Chingleput district, about 6 miles west of Vaṇḍalūr, a station on

¹ Read எப்பெறப்பட்டதும்.

² Read மூன்றுவது.

³ Read வழிக்கு.

⁴ Read தெல்லுவாய்.

⁵ Read சேவன.

⁶ This seems to be the technical meaning of *śikṣa-sikṣa*, which means literally 'the remainder of life.'

⁷ See Vol. II. p. 278, note 2.

⁸ The term *maḍaviḷgam* or *maḍarivḷgam* is applied to the quarter in the environs of a temple; see above, p. 24, note 3.

⁹ These two obscure terms occur also in No. 20, l. 13, and No. 22, l. 7.

¹⁰ No. 320 on the *Madras Survey Map* of the Conjeeveram tāluca.

the South-Indian Railway. It is mentioned already in the Kāram plates and in the Udayēndiram plates of Pallavamalla as the site of one of the battles in which the Pallava king Narasiṃhavarman I. defeated the Western Chalukya king Pulikēśin II.¹

Maṇimaṅgalam contains three temples of Viṣṇu and two temples of Śiva. The three former now bear the names Rājagôpāla-Perumāl, Vaikuṇṭha-Perumāl² and Kṛishṇa-svāmin, and the two latter are now called Dharmēśvara and Kailāsanāthasvāmin. I am publishing below fourteen inscriptions of the Rājagôpāla-Perumāl temple (Nos. 27 to 40) and one of the Dharmēśvara temple (No. 41). These records belong to the time of the Chôla kings Rājakesarivarman (No. 27), Rājādhirāja (No. 28), Rājendra (No. 29), Virarājendra I. (No. 30), Kulôttuṅga-Chôla I. (Nos. 31 and 32), Vikrama-Chôla (No. 33), Kulôttuṅga-Chôla II. (No. 34), Rājarāja II. (No. 35), Kulôttuṅga-Chôla III. (Nos. 36 and 37) and Rājarāja III. (Nos. 38 to 41).

In the Chôla inscriptions the name of the village is Maṇimaṅgalam (Nos. 27, 28, 30 to 41) and, in Sanskrit verses, Ratnāgrahāra³ (Nos. 27 and 40) or Ratnagrāma (No. 27). In the time of Rājakesarivarman it was surnamed Lōkamahādēvi-chaturvêdimangalam (No. 27), in that of Rājādhirāja, Rājendra and Virarājendra I. Rājachûlāmaṇi-chaturvêdimangalam (Nos. 28 to 30), and in that of the remaining kings Pāṇḍiyānairumadi-veṅ-kaṇḍa-Śôla-chaturvêdimangalam⁴ (Nos. 31 to 36 and 38). In three inscriptions of the 18th year of Rājarāja III. we find the fresh surname Grāmasikhāmaṇi-chaturvêdimangalam (Nos. 39 to 41). The village was included in Jayankōṇḍa-Chôla-maṇḍalam⁵ (Nos. 28 to 30, 32 to 39, and 41). Down to the time of Virarājendra I. it belonged to Māgaṇûr-nāḍu⁶ (Nos. 28 to 30), a subdivision of the district of Śēngāṭṭu-kôṭṭam⁷ (Nos. 27 to 30). The later Chôla inscriptions assign it to Kuṇṇattûr-nāḍu⁸ (Nos. 31 to 39 and 41), a subdivision of the district of Puliyûr-kôṭṭam⁹ (Nos. 39 and 41), which was surnamed Kulôttuṅga-Chôla-valanāḍu (Nos. 31 to 36, 38, 39 and 41) after Kulôttuṅga-Chôla I.

The ancient name of the Rājagôpāla-Perumāl temple was Śrīmad-Dvârâpatī (Nos. 28 to 30) or Śrīmad-Dvârâpuridēva (No. 27), i.e. 'the lord of the prosperous city of Dvârâ,' the residence of Kṛishṇa in Gujarât. The Tamil equivalent of Śrīmad-Dvârâpatī is Vanduvârâpatī (Nos. 31 and 33 to 39). Other names of the temple were Śrī-Kāmak-kôḍi-Viṇṇagar¹⁰ (Nos. 28 to 30), Puravuvâri-Viṇṇagar (No. 32) and Tiruvâykkulam (Nos. 33 and 36).

¹ See above, Vol. I. p. 144 f. and Vol. II. p. 363, note 1.

² The ancient name of this temple was Tiruvâyappâḍi; see below, p. 84, note 5.

³ *Ratna* is synonymous with *maṇi*, the first portion of the name Maṇimaṅgalam.

⁴ I.e. 'the Brāhmaṇa settlement (called after) the Chôla who twice saw the back of (i.e. defeated) the Pāṇḍya.' Instead of *veṅ-kaṇḍa*, two inscriptions (Nos. 31 and 38) read *veṅ-kōṇḍa*, and two others (Nos. 33 and 35) *mēṅ-kōṇḍa*.

⁵ See above, p. 2 and note 3.

⁶ Māgaṇûr was a hamlet on the west of Maṇimaṅgalam; see No. 27, text line 3, and No. 33, text line 21.

⁷ Compare *Ep. Ind.* Vol. IV. p. 6, note 4. Śēngāḍu is a village in the Conjeeveram tāluks (No. 250 on the *Madras Survey Map*).

⁸ Kuṇṇattûr is probably the modern Kuṇṇattûr, No. 248 on the *Madras Survey Map* of the Saidâpēt tāluks.

⁹ Compare *Ep. Ind.* Vol. IV. p. 8, note 1. Puliyûr is a village close to Madras, No. 174 on the *Madras Survey Map* of the Saidâpēt tāluks.

¹⁰ On *Viṇṇagar* or *Viṇṇagaram*, 'a Viṣṇu temple,' see *Ep. Ind.* Vol. V. p. 47, note 4.

TRANSLATION.

(Line 1.) Hail ! Prosperity !

(Verse 1.) Resplendent is (*the village*) whose famous name is Ratnâgrahâra (*and which is*) an embodiment of the union of the two goddesses of learning and prosperity, able to remove distress, of lovely fame (*and*) an ocean of all gems— noble qualities.

(V. 2.) (*He*)¹ founded, for as long as the moon and the stars endure, a perpetual enjoyment (*bhōga*) of the god who resides in (*the temple of*) Śrīmad-Dvârâ in the *agrahâra* of Ratna-grâma.

(Line 2.) In the 6th year (*of the reign*) of king Râjakêsarivarman, we, the great assembly of Maṇimaṅgalam, *alias* Lôkamahâdêvi-chaturvêdimāṅgalam, (*in the district*) of Śēṅgâṭṭu-kôṭṭam, sold (*the following*) land to (*the temple of*) Śrīmad-Dvârâ-puridêva in our village.

(L. 3.) Two thousand *kuḷi*, enclosed within the following four boundaries:—(*The eastern boundary is*) to the west of the boundary of Mâgaṇûr, a hamlet on the west (*of our village*); (*the southern boundary is*) to the north of the bank of the *Periyaputtêri* (tank); the western boundary (*is*) to the east of the *Kalichchaṅgâl* (channel);² and the northern boundary (*is*) to the south of the boundary of Kuḷattûr.

(L. 4.) Two thousand *kuḷi* of land below the *Puttêri* (tank) at (?) Pêrûr, a hamlet on the south (*of our village*), enclosed within the following four boundaries:—The eastern boundary (*is*) to the west of Kuḍumbiḍupâḍagam; the southern boundary (*is*) to the north of the *Mammikkâl* (channel); the western boundary (*is*) to the east of the boundary of Amaṇpâ[kka]m; and the northern boundary (*is*) to the south of the bank of the tank.

(L. 7.) Altogether four thousand *kuḷi* were given, for as long as the moon and the sun exist (*and*) free of taxes, by us, the great assembly.

(L. 8.) On this land we shall not be entitled to claim any taxes, forced labour (*veṭṭi*), *vêḍi* and *kāṇam*.³

(L. 9.) We, the great assembly, agree that each of those who claim (*them*) shall pay a fine⁴ of twenty-five *kalaṅju* of gold.

(L. 10.) (*This charity is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

No. 28.—ON THE NORTH AND WEST WALLS OF THE SHRINE IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 29th year of Râjakêsarivarman, *alias* Râjâdhī-râjadêva, surnamed Jayaṅkoṇḍa-Chôḷa (l. 7).⁵ It opens with a panegyrical account of the king's deeds. The text of this passage has been settled by comparison with the corresponding introductions of three other inscriptions, *viz.*—

1. Tk. = an inscription of the 29th year in the Śvêtâranyêśvara temple at Tiruveṅkâḍu in the Tanjore district (No. 114 of 1896).

¹ The name of the donor is not stated.

² From this channel is probably derived the name of the modern village of Kariṣaṅgâl (No. 319 on the *Madras Survey Map* of the Conjeeveram taluka), south of Maṇimaṅgalam.

³ Compare above, No. 12, text line 8.

⁴ The verb *maṇḍu*, which occurs also in Vol. I. Nos. 82 and 83, evidently means 'to pay a fine'; compare above, p. 38, note 5.

⁵ On this title see above, Vol. II. p. 312 f.



2. Tr.= an inscription of the 31st year in the Ādhipurīśvara temple at Tiruvorriyūr near Madras (No. 107 of 1892).

3. Tai.= an inscription of the 32nd year in the Pañchanadēśvara temple at Tiruvaiyāṅu near Tanjore (No. 221 of 1894).

Among the achievements of Rājādhirāja the subjoined inscription mentions that he "destroyed the palace of the Chalukya king in the city of Kampili" (l. 6). As I have said before,¹ this statement enables us to identify Rājādhirāja with the king who, according to the *Kalingattu-Parani* (viii. 26), "planted a pillar of victory at Kampili," and to place his reign immediately after that of Rājendra-Chōla I. and before that of Parakēśarivarman, *alias* Rājēndradēva. Rājendra-Chōla I. ascended the throne in A.D. 1001-2 and reigned until at least A.D. 1032.² An inscription at Miṇḍigal proves that Rājādhirāja's anointment to the throne took place in A.D. 1018.³ This would be about the 17th year of the reign of his predecessor Rājendra-Chōla I. Consequently, Rājādhirāja appears to have been the co-regent of the latter and cannot have exercised independent royal functions before the death of the other. It is in perfect accordance with this conclusion that his inscriptions which have been discovered so far are all dated in the later years of his reign, *viz.* between the 26th and 32nd years.

The introduction of the subjoined inscription states that Rājādhirāja appointed seven of his relatives to be governors over the Chēra, Chalukya, Pāṇḍya and Gaṅga countries, the island of Ceylon, the Pallava country, and Kanyakubja (l. 1). This statement is evidently exaggerated, at least as far as it refers to the Chalukya dominions and Kanyakubja.⁴ Next are mentioned three Pāṇḍya kings (l. 1f.). The first of them, Mānābharana, was decapitated; the second, Vīra-Kēraḷa, was trampled down by an elephant; and the third, Sundara-Pāṇḍya, was expelled to Mullaiyūr. Further, Rājādhirāja killed an unnamed king of Vēṇāḍu, *i.e.* Travancore, and three princes of Irāmaguḍam (?). Having routed the Chēra king, he followed the example of his ancestor Rājarāja I. in destroying the ships at Kāndaḷūr-Śālai⁵ (l. 2f.).

Then followed a victorious war against Āhavamalla, Vikki, Vijayāditya and Śāṅgamayan, which was led by a general named Kēvudaṇ, and in the course of which two of Āhavamalla's officers, named Gaṇḍappayan and Gaṅgādhara, were killed and the city of Kollippākkai⁶ was set on fire (l. 3f.). Kollippākkai or, in Kanarese, Kollipāke was included in the territory of the Western Chālukyas,⁷ and Āhavamalla, Vikki and Vijayāditya are identical with the Western Chālukya king Āhavamalla-Sōmēśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramāditya VI. (A.D. 1055-56 and 1076 to 1126) and Vishṇuvardhana-Vijayāditya (A.D. 1064 to 1074).⁸

The next of Rājādhirāja's expeditions cost their crowns to four kings of Ceylon, *viz.* Vikramabāhu, Vikrama-Pāṇḍya, Vīra-Śalāmēgan, and Śrīvallabha Madanarāja (l. 4f.). The second of these is said to have ruled over the southern Tamiḷ country before taking possession of Ceylon, the third to have originally ruled over Kanyakubja,

¹ Above, p. 32, and *Ind. Ant.* Vol. XXII. p. 142, note 5.

² *Ep. Ind.* Vol. IV. p. 266.

³ *Ibid.* p. 216.

⁴ Rājādhirāja's claim to the conquest of Kanyakubja seems to rest on the fact that he killed a king of Ceylon, who was a native of Kanyakubja; see p. 56 below.

⁵ Compare above, Vol. II. p. 241, note 1.

⁶ The same place had been taken by Rājendra-Chōla I.; see above, Vol. I. p. 96, and Vol. II. p. 108.

⁷ See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 437.

⁸ *Ibid.* p. 428, Table.

and the fourth to have taken refuge with a certain Kṛishṇa. Worst of all fared Vira-Śalāmēgaṇ. The Chōla king seized his elder sister and his daughter (or wife)¹ and cut off the nose of his mother, and the Ceylon king himself fell in battle. An independent and somewhat different account of these struggles is given in the 56th chapter of the *Mahāvamsa*,² which mentions successively the reigns of Vikramabâhu, who is supposed to have reigned from A.D. 1037 to 1049, Vikrama-Pāṇḍu (A.D. 1052 to 1053), Jagatipāla (A.D. 1053 to 1057), and Parākrama-Pāṇḍu (A.D. 1057 to 1059). Of Jagatipāla it is said that he came from the city of Ayōdhyā, that the Chōlas slew him in battle, and that they carried his queen and his daughter to the Chōla country. As the two first names, Vikramabâhu and Vikrama-Pāṇḍya, are the same in Rājādhirāja's inscriptions and in the *Mahāvamsa*, we may identify Jagatipāla with Vira-Śalāmēgaṇ, who came from Kanyakubja, who was killed by the Chōlas, and whose elder sister and daughter were carried away by them. It remains uncertain whether he was a native of Kanyakubja (Kanauj) or Ayōdhyā, as stated respectively in Rājādhirāja's inscriptions and in the *Mahāvamsa*. The fourth king, Śrīvallabha³ Madanarāja, is perhaps the same as the Parākrama-Pāṇḍu of the *Mahāvamsa*, who is said to have been killed by the Chōlas.

On a second raid to the north Rājādhirāja defeated four chiefs, whose names are given, but whom I cannot identify, and destroyed the palace of the Chalukya king at Kampili (l. 5 f.), a place in the Hosapēte tāluka of the Bellary district, which is also mentioned in a Western Chālukya inscription.⁴

As I have stated before (p. 39 above), Rājādhirāja was the elder brother of his successor Parakēsarivarman, *alias* Rājēndradēva, and met with his death in the battle of Koppam. Hence I suspect that it is Rājādhirāja who is meant in a Western Chālukya inscription of A.D. 1071 at Anṇigere in the Dhārwar district, which states that "the wicked Chōla, who had abandoned the religious observances of his family, penetrated into the Belvola country and burned the Jaina temples which Gaṅga-Permādi, the lord of the Gaṅga-maṇḍala, while governing the Belvola province, had built in the Anṇigere-nāḍu," and that "the Chōla eventually yielded his head to Sômēśvara I. in battle, and thus, losing his life, broke the succession of his family."⁵ "The record adds that the temples were subsequently restored by the *Maṇḍalika* Lakshmadēva."⁶

According to Professor Kielhorn's calculation,⁷ the date of this inscription (l. 7 f.) corresponds to Wednesday, the 3rd December A.D. 1046. On this day the villagers made over to the temple 2,200 *kūḍi* of land and received in exchange 100 *kāṣu* from the temple treasury.

TEXT.

1 —|| ஸ்ரீ ஸ்ரீ || — தி[வ்]கனெந்தரு த[ன்]ருங்கல்வெண்குடைகிழ்⁸ கீலமக-
னிலவு மலர்[ம*][க]ட்புணர்ஜு செங்கொலொச்சி[க்]கரு[ங்க]லி கடினு தன் சிறிய-
[த]ரகையு[கி]ருத்தமையனுங்⁹ குறிகொள் தன்னினங்கொக்கனையும் நெறியுணர் தன்றி-
ருப்[பு]தல்வந்தம்மை[யு]ன[தி]யதெறு[சி]ல்¹⁰ வானவன் ம[ல்]லக்¹¹ மின[வ]ன்¹²

¹ See below, p. 56, note 6.

² Wijesinha's *Translation*, p. 91 f.

³ Two princes of the name Sirivallabha, who belong to a later period, are mentioned in chapters lix. ff. of the *Mahāvamsa*.

⁴ See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 454.

⁵ *Ibid.* p. 441.

⁶ *Ibid.* note 5, and p. 443.

⁷ *Ep. Ind.* Vol. IV. p. 217, No. 14.

⁸ Read கடிநு.

⁹ Tk., Tr. and Tai. read தரகையையும் திருத்தமையனையும்.

¹⁰ The same inscriptions read துன்றெழில்.

¹¹ The same inscriptions read வல்லவன்.

¹² Read மினவன்.

- கங்கிலங்கையற்[தி]றைவன்¹ ² புலங்கழற்ப[ல்]லவன் க[ன்]னருச்சியர் கா[வ]லகௌப்-
பொன்ன[ணி]ச்சுடர்மணிமகுட[ஞ்]* குட்டிப்ப[ட்]புகழ[ா]ங்கவர்க்கவர் காடளி³ பாங்-
குறு தென்ன⁴ மு[வ]ருள்⁵ மாபாணன் பொன்முடிஆகாப்பருமணி-
- 2 ப்பகனலை பெ[ர]ருகனத்தரினு ⁶ லாளவியகழல் ⁷ விரகௌனை முனைவயிற்செடி-
ந்து ⁸ தனதிவா[ர]ணக்கதக்களிற்று[னு]தைப்பித்த[ரு]ளி அனமில்பெரும்புகழ்ச்சகச-
பாண்டியன் கொற்றவெண்[ரு]டைய[ங்]* ⁹ கற்[வ]*[ம]வெண்கவரியும் சிங்காதனமும்
வெண்கனத்திமுனு தன் முடி விழ[த்]தலை விரித்தடி தளர்சொடத்தொல்லைப்
முல்லை[பூ]ர்த்து[த்]தி ஒலகவில் வெணுட்டகாசை செனாட்டொதுக்கி மெலுபுக-
ழிராமகுடமுவர்¹⁰ கெட முனினு ¹¹ விடல்[க]மு விவ்வ[ன்] குட[ா]மடிக்கொ-
ண்டு தன்னு-
- 3 ௨ விட்டொடிக்கா[டு] ¹² பு[க்]கொளிப்ப வஞ்சியம்புதுமலர்¹³ மலைகாங்கெஞ்சலில்
வெலைகெழு ¹⁴ காணஞர்சாலை கலமுத்தாது[வ]மல்லனுமஞ்ச கெவுதன்றாக்க[ரு]ம்
படையாலா[ங்]கவன் ¹⁵ னையி[ற்]கண்டப்பயனுங்கக்காதானும் வண்டமர் களிற்றொடு
மடியத்தி[ன்]னடிதல் விருதனை¹⁶ விக்ஷயம் விசையாதித்தனுக்கரு[மு]ரட்சாங்கமய-
னுமு[த்]தி[ன்]ர் ¹⁷ லாமாபிருவொத்துடைய [வி]ரிகடர்ப்பொன்னொடயங்ககரிப்பாவி-
யெ[ர]மும் சிடித்து த[ன்]னாடைபிற்றயங்கொ-
- 4 ண்டொன்[ன]ர் கொள்ளி[ப்]பாக்கை உள்ளெரி மடுப்பித்தொருதனித்தண்டாற்பொரு-
கடலிலங்கையர் கொ[ம]ரான் விக்ஷாமவாதா[வி]ன் மகுடமுமுன்னைக்கு[ன]டனு¹⁸
¹⁹ தெண்டமிழ்மண்டலமுமுலதுமிழத்தெழ்கடலிழம்²⁰ புக்கவிலங்கெக[ா]*காகிய விக்ஷா-
மபாண்டிய[ன்] பரும[ணி]மகுடமும் காண்டரு தன்னதாகிய கன்னருச்சியினுமார்-
கவியிழ[ஞ்]*சிரிதென்றெண்ணி²¹ உளங்கொன் தன்னாடு தன்னுறவொடு[ம்] புகு-
[னு] விளங்குமுடி கவித்த ²² விரசலாமெகன் பொ-
- 5 ருகனத்தஞ்சி தன் காரர்க்களிறிழனு ²³ கவ்வையிறனடிக்காதலியொடுகன்றவ்வையைப்-
பிடித்து தாயை முக்கரிய²⁴ ஆங்கவமானம் நீங்குதற்காக மிடிமும்²⁵ [வ]னு
விட்டொழில்²⁶ புரி[னு] ²⁷ வெண்கனத்தலர்சுவச்சிங்கனத்தகாசன் பொன்னணிமுடி-
யுங்கன்னாள்வழி வனுரை²⁸ ²⁹ கொ[ன]விழத்தகாசகாகிய ³⁰ சிர்வல்லவ³¹ மதன-
ராஜன் ³² மெல்லொளித்தடமணிமு[டி]புக்கொண்டு வடபுல[த்]*திருகாலாலதும் பொ-
ருபடை நடாத்தி கண்டர்நினகான் காரணன் கணவ[தி]
- 6 வண்டலர்நெரியல் ³³ மதிருதனநெ[னை]ப்பலவ[ன]யரை மு[னை]வயிற்றுரத்தி வம்ப-
லர்நருபொழில் கம்பி[தி]க[ரு]ள் சஞ்சகியர் மாளிகை ³⁴ தகப்பித்தினகதமில்³⁵

¹ Tr. and Tai. read இலங்கையர்க்கிறைவன்.

² Read பொலவ்.

³ Tk. and Tai. read தென்னவர்.

⁴ Tk., Tr. and Tai. read லாளவிய.

⁵ Tk. and Tai. read தனத்தி.

⁶ Tk. reads மிடல்.

⁷ Read காத்தஞர்.

⁸ Tk. and Tai. have விரிதர்; read perhaps விருதர்.

⁹ Read சமாபிரு.

¹⁰ Tk., Tr. and Tai. read தென்றமிழ்.

¹¹ Read வீழஞ்சிரி.

¹² Tk. reads கவ்வையுற்றொடி.

¹³ Tk. and Tai. read மீட்டு, and Tr. மின்மும் (i.e. மீன்மும்).

¹⁴ Tk. and Tai. read வார்டொழிழனு.

¹⁵ Read perhaps வத்தறை.

¹⁶ Read சிர்.

¹⁷ Tk. and Tai. read எல்லொளி.

¹⁸ Tk. and Tai. read தகப்பி.

¹⁹ Tk. and Tai. read தாடருளி.

²⁰ Read மூவருள்.

²¹ Read வீர.

²² Read குடையு.

²³ Read மூவர்.

²⁴ The first ச of புக்கு is entered below the line.

²⁵ Tk. and Tai. read செனையு.

²⁶ Tr. reads குடை[ன].

²⁷ Read வீழம்.

²⁸ Read வீர.

²⁹ Read மூக்கரிய.

³⁰ Tk., Tr. and Tai. read துலக.

³¹ Tk. and Tr. read கொளீழ.

³² Tk., Tr. and Tai. read வல்லவன்.

³³ Tr. reads ம[தி]ருத[ன]நெ[னை].

³⁴ Tk., Tr. and Tai. read எக்கமில்.

வில்லவர் மினவர்¹ வெழுவவர் சளுக்கியர் வல்லவர் கௌசவர் வக்கணர் கொங்கணர் சித்ரா²ர் ஐயணர்³ சிங்கனா பங்கனர் அகிரர்⁴ முதலியவரைசரித்திரைகளுமாறிலொன்றவ[னியு]ன் கூறு கொள் பொருள்களுமுதனு கா[ன்]மதையவர் முகனு கொ[ன்]க்கு[த்]து விஸுவொகத்து கின்.

7 [ங்]க மனுசெறி கின்றவமெதஞ்செய்தகாக⁵ கிற்றிருந ஜயங்கெ[ர]ண்டசொழனுயர்மபெரும்புகழ்⁶ கொவராஜகெயரிவதூர[ன] உடையார் ஸ்ரீராஜாயிராஜபெவற்கு யாண்டு உய்க ஆவது ஜயங்கொண்டசொழமு[ன்]⁷டலத்து⁸ செங்காட்டுக்கொட்டத்து⁹ மாகணுசாட்டு மணிமங்கலமாக ராஜகுலாமணிச்சதுபெ[¹⁰]கிமங்கலத்து¹¹ 8 தை[ர]¹²வமெயெயெம் மெ[ம்]¹³மு¹⁴ ஸ்ரீராஜாளைத்தெ யதூகாயதறு வ[¹⁵]வகழ்த்து¹⁶ லீதிகையும்¹⁷ புதன்மெழமையும் பெற்ற திரு[¹⁸]மெ.

8 வொணத்திகாங்குட்டக்குறைவறக்கூடியிருநு பணிப்பணியால் பணித்த இவ்வர்¹⁹ ஸ்ரீ[²⁰]ராபதியான ஸ்ரீகாமக்கொடிவிண்ணகர் ஆழ்வாரர்கு²¹ திருவமுதக்கும் கஜ[²²]வமொழத்துக்கும் இத்தெவர் பண்டாரத்தெ தூறு காக பொலிசைக்கு கொண்டு இக்கா[²³]க தூற்றும் வக பொலிசைக்கு இறைகரத்துட்டாக²⁴ இறையிழிச்சிக்குத்த நிலமாவது [²⁵] பெருநல்வதிக்கு வடக்கு பாதிரிக்கழனி மெ.

9 லைக்காலுக்கு²⁶ கிழக்கு விளைநிலங்குழி முன்னாறும் பாதிரிக்கழனி —க[²⁷]விற்கா-
லுக்கு மெற்கு²⁸ விளைநிலங்குழி இருநா[²⁹]றும் பெரு[³⁰]வதிக்கு தெற்கு ஆலமெட்டில் மனையறுதிவாய்க்காலுக்கு³¹ கிழக்கு விளைநிலங்குழி தூற்றென்ப-
தும் ஆலை.

10 மெட்டில்³² கருவானத்தொட்ட[³³]டக்காலுக்கு மெற்கு விளைநிலங்குழி கானாறும்
இக்காலுக்கு கிழக்கு விளைநிலங்குழி இரு[³⁴]நாறும்³⁵ தெதி[³⁶]ய[³⁷]ம[³⁸]த்தின் மெ-
லைக்காலுக்கு மெற்கு விளைநிலங்குழி முன்னாறும் கண்டிலெரிவதிக்க³⁹ கிழக்கு
விளைநில-

11 க்குழி கானாறும் பாடுவெதுறைவாய்க்காலுக்கு வடக்கு [தி]ருவையொத்திதெவர்
நிலங்குழி இரு[⁴⁰]நா[⁴¹]றையம்பதுக்கு கிழக்கு தடி[⁴²]பிரண்டி[⁴³]சால் குழி இருநா-
றும் ஆகத்தெவர் நிலங்குழி இரண்டாபிரத்திருநாறும் இறைகரத்துட்டாக ஸயி[⁴⁴].⁴⁵

12 ராத்தி[⁴⁶]தலந் கிற்பதாக திருவமுதக்கும் கஜ[⁴⁷]வமொழத்துக்கும் இறையிழிச்சி
படுவெவெவெ செய்து குத்தொம் [||⁴⁸]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of the earth was beaming under his fringed white parasol, which resembled the moon in beauty, (the king) wedded the goddess of fortune, wielded the sceptre, and destroyed the dark Kali (age).

(He) bestowed crowns of brilliant jewels, adorned with gold, on his father's younger brother, (his) glorious elder brother, his distinguished younger brothers,¹⁹ and his royal sons who knew the (right) path, (along with the titles) 'Vāṇavan'²⁰ of great beauty, 'Vallavan',²¹ 'Minavan',²² 'Gaṅgan', 'the king of the people of Lankā,' 'Pallavan (who

¹ Read மினவர்.

² Tr. and Tai. read ஐயணர்.

³ The last s̄ is entered above the following மு.

⁴ Read கீற்றி.

⁵ Read கொவி.

⁶ The syllables சொழமுட are entered below the line.

⁷ Read மாகணுர்.

⁸ Read எம்முர்.

⁹ Read லீதிகையும்.

¹⁰ Read இவ்வர்.

¹¹ Read ஆழ்வார்க்கு.

¹² Read தூட்டாக.

¹³ Read வாய்க்காலுக்கு.

¹⁴ Read தத்த.

¹⁵ Read தெத்தி (?).

¹⁶ Read வதிக்கு.

¹⁷ Read சத்திராதித்த.

¹⁸ Literally, 'young princes.'

¹⁹ I.e. 'the Chēra king.'

²⁰ This is a title of the Chalukya kings.

²¹ I.e. 'the Pāṇṭya king.'

wears) golden ankle-rings, ' (and) 'the protector of the people of Kāṇṇakuchchi (Kanyakubja),¹ and granted to these (relatives) of great renown the dominions of those (hostile kings).²

Among the three allied kings of the South (i.e. Pāṇḍyas),— (he) cut off on a battle-field the beautiful head of Mānābharāṇa, (which was adorned with) large jewels (and) which was inseparable from the golden crown;³ seized in a battle Vira-Kêraḷaṇ whose ankle-rings were wide,⁴ and was pleased to get him trampled down by his furious elephant *Attivāraṇa*;⁵ and drove to the ancient Mullaīyūr Sundara-Pāṇḍiyaṇ of endless great fame, who lost in a hot battle the royal white parasol, the bunches (of hairs) of the white yak, and the throne, and who ran away,— his crown dropping down, (his) hair being dishevelled, and (his) feet getting tired.

(L. 2.) (He) sent the undaunted king of Vēṇāḍu to the country of heaven and destroyed in anger the three (princes) of the famous Irāmagudam.

While the strong Villavaṇ (i.e. Chêra) was attacked by pains in the bowels, fled from his country and hid himself in the jungle, (the Chôḷa king) destroyed (his) ships (at) Kāṇḍalūr-Śālai on the never decreasing ocean as (easily as he) would have put on a beautiful fresh flower of the raṇḷi (tree).

(L. 3.) When even Āhavamallaṇ became afraid; when Gaṇḍappayaṇ and Gaṅgādharāṇ, (who belonged) to his army, fell along with (their) elephants (whose temples) swarmed with bees, (in a battle) with the irresistible army of Kêvudaṇ; (and) when the (two) warriors of great courage— Vikki and Vijayādityaṇ, Śāṅgamayaṇ of great strength, and others retreated like cowards,— (the Chôḷa king) seized (them) along with gold of great splendour and with horses, elephants and steeds, achieved victory in his garment,⁶ and caused the centre of Koḷippākkai, (a city) of the enemies, to be consumed by fire.

(L. 4.) With a single unequalled army (he) took the crown of Vikramabāhu, the king of the people of Laṅkā on the tempestuous ocean; the crown of large jewels, (belonging to) the lord of Laṅkā, Vikrama-Pāṇḍiyaṇ, who, having lost the whole of the southern Tāmiḷ country which had previously belonged to him, had entered Îlam (surrounded by) the seven oceans; the beautiful golden crown of the king of Simhala, Vira-Śālāmêgaṇ, who, believing that Îlam (surrounded by) the ocean was superior to the beautiful Kāṇṇakuchchi (Kanyakubja) which belonged to him, had entered (the island) with his relatives and (those of) his countrymen who were willing (to go with him), and had put on the brilliant crown; who, having been defeated on the battle-field and having lost his black elephant, had fled ignominiously; and who, when (the Chôḷa king) seized his elder sister along with (his) daughter⁷ and cut off the nose of (his) mother, had returned in order to remove the disgrace (caused) thereby, and, having fought hard with the sword, had perished in a hot battle; and the extremely brilliant crown of large jewels, (belonging to) the king of Îlam, Śrīvallaṇ (Śrīvallaḅha) Madanarājaṇ, who had come to Kāṇṇaraṇ (Kṛishṇa) and taken up (his) abode (with him).

¹ I.e. of the Chêra, Chalukya, &c.

² This seems to mean that the head, which had been cut off, was paraded with the crown on it.

³ *asasā + asasā* seems to mean 'of long measure.'

⁴ I.e. 'the elephant among elephants,' or 'warding off elephants.' Compare *Arivāraṇa*, the name of the elephant of the Pallava king Paramēśvaravarman I.; above, Vol. I. p. 154.

⁵ This may perhaps mean that he did not undress and rest until he had caught and defeated his enemies.

⁶ Or 'wife.' *Kādali* means both.

(L. 5.) Having led for the second time a warlike army into the northern region, (*the Chôla king*) defeated in battle Gaṇḍar-Dinakaraṇ,¹ Nāraṇaṇ (Nārāyaṇa), Kaṇavadi (Gaṇapati), Madiśūdanaṇ (Madhusūdana), (*who wore*) a garland of flowers (*surrounded by*) bees, and many other kings, and caused to be destroyed the palace of the Śaḷukkiyar² in the city of Kampili, whose gardens diffuse fragrance.

(L. 6.) The tribute paid without remissions by the Villavar (Chêra), Miṇavar (Pāṇ-dya), Vêlakular,³ Śaḷukkiyar (Chalukya), Vallavar,⁴ Kauśalar (Kôsala), Vaṅgaṇar,⁵ Koṅgaṇar (Koṅkaṇa), Śindurar,⁶ Aiyanaṇ, Śiṅgaḷar (Simhala), Paṅgaḷar,⁷ Andirar (Andhra) and other kings, and the riches collected (*as*) the sixth share (*of the produce*) of the earth (*he*) had measured out, and gladly gave away, to those (*versed in*) the four Vêdas (*i.e.* to the Brāhmanas). In order to be famed in the whole world, (*he*) followed the path of Manu and performed the horse-sacrifice.

(L. 7.) In the 29th year (*of the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrî-Râjâdhirâjadêva, who was seated on the royal (*throne and who had obtained*) very great fame (*under the name*) Jayaṅkoṇḍa-Śôḷaṇ,—we, the great assembly of Maṇimaṅgalam, *alias* Râjaśûlâmaṇi-chaturvêdimāṅgalam, in Mâgaṇûr-nâḍu, (*a subdivision*) of Śēṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôḷa-maṇḍalam, being assembled, without a vacancy in the assembly,⁸ in the *Brahmasthâna*⁹ in our village on the day of Śravana, which corresponded to a Wednesday and to the second *tîthi* of the first fortnight of the month of *Dhanus*, ordered (*as follows*).

(L. 8.) Having received on interest one hundred *kâṣu* from the treasury (*of the temple*) of Śrîmad-Dvârâpati, *alias* Śrî-Kâmakêḍi-Viṇṇagar-Âḷyâr in this village, (*we*) gave, against the interest accruing from these one hundred *kâṣu*, for (*providing*) the offerings and the expenses of the worship of this god, the following land as temple land, with the enjoyment of revenue and taxes,¹⁰ (*and*) having exempted (*it*) from taxes. Three hundred *kuḷi* of cultivated land to the north of (the road called) *Perunalvadi* (*and*) to the east of the channel above the 'Bignonia field' (*Pâdiri-kalāṇi*); two hundred *kuḷi* of cultivated land to the west of the channel in the middle of the 'Bignonia field'; one hundred and eighty *kuḷi* of cultivated land to the south of the *Perunalvadi* (road) (*and*) to the east of the *Maṇaiy-arudi* channel at (the hill called) *Âlaimêḍu*; four hundred *kuḷi* of cultivated land to the west of the channel of the temple garden at the *Âlaimêḍu* (hill); two hundred *kuḷi* of cultivated land to the east of this channel; three hundred *kuḷi* of cultivated land to the west of the channel on the west of the *tendi* tree (*Croton tiglium*); four hundred *kuḷi* of cultivated land to the

¹ *I.e.* 'the sun among heroes.' As *dinakara* and *aditya* are synonymous, Gaṇḍar-Dinakaraṇ is the same as Gaṇḍarâditya. This was the name of a Śilâhâra feudatory of Vikramâditya VI. and Sômesvara III.; see Dr. Fleet's *Kanarese Dynasties*, second edition, pp. 452, 456 and 547 f. But he cannot be meant here, as he flourished about 75 years after the present inscription.

² *I.e.* the Chalukya king.

³ *I.e.* 'he of the elephant family.' Perhaps the Gaṅgas are meant; see *Ep. Ind.* Vol. IV. p. 177 and note 9.

⁴ This is another name of the Chalukyas; see above, p. 55, note 20. Hence a better reading would be *Pallavar*.

⁵ The king of Vaṅga (Bengal) is probably meant.

⁶ This seems to refer to the king of Sindhu (Sindh).

⁷ Probably the same as Paṅgâḷa (Bengal) and hence synonymous with Vaṅga; see note 5 above.

⁸ *I.e.* 'all members being present.'

⁹ The same term occurs in an inscription at Ukkal, p. 22 above.

¹⁰ This appears to be the meaning of *irai-karatt-ûṭṭu*.

east of the road to (the tank called) *Śundilēri*;¹ and two hundred *kūḷi*, equal to two *tadī*, to the north of the *Pāvaiturāi* channel (and) to the east of the two hundred and fifty *kūḷi* of land (of the temple) of Tiruvaiyōttidēvar;² altogether we gave, having engraved (this) on stone, two thousand and two hundred *kūḷi*³ of land (to) the god, with the enjoyment of revenue and taxes, to last as long as the moon and the sun, for (providing) the offerings and the expenses of the worship, having exempted (it) from taxes.

No. 29.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

Above, Vol. II. p. 303, I noticed two inscriptions of the 4th year of the reign of Parakēsarivarman, *alias* Rājēndradēva. One of these is the subjoined inscription. It is dated on a week-day (l. 14 f.) which will probably admit of astronomical calculation as soon as a second, similarly dated record of the same reign may be discovered.⁴ The text of the historical introduction has been settled with the help of two other inscriptions, *viz.*—

1. Ty. = an inscription of the 4th year in the Bilvanāthēśvara temple at Tiruvallam in the North Arcot district (No. 190 of 1894).

2. Tm. = an inscription of the 8th year in the Vaidyanātha temple at Tirumalavādi in the Trichinopoly district (No. 84 of 1895).

Like the inscriptions of his predecessor Rājādhirāja (p. 55 f. above) and those of his successor Virarājēndra I. (p. 33 above), this inscription of Rājēndra opens with a list of relatives on whom the king conferred certain titles (ll. 1 to 6). The recipients of these honours were a paternal uncle of the king, four younger brothers of his, six sons (?)⁵ and two grandsons (?).⁶ The fifth of the sons—Muḍikōṇḍa-Chōḷa with the title Sundara-Chōḷa⁷—is perhaps identical with a prince of the same name and title, who is mentioned in the inscriptions of Rājēndra's successor, Virarājēndra I.⁸

Lines 6 to 12 give a detailed account of the battle of Koppam, which is only briefly noticed in the hitherto published inscriptions of Rājēndra.⁹ His enemy Āhavamalla (-Sōmēśvara I.) is here expressly called Śaḷukki, *i.e.* the Chalukya king (ll. 7, 9 and 10). The Chōḷa king invaded Raṭṭa-maṇḍalam and was met by Āhavamalla at Koppam. At first the advantage seems to have been on the side of the Chalukya king. Rājēndra himself and his elephant were wounded by arrows, and the men who had mounted the elephant along with him were killed. But fresh troops were advanced and turned the fortune of the battle. Āhavamalla fled, and several of his officers fell. Among these the inscription mentions a younger brother of the Chalukya king—Jayasimha,¹⁰ Pulikēśin,¹¹ Daśapaṇman,¹²

¹ This name is derived from *śundil*, *Minasa pudica*.

² This name means 'the god of the holy Ayōdhyā' and apparently refers to a temple of Rāma.

³ By adding up the preceding amounts, only 2,180 *kūḷi* are arrived at; perhaps 20 *kūḷi* were added for rounding.

⁴ As the day of the year of the reign is mentioned besides the week-day, the calculation of the latter would also settle the very date of Rājēndra's accession to the throne.

⁵ See below, page 62, note 9.

⁶ See below, p. 62, note 17.

⁷ The second son of the king also had the name Muḍikōṇḍa-Chōḷa, but bore the title Vijayālaya.

⁸ See p. 33 above.

⁹ See above, p. 39, and Vol. II. p. 303.

¹⁰ This prince is not mentioned in the Western Chālukya inscriptions.

¹¹ This chief was named after the two Chālukya kings of the same name.

¹² This chief was named after Daśavarman or Yaśōvarman, the younger son of Taila II. Daśavarman is a vulgar form of Yaśōvarman; compare *tuvardya* and *tuvardēa* for *yuvardja*, *Ep. Ind.* Vol. IV. p. 180 and note 5.

Aśōkaiyaṇ, Āraiyaṇ, Moṭṭaiyaṇ and Naṇṇi-Nuḷambaṇ,¹ and among those who took part in the flight, Vaṇṇiya-Rēvaṇ, Tuttaṇ and Kuṇḍamayaṇ. The first of these three chiefs is perhaps identical with the Haihaya *Mahāmaṇḍalēśvara* Rēvarasa, who is mentioned as a vassal of Sōmēśvara I. in an inscription of A.D. 1054-55.² Among the spoil of the battle were many elephants, three of which are mentioned by name (l. 11), the banner of the boar, and two queens by name Śattiyaṇvvai and Śāṅgappai (l. 12).

Finally, Rājendra despatched an army to Ceylon, where the Kalinga king Vira-Śalāmēgaṇ was decapitated and the two sons of the Ceylon king Mānābharāṇ were taken prisoners. Another Vira-Śalāmēgaṇ, who is stated to have migrated to Ceylon from Kanyakubja, had been killed by Rājendra's predecessor Rājādhirāja.³ The same Chōla king had decapitated another Mānābharāṇ, who was, however, a Pāṇḍya king and not a king of Ceylon.⁴ The *Mahāvamsa* mentions two princes of the name Mānābharāṇ, and two others of the name Kittisirimēgha. Mānābharāṇ I.⁵ and Kittisirimēgha I. were nephews and sons-in-law of the Ceylon king Vijayabāhu I. (chapter lix. verses 42 and 44). His queen Tilōkasundari was a princess of Kalinga (*ibid.* verse 29 f.).⁶ Mānābharāṇ and Vira-Śalāmēgaṇ in the subjoined inscription might correspond to Mānābharāṇ and Kittisirimēgha in the *Mahāvamsa*, and the reason why Vira-Śalāmēgaṇ is styled a Kalinga king in the inscription might be the fact that his mother-in-law was a Kalinga princess according to the *Mahāvamsa*. On the other hand king Vijayabāhu I. is supposed to have reigned from A.D. 1065 to 1120, and Vikkamabāhu I., in whose time Mānābharāṇ I. and Kittisirimēgha I. usurped the government of Ceylon, from A.D. 1121 to 1142, while Rājendra and Virarājendra I. have to be accommodated between A.D. 1050 and 1070.⁷ Consequently, Mānābharāṇ and Vira-Śalāmēgaṇ in the inscription must be distinct from, and prior to, Mānābharāṇ I. and Kittisirimēgha I. in the *Mahāvamsa*. But, as I have previously stated (p. 39 above), the conquest of Ceylon by Rājendra is established by the existence of an inscription of his in that island.

The subjoined inscription records that the villagers received an unspecified sum from Kāmakkavvaiyaḷ, the mother of the *Sēnāpati* Jayañkoṇḍa-Chōla-Brahmādhirāja, and granted in return a piece of land at Amaṇpākkam—the modern Ammanambākkam—on the south of Maṇimaṅgalam⁸ to the temple. This land was situated “to the south of the land that has been formerly granted to this god by a stone inscription.” The reference is to an inscription of Rājakēsarivarman (No. 27 above), which registers a grant of land on the south of Maṇimaṅgalam and east of Amaṇpākkam.

TEXT.

1 ஸ்ரீஸ்ரீ ஸ்ரீ[?] [!]* திருமாது புனியெறு[ம்*] பெரு[ம]ரத[ர் இவ]ர் [தந் மா]மெ[த]-
வியனாக⁹ 10 மிமெ[த]ர[ளி]மெ[வ]ன்னருடை[புய][ர்*][த]து [தி]ண்கனி பெயர்த்து [த]ன்
சிறிய[த]ர[ை]தயாநிய¹¹ எறிவனி க[ந்]கை[க]கொண்டசொழினை மெ[ப]ரம்[தி]தல்¹²
இருமடிசொழுகென்[று]ம் பொருமுரட்டன்நிரு-

¹ This may have been a Pallava chief of Nuḷambapādi; see *Ep. Ind.* Vol. IV. p. 180 and note 3.

² Dr. Fleet's *Kanarese Dynasties*, second edition, p. 439.

³ See page 56 above.

⁴ See *ibid.*

⁵ He became the father of king Parakkambāhu I.; see chapter lxii. verse 52.

⁶ Verse 46 mentions three of her relations, Madhukapāva, Bhīmarāja and Balakkāra.

⁷ See page 32 above.

⁸ See above, p. 50 and note 3.

⁹ Tm. reads தெயியர்க்காக.

¹⁰ Read மீதொளி.

¹¹ Tv. and Tm. read யசைய.

¹² Tv. and Tm. read பெரங்கெல்.

- 2 த்[த]ம்பியர்த்[த]மு[த]ன் வெ[வ]ன்றிகொ[ன்] மும்மடி[டு]சாழ[னை]த்தெ[ம்]முனை[ய]டு-
[தி]ம[ற்]சொழபாண்டி[ய]டு[ந]ன அங்கொழிமன்றெடுக[மு]ல் [வி]ரசொழனைப்படி.பு-
[க]ழ்க்கரிகாலசொழுகென்றும் பொருதொழில்வாழ்வலித்தடக்கை¹ மதுரானகனை
- 3 சொழுகக்கென்றுனொன்வலிமெனிகல் பார[ந]கதெவனை சொன[வ]யெ[ச]த்தியராஜ-
டு[க]ன்று[ம்*]² தயரத்தன்பொடு கருது காதவ[ரு]ள் இத்த[வ]ம் பு[க]ழ் நா-
டு[ஜ]ன[சொ]மு[னை] உத்த[ம]சொழுகென்றுனெ[ச]ர[த்]தணிமு[ன]ை[ய]விழுவங்கல்
முடிக்கொ-
- 4 [ண்]டசொழனை இ[க]ல் விசையாலை[ய]டு[க]ன்றும் புகர்முக்கத்தெழுயர்க்கறிந்து செ[ச]மு-
டு[க]ர[ன]னை வார்திலை சொழ[டு]க[ர]ன[டு]ன்று[ம்]விண்டி.றங்கடார[ங்]கொண்டசொ-
ழனை தினகர[ன்] கு[வ]த்த[து] திறப்பயர் சொனஜனகராஜுகென்றுங்கனைகடல் படி.
- 5 கொண்ட பலபு[க]ழ் முடிக்கொண்டசொழனை ககராசொழுகென்று[ஞ்*]³செனயிழ்ப்பு-
பிடி[க]வி[ர]ட்டபாடிக்கொண்டசொழ[னை] தொல்புலியாளு[டு]டச்சொழுகன்னகுச்சியரா-
ஜுகெ[ன்]றுமன்னுதன்⁴ காதலர் காதலர்தம்முள் மெத[ரு]கதிராங்கனை[க]மு-
- 6 ல் மதுரானகனை வெல்படைச்சொழுவல்லபடு[ன்]றுமானசிலை[க்கை]யெ[ர]ரானைச்செ-
வகனை⁵ திருபெயிரசொ[மு]கென்று[ம்] பரும[ணி]ச்சுடர்⁶ மணிம[ரு]டஞ்[ரு]ட்டிப்-
படி⁷ மி[ன]ை[ச]வி[க]முநகரனினு[ளி]க[ல்] வெட்டெழு[று] செ[ன்]றொ[ன்]டி.ற[வி]ரட்-
டமண்-
- 7 டலமெய்தி ககிகளுகாடும் பகிகளுமகெகமழி[த்]த[ன]ன் வளவகெ[ன்]னுமொ[ழி]ப்ப⁸
பொருள் கெட்டு வெகவெஞ்ச[ன]ன்கி ஆகவம[ல்]வன் பரிபவமினக்கிசென்றெறி⁹
[விழி]த்தெழுது செப்பருகிரத்த கொப்பத்தகவையில் சென்றெதி-
- 8 னொன்றமர் துடங்கிய பொழுதவ[ன்] செஞ்சாமாசி தன் குஞ்சாமுகத்தி[னு]க[ன்]றிரு-
த்துடைநிலுக்குன்றுதன்¹⁰ புயத்தி[னு]கையக்க[வு]ன[னு]ட[ன்] கனிநெறிய தொ-
டுகழல்¹¹ [வி]ரர்கள் மடியவும் வகையாதொத[னிய]டு[க]கம்¹² பொருபடை
- 9¹³ வமங்கியம்மொய்மமர்¹⁴ [ச]ன்கி தம்பி ஜயசிக்கனும்¹⁵ பொர்ப்புலக்கெகியுனார்த்த[த]-
சன்ம[னு]மானமன்னவசில்¹⁶ மண்டலி[க]சொகனுமா[ன] வ[ன்]புகழாளும[ா]ன[ா]ய-
னுனெனிலர்மட்டவிழ[ங்]கல்¹⁷ மொட்[ன]டயனு[ன்]டி.றல் கன்னிதளம்பனுமெனு-
- 10 மில[ச்] முதலியர் எண்ணியியகாச[ன]ர வி[ன்]ன[ன]கத்தெற்றி வன்[ன்]யவெனும்
வ[ய]ப்படைத்துத்த[னு]க்கொ[ன்]ன[வி]ப்படைக்குண்டமய[னு]ம் என்[தி]ன்[ன]வெஞ்சி-
னவகாசரொடஞ்சி¹⁸ சன[ரு]க[தி] குல[ரு]லகுவினு தலைமயிர் விரி[த்]து வெ[ன]னு[ற]
டு[க]னித்த[து]ப்பின்னுற
- 11 கொக[தி] கால் பரிசொடி. மெல்கடல் பாயத்துத்திய¹⁹ பொழுதச்செருக்கனத்தவன்
விடு சத்துருபயங்கான்²⁰ கரபத்திரமுதபத்திரஜாதிபகட்ட[ன]ாசகெ[மு]மெட்டு[தி]-
ரை²¹ [ப]ரிகளுமொட்டககிகா[ன]ும் [வ]ராகவெல்கொடி முதல் ராஜபரிச்சனமும்
- 12 ஒப்[தி]ல் சப்பியவ்வை²² சகப்பையென்றிவர் முதல் தெவியர் குமா[மு]ம் பான[வ]-
யரிட்டமுமெனையன்²³ பிறவுமுனைவயற்கொட்டு²⁴ விஜெயஅவிஜெகம் செய்து

¹ Tv. and Tm. read வான்வலி.² Tv. reads டெ[ன்][*]றும் பின்னுதன்.³ Tv. and Tm. read தெமெருடஞ்.⁴ Tv. and Tm. read மொழி.⁵ Tm. has பரிபவம். எ[தி]த்தென்றெறி; read பரிபவமெனக்கிதென்றெறி.⁶ Read குன்றுறம்.⁷ Tv. and Tm. read வழக்கி.⁸ Tv. and Tm. read தசபன்ம.⁹ Tm. reads மண்டலி அசொகையறம் ஆத வன்புகழ் ஆனும் ஆகையறம்.¹⁰ Tv. and Tm. read விழுவங்கல்.¹¹ Tv. has முலபத்தச; read முலபத்திர.¹² Tv. reads சத்தியவ்வை சாங்கப்பை.¹³ Tv. and Tm. read முனைவையிற்கொண்டு.¹⁴ Read perhaps தயர.¹⁵ Read திருபெய்திர.¹⁶ Tv. reads மிசை திகழு.¹⁷ Tv. and Tm. read தொருததி.¹⁸ Tm. reads புவிக்கெகி.¹⁹ Tv. reads துரத்திய.²⁰ Tv. and Tm. read மெட்டுதடை.²¹ Read ரிட்ட.

- ¹ தெ[ர]ன்[ரி]சைவயிர்ப்பொர்ப்படை கடாத்தி[க்]கார்க்கடலிலங்கையில் கிற[ற்]-
படைக்கலிங்கர் [ம].
- 13 ன் ² விசாலாமெகளைக்கடற்களிறொடுமகப்படக்கதிர்முடி [க]டிவித்திலங்கையற்கிதை-
வன் ³ மா[ப்]பாணன் ⁴ ⁵ காதலாருவரைக்களத்திடைப்பி[து] ⁶ மாப்பெரும் புகழ்
[மி]க வளர்த்த கொப்பா[க]சரி[பதூ]ரக [உ]டை[ய]ரர் ஸ்ரீநாஜேசுதெவற்கு
யாண்டு காலாவ.
- 14 னு [கா*]ன் அய[உ] ||— ஜயங்கொண்டசொழமண்டலது செங்காட்டுக்கொட்டது
மாகணூர்கா[ட்டு] ராஜகுளாமணிச்ச[து*]ருப்பெதிம[ங்]கலத்து தோலாலெ[ல]-
யெ[ச]ம் இவ்வாட்டை ஸி[ஃ*]தமகாயந்து சுவாவகடி[த்]து கஜமியும் வியாழக்-
கிழமையும்
- 15 பெற்ற ⁷ ரொஜணிகான் எம்முர் ⁸ ஸுஜயாசுமண்டப[த்]தெ [கூ]ட்டக்குறைவறக்-
[கூ]டித்தி ⁹ எங்குர் ¹⁰ ஸ்ரீ[தி*]தூராவதியான ஸ்ரீகாமக்கொ[டி]விண்ணக-
ர[ச]ம்வார்கு குடுத்த சிலம[ரவ]து [i*] எங்குர் ¹⁰ தென்பிடாகை அமுண்-
பாக்கத்து சில.
- 16 ¹¹ க்கிழ[ர*]ற்கெல்லை மண்ணிக்காலுக்கு மெற்கும் தென்பாற்கெல்லை மண்ணிக்காலு-
க்கு வடக்கும் மெல்பாற்கெல்லை
- 17 அராசங்குட்டத்தும் கக்காசியென்னும் புலத்தகுங்கிழும் வட[ப]ாற்கெல்லை பழு-
வுர் ¹² கக்கப்புத்தெரி ககா[டு] தெ.
- 18 [ற்]கும் இத்தெவர்கு முன்பு ஸிவாலெவெ பண்ணின சிலத்துகு தெற்கும் [i*]
ஆக இன்னாற்ப[ச][ற்*]கெல்லையும் கடுவுபட்ட சி.
- 19 [லமு]ம் ஓடையுமுடைப்பும் மெகொக்கி[ன] மரமும் [தி]னொக்கிய [ந்]ணறும்
இன்காற்பாற்கெல்லையும் கடுவுபட்ட.
- 20 [தெ]ல்லாம் வெ[ன]பதி[ச]ன் ஜயங்கொண்டசொழஸுஜாயிரா[ஜ]ர் தாய[ர்] காம-
கவ்வையன் பக்கல் ஸு[ச] கொண்டு ஸா[தூ].¹³
- 21 தித்தவற் இன்னிலத்துகு இறையி[து]த்[து]குடுப்பொமாதொம் தோலாலெவெயொம்
[i*] [வ]லெய[ய].
- 22 [ளி]ருது ககாசிக்கொப்பொது ப[ணி]த்த காராம்செட்டு க[ர]ராய[ண]க்கிரம-
வித்தனும் இராஜர் ச.¹⁴
- 23 ஸ்ரீரதெவ[அ]த்தாழிக்கிரமவித்த[னு][ம்*] ஸதமண [ம]ரதவக்கிர[ம]வித்தனும் பணிப்-
பணியால்
- 24 ப[ணி] கெட்டு [எ]ழுதி[ச]ன் இவ்வுர் ¹⁵ ஸர்காணத்தான் அலங்காரன் ¹⁶ சி[ர]ா[ம]-
கென் [i*] இவை என் எழுத்து [i*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of fortune and the great goddess of the earth became his great queens, (the king) raised on high (his) brilliant white parasol and uprooted the powerful Kali (age).

¹ Tv. reads தெ[ற்]சைவயிர்ப்பொரு.

² Read யர்க்கிறைவன்.

³ Tv. and Tm. read காதலரிரு.

⁴ Read ரொஜணினி.

⁵ Read யிருத்த.

⁶ Read தி.

⁷ Read துரு.

⁸ Read இவ்வுர்.

⁹ Read கீர்.

¹⁰ Tv. reads மாதாபாணத்.

¹¹ Tv. and Tm. read [தி]டித்து.

¹² Read எம்முர்.

¹³ Read எங்குர்.

¹⁴ Read பழுவுர்.

¹⁵ Read சத்திர.

¹⁶ Read சோம.

(He) bestowed high crowns, resplendent with large jewels, on Gaṅgaikonda-Śōḷaṇ, who was the younger brother of his father (and who was) powerful in defeating (his enemies), (with the title) 'Irumaḍi-Śōḷaṇ of exuberant valour;' among his royal younger brothers of warlike strength, on the victorious Mummadi-Śōḷaṇ,² (with the title) 'Śōḷa-Pāṇḍiyan whose valour conquers (enemies) on the battle-field;' on Vira-Śōḷaṇ, the lord of Kōḷi (i.e. Uṛaiyūr),³ who wore ankle-rings, (with the title) 'Karikāla-Śōḷaṇ' (who is) praised on earth;⁴ on Madhurāntakaṇ,⁵ whose strong and broad hand (wielded) the sword in warfare, (with the title) 'Śōḷa-Gaṅgaṇ;⁶ on Parāntakadēvaṇ,⁷ whose valour was combined with strength of shoulders, (with the title) 'Śōḷa-Ayōttiyarājaṇ;⁸ among (his) sons,⁹ who regarded with kindness (their enemies?) in distress, on Rājendra-Śōḷaṇ, (who was) praised on this earth, (with the title) 'Uttama-Śōḷaṇ;¹⁰ on Mudikonda-Śōḷaṇ, (who wore) a garland of opening buds (as) an ancient (i.e. hereditary) ornament, (with the title) 'the brave Vijayālayaṇ;¹¹ on Śōḷa-Kēraḷaṇ,¹² (who possessed) very tall elephants with spotted foreheads, (with the title) 'Śōḷa-Kēraḷaṇ (who holds) a long bow;¹³ on Kadāraṅkonda-Śōḷaṇ¹⁴ of great valour, (with the title) 'Śōḷa-Janakarājaṇ¹⁵ in whom the eminence of the race of the Sun rests;¹⁶ on Mudikonda-Śōḷaṇ, who conquered the earth (surrounded by) the roaring ocean (and who was) praised by many, (with the title) 'Sundara-Śōḷaṇ;¹⁷ on Irattapādikonda-Śōḷaṇ,¹⁸ (who was) the rock of support to pure Tamil, (with the title) 'Śōḷa-Kaṇṇakuchehiyarājaṇ,¹⁹ the lord of the ancient earth;²⁰ then, among the sons of his sons,¹⁷ on Madhurāntakaṇ,¹⁸ who was (i.e. resembled) the great sun (and who wore) sounding ankle-rings, (with the title) 'Śōḷa-Vallabhaṇ¹⁹ (who leads) a victorious army;²⁰ and on the matchless Āṇaichchēvagaṇ,²⁰ whose hand (held) a strong bow, (with the title) 'Nṛipendra-Śōḷaṇ.'

¹ The same was a surname of Rājendra-Chōḷa I. and the name of a son of Virarājendra I.; see p. 33 above, and *Ind. Ant.* Vol. XXI. p. 323.

² The same had been a surname of Rājārāja I.; see above, p. 22 and note 11.

³ See above, Vol. II. p. 380 and notes 3 and 4.

⁴ Karikāla had been the name of an ancient Chōḷa king; *ibid.* p. 377 f.

⁵ The same was the name or surname of three Chōḷa kings (*Ep. Ind.* Vol. IV. p. 331) and the name of a son of Virarājendra I. (p. 33 above).

⁶ Chōḷagaṅga was also a surname of the Eastern Gaṅga king Anantavarman; *Ind. Ant.* Vol. XVIII. p. 161.

⁷ Parāntaka had been the name of two Chōḷa kings; see the Table on p. 112 of Vol. I. above.

⁸ *I.e.* 'the Ayōdhya king (viz. Rāma) among the Chōḷas.'

⁹ The word *kāḍalar* may also mean 'friends.'

¹⁰ The same appears to have been a surname of Rājendra-Chōḷa I. This may be concluded from the surname of one of his officers; see p. 14 above.

¹¹ This had been the name of the ancestor of the ruling Chōḷa dynasty; see above, Vol. II. p. 379.

¹² Compare the territorial designation Śōḷa-Kēraḷa-maṇḍalam, p. 31 above.

¹³ *I.e.* 'the Chōḷa who conquered Kadāraṇ,' which figures among the conquests of Rājendra-Chōḷa I.; see above, Vol. II. p. 105 f.

¹⁴ Janaka is the name of Rāma's father-in-law; compare note 8 above.

¹⁵ *I.e.* 'the Chōḷa who conquered Rattapāḍi,' which figures among the conquests of Rājārāja I. and his successors.

¹⁶ A similar title had been conferred by Rājādhirāja on one of his relatives; see p. 56 above.

¹⁷ Or, 'the friends of his friends;' see note 9 above.

¹⁸ Another Madhurāntaka was mentioned before as one of the king's younger brothers.

¹⁹ Vallabha was a title of the Chalukya kings; compare above, p. 55, note 20.

²⁰ This name means 'a mahout.'

(L. 6.) While (*the Chôla king*) was resplendent on earth, the proud and furious Śaḷukki (*i.e.* Chalukya king) Âhavamallaṇ,—having heard the substance of the report that the Valavaṇ (*i.e.* the Chôla king), desirous of war, had started (*from his country*), had reached Iraṭṭa-maṇḍalam, (*whose inhabitants are*) very brave, and had destroyed many rivers (!), districts and towns,—exclaimed: “This (*is*) a disgrace to me !,” sprang up, (*his*) eyes burning (*with rage*), went into Koppam, the strength (*of whose position is*) hard to describe, (*and*) commenced to attack the enemy.

(L. 8.) At that time, when the shower of his (*viz.* Âhavamalla's) straight arrows pierced the forehead of his (*i.e.* the Chôla king's) elephant, his royal thigh, and (*his*) shoulders which resembled hillocks, and when the warriors wearing ankle-rings, who had mounted the elephant along with him, fell, (*the Chôla king*) distributed (*on the battle-field*) many matchless warlike regiments (*which had*) not (*yet been*) detached, and transported to heaven. Jayaśiṅgaṇ, (*who was*) the younger brother of that strong Śaḷukki, the warlike Pulikēṣi, and Daśapaṇmaṇ, (*who wore*) a garland; among proud princes: the chief (*Māḍalin*) Aśôkaiyaṇ, Âraiyaṇ, who ruled (*with*) great fame which was well deserved, Moṭṭaiyaṇ, (*who wore*) a garland of half-open (*buds*) full of honey, Nappi-Nuḷambaṇ of great valour, and other princes without number.

(L. 10.) The Śaḷukki was defeated,—with Vanniya-Rêvaṇ, Tuttaṇ, (*who had*) a powerful army, Kuṇḍamayaṇ, whose army spoke (*i.e.* threatened) death, and other princes,—fled, trembling vehemently, with dishevelled hair, turning (*his*) back, looking round, and tiring (*his*) legs, and was forced to plunge into the western ocean.

(L. 11.) At that time (*the Chôla king*) captured in battle Śatrubhayamkara, Karabhadra, Mûlabhadra and many (*other*) excellent elephants of noble breed, horses of lofty gait, herds of camels, the victorious banner of the boar and the other insignia of royalty, the peerless Śattiyavvai, Śāṅgappaṭai and all the other queens, a crowd of women, and other (*booty*) which he (*viz.* Âhavamalla) had abandoned on that battle-field, and performed the anointment of victory.

(L. 12.) (*The king*) despatched a warlike army into the southern region, captured in Laṅkā, (*surrounded by*) the black ocean, Vira-Śalāmēgaṇ, the king of the Kalingas, (*who had*) a powerful army, with (*his*) elephants (*which resembled*) the ocean, caused to be cut off (*his head which wore*) a brilliant crown, and seized on the battle-field the two sons of Mânâbharanaṇ, the king of the people of Laṅkā.

(L. 13.) On the 8[2]nd day of the fourth year (*of the reign*) of (*this*) king Parakēśari-varman, *alias* the lord Śrī-Rājēndradēva, who (*continually*) increased very much (*his*) very great fame,—we, the great assembly of Rājaśûlâmaṇi-chaturvêdimangalam in Māgaṇûr-nāḍu, (*a subdivision*) of Śēṅgāṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôla-maṇḍalam, being assembled, without a vacancy in the assembly, in the *Brahma-sthâna-maṇḍapa*¹ in our village on the day of *Rôhini*, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of *Simha* in this year, gave the following land to (*the temple of*) Śrīmad-Dvârâpati, *alias* Śrī-Kâmakkoḍi-Viṇṇagar-Âlvâr, in our village.

(L. 15.) Land at Amaṇpâkkam, a southern hamlet of our village. The eastern boundary (*of this land is*) to the west of the *Mannikkâl* (channel);² the southern boundary (*is*) to the north of the *Mannikkâl* (channel); the western boundary (*is*) to the east of the

¹ See above, p. 57 and note 9.

² The same channel is mentioned in line 5 of No. 27 above.

Araṁkaṇṇuṭṭam (pond) and of the field named *Naṅgāsi*; and the northern boundary (*is*) to the south of the bank of the *Nakkappuṭṭēri* (tank) at *Paḷuvūr* and to the south of the land that has been formerly granted to this god by a stone inscription.

(L. 18.) Having received funds (*ream*) from *Kāmakavvaiyaḷ*, the mother of the *Śēnūpati* *Jayaṅkoṇḍa-Śōḷa-Brahmādhiraḷ*, we, the great assembly, are bound to pay the taxes on this land for as long as the moon and the sun exist, and to give the whole land enclosed within these four boundaries, the water-courses, the breaches (*in the bands of tanks*),¹ the trees overground and the wells underground.

(L. 21.) Having been present in the assembly and having heard the order of *Kā-rāmbiṣeṭṭu Nārāyaṇa-Kramavittan*,² *Chandradēva-[A]ttāḷi-Kramavittan* of *Irāyūr*, and *Sahaṇai Mādḥava-Kramavittan*, who had distributed the blocks (*karaḷ*)³ and inspected the blocks, I, *Alaṅkāraṇ Śrīrāmaṇ*, the village-accountant of this village, wrote (*the above*). This (*is*) my writing.

No. 30.—ON THE NORTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 5th year of the reign of *Rājakēsarivarman*, *alias* *Virarājēndradēva* (l.), and on a week-day (l. 37) which will probably admit of astronomical calculation if a second, similarly dated record of the same reign should be discovered. It opens with a long and interesting historical passage, the first portion of which agrees on the whole with the introduction of the *Karuvūr* inscription of the same king (No. 20 above). But the statement that the king conferred certain titles on some relatives of his (No. 20, ll. 1 to 3) is omitted here. For the reconstruction of the text of the fresh portion of the introduction no materials are available besides the incomplete introduction of the *Takkōlam* inscription and some stray fragments of the *Gaṅgaikoṇḍa-Śōḷapuram* inscription.⁴

Virarājēndra I. is said to have defeated the *Kēraḷas* at *Ulagai*, which seems to have been a place on the western coast, and to have tied in his stables the elephants of the *Chālukyas* and *Pāṇḍyas* (l. 16 f.). In a battle on the bank of an unspecified river he cut off the heads of a number of chiefs, some of whom are mentioned by name, but cannot be identified (l. 17 ff.). As the *Gaṅga* and *Nuḷamba* chiefs figure among them, they were probably feudatories of the Western *Chālukya* king. *Virarājēndra* I. was going to exhibit the heads of his victims at *Gaṅgaikoṇḍa-Śōḷapuram*, when his old enemy, the *Chalukya* king (*Āhavamalla-Sōmēśvara* I.), prepared to take revenge for his former defeat at *Kūḍal* (or *Kūḍalsāṅgamam*)⁵ and despatched an autograph letter, in which he challenged the *Chōḷa* king to meet him once more at *Kūḍal* (l. 20 ff.). *Virarājēndra* I. proceeded to *Kāṇḍai* (or *Karandai*?), which seems to have been a place near *Kūḍal*, on the appointed day. Though he waited there for a full month, his enemy did not put in his appearance, but took to flight (l. 24 f.). The *Chōḷa* king occupied and burnt *Raṭṭa-pāḍi* and planted an inscribed pillar of victory on the *Tuṅgabhadra* river (l. 25 f.).

Then follows a passage which states that *Virarājēndra* I. appointed "the liar who came on a subsequent day" to be *Chalukya* king or heir-apparent, and that, in derision, he placed round the neck of the candidate a board on which was written that the bearer had escaped execution by an elephant and had run away in public (l. 26 ff.). The *Maṇimaṅga-*

¹ Compare above, Vol. II. p. 393.

² Compare above, Vol. II. p. 116.

³ For a description of this battle see p. 37 above.

⁴ See above, p. 4, note 10.

⁵ No. 2 (Tk.) and No. 4 (G.) on p. 31 above.

lam inscription does not name the person who was the object of this mockery. But an inscription of the 7th year of Virarājendra I. at Tirukkalukkunram (No. 175 of 1894) says that the king "tied (round the neck) of the Śaḷukki Vikramāditya, who had taken refuge at his feet, a necklace (*kaṇṭhikā*), (which) illumined the eight directions, and was pleased to conquer and to bestow (on him) the seven and a half *lakshas* of Raṭṭa-pādi."¹ Thus it appears that the Chalukya king or heir-apparent appointed by Virarājendra I. was Vikramāditya VI., the son of his enemy Āhavamalla-Sômēśvara I., and that Vikramāditya's coronation was not a mere sham act, as which it is represented in the subjoined inscription. As it is now an established fact that, after the wars between Sômēśvara I. and Virarājendra I., the latter entered into friendly relations with Vikramāditya VI., it cannot be doubted any more that the Chōḷa king whose daughter, according to the *Vikramāṅka-dēvacharita*, became the wife of Vikramāditya VI., is identical with Virarājendra I.²

The king next undertook an expedition into Vēṅgai-nāḍu, *i.e.* the country of Vēṅgi, which he had already conquered on a former occasion³ (l. 28). His army defeated the enemy "on the great river close to Viśāiyavāḍai," *i.e.* at Bezvāḍa on the Kṛishṇā, proceeded to the Gōḍāvarī, and passed Kalinga and Chakra-kōṭṭa (l. 29 f.). The king bestowed the country of Vēṅgi on Vijayāditya (l. 30 f.). Formerly I identified this prince with the Eastern Chalukya viceroy Vijayāditya VII.⁴ But Mr. Venkayya aptly suggests that he may be the same as Vishṇuvardhana-Vijayāditya, a younger brother of Vikramāditya VI., who bore the title 'lord of the province of Vēṅgi.'⁵

On his return to Gaṅgaikōṇḍa-Śōḷapuram the king assumed the surname Rājādhirājārāja and exhibited the booty which he had brought from the country of Vēṅgi (l. 31 ff.).

In lines 36 ff. the inscription records that 4,450 *kūḷi* of land near the village were granted to the temple by the *Sēnāpati* Jayāṅkōṇḍa-Chōḷa-Brahmādhirāja, whose mother had made the grant described in the preceding inscription of Rājendra (No. 29). The land had been purchased from the villagers by Mañjippayaṅṅar,⁶ *alias* Jayasimha-kulāntaka-Brahmamārāyar, the father of the *Sēnāpati*.

TEXT.

- 1 —|| ஸ்ரீ ஸ்ரீ ||* திரு வளர திரன் புயத்திருவிவையையான் ம[ணி]ப்பூணென்.
த்தாங்கிப்பன்-
- 2 மணிக்கொற்றவெண்குடை [சி]ழல் குவலையத்துவிரிகளைப்பெற்ற தாயினும் பெணி மற்-
றுளவறை-
- 3 கழலாயர் தகடி கிழலொதுங்கவுறையில[த்]துடை கவி [து]துங்க முறை செய்து
வினாமலற்றெரியல்? விக்கலன்றன்-
- 4 கொடு வரி[சி]யு[த்]தடை[சு] ம[ச]சாமனரை[சு]ங்கபாடிசுனத்தி[தி]டைநி[ன்]று[து]ங்க-
பத்தி[ரி] [பு]கத்தூத்தியாங்கவர் வெங்கைகாட்டி[டி]டை [மீட்டு]-

¹ Lines 6 to 8: தன்னடியடைத்த சனா[த்]தி விக்கிரமாதி[த்]*தனை என்டினை திகழ[த்]கண்டுகை கட்டி.
[இரட்ட]பாடி ஏழை[ச] இலக்கமு[ம்] எ[தி]*த்த குடுத்தருளி.

² See my *Annual Report* for 1891-92, p. 6, and above, Vol. II. p. 231 f.

³ See page 37 above.

⁴ Above, Vol. II. p. 232.

⁵ Dr. Fleet's *Kanarese Dynasties*, second edition, p. 454, and above, p. 52 and note 8.

⁶ A *Daṇḍāditya* named Mañjippayaṅṅar had been decapitated by Virarājendra I.; see text line 18 of this inscription.

⁷ Read மலர்த்தெரியல்.

- 5 மவர் விட்ட தாங்கும் பெருவ[வித்த]ண்டு கெடத்தா[கி] மாதண்ட[சு]ரயக[ன்]
சாமு[ன்]ட[சா]யனைச்செந்தவன் சித்தினையறுத்து ம[ற்றவகொரு]ம[கனா]ய
- 6 இதுகயன்மெயி காகவையென்னு[ஞ்சு]ரகயஞ்சாய[லை] முகத்தொடு [முகு] வெரு-
[கி] ப[ுகை]த்தெறி[ர்] [மு]ன்றும் விசையிலுமெ[ன்]றெறி[ர்] பொருது பரிபவ-
- 7 க்திர்வக¹ எனகருதிப்பொருபுன[ல்] கூடல்[ர்]சக[்கு]த்தாகவமல்லன் ம[க]னா[ய]ய [வி]-
கவ[ன்] சிங்கனகென்றிவர்தம்மொடுமெணில் சாமன[சு] வென்ற[து]-
- 8 சி முனை விட்டுத்தன்றுனை மன்னரு[ஞ்சு]ரதும் [பி]க[டு]த்திருந் [வ]டகடவென
வரு[த்]தவத்தா[னை]யைகூடசு[ளி]றொன்றற்கவகி அடற்பரி கொசலை சிங்கனை கொ-
- 9 டிப்படை முன்னல் [து]சி வெங்கனிற்றொடுநுணித்து கெத[வ]தண்டகாயகன்
² தாற்கெ[த்தா]யன் திண்டிற[ல்] மராயன் சினப்பொத்தாய[னி]ொச்சயனியல்³
செ பொற்-
- 10 கொதை [மு]வத்தியென்றூர்த்தெ[ப்]பிலகெகசாமனா சிங்க[பி]ன்னஞ்[டு]சய்து பி-
னனை முத[கிய]ன மதுவணகொட [கிரி]த்தலையொ[டு] விக்கல⁴]-
- 11 கொட [செ]ருத்தொ[ழி]வழிந்நு சிங்க[ன]னொ[டு]ட⁵ அண்ண[மு]முதலியா[னை]வ[ரு]-
மம் பொர்ப்பண்ணிய[பு] பகழிநொட கண்ணியலாகவம[ல்]வனுமவ[ற்]கு⁶ மு-
கெ[சு]-
- 12 ட வெக[டு]வ[ங்]கனிற்றினை [வி]லகி வாகை கொண்டங்கவர் தாரமுவர் குவதன-
[மு]ஞ்ச[ங்]குநொக்கதுனா[ன]யும் பெர்[யு]ம் வெண்சாமனாபுமெகடம்பமும் குக-
ரக்கொ[டி]யு[ம்]
- 13 மகா[தெ]ர[சு]ரணமும் புப்பகப்பிடியும் பொருகனிற்றீட்டமும் [பா]ய்பரித்[தெ]ரகையொ-
[டு]ம் பறித்து செ[யொ]னி விரசி[ங்]காசகம் ப[ா]ர் [தெ]ரழுவெறி எழில்
தர உல[க]முமுதடை[யு]ர[னொ]ர-
- 14 மெ விசைய[ம]ணிமகுட[மெ]ய்ந்நு எழில் கொள் த[த்]துமாபு[கி]ப்பொத்தப்[டு]-
வெனனை [வா]ர[னை] வ[ன்]கழற்கொளன்றனை ஜனகாதன்றம்பி[ய]ப்பொ-
- 15 ஸ்குத்த[து]வங்கல்குழ் பகவையரிந்நு ⁷பு[வ]ங்கழல் தெ[ன்]னனை ஸ்ரீவல்ல[வ]ன்
மகன் சிறுவ[ன்] மின்னலில்ம[ணி]முடி விரகெசரி[ய] மதவனாயொன்று-
- 16 [து]தைப்பித்துகைகிற்கொளர் த[ங்]குலசெங்கையொடும் வெரதப்பிறொ[டி]
மெல்கடல் வீழ வாரணம[ரு]கி செவித்தி⁸ வாரியிலெண்ணருக்கனிற்றின்
- 17 இரட்டாகவர்க கன்னியர் கனிற்றொடுக்கட்டி[டி] பண்ணுப்பிடி[டு]யா[டு]மா[ங்]கவர்
[கி]டு திறை [டு]காண்டு [மீ]ண்டு குழ்புன[டு]காண்டா[ம்]துறவிற்குறித்த வெம்-
- 18 பொரில் தண்டகாயகர்தம்மில் திண்டிறல் மலையனையுமஞ்சிப்பயனையும் பில்குமத-
கனிற்ற[ப்]பிரமதெவனை[யு]ன[ட]ராசொகயன்றனையுமொண்டி-
- 19 தற்சத்தியனையுஞ்சுநுவி[து]ற[மு]ப்பத்தியன[ன்]மனையுமததகு⁹ தெமருதெரியல் வி-
மயன்றனையுமாமதி வங்கா[னை]யும் காமவெற்கங்கனை துன-
- 20 ம்ப[னை]க்கடலவர் கொனை மற்குமதய[னை] வைதும்பராயனையி[ரு]கலைய[ரி]ந்நு பெ-
[ரு]ம்புனற்ற[து] கங்கை[மு]ககர் தைத்த மின் ¹⁰நிங்கனில் வழி வரு சளுகி
- 21 பழியொடு வாழ்வதிற்சாவது சாவனதென்றெவமுற்றி[யு]செயகாதி முன்னம்
புதல்வருநாறுமு[து]கிட்டுடை[ன] ¹¹கூடலங்க[ன]மெ[ன]குறித்த கூட[கி]-
- 22 ல் வாராதஞ்சினர் மன்னவால்லர் பொர்ப்பெரு[ம்]பழிப்பிரட்டாகவெ[ன்]றியாவரு-
மறியவெழுதிய ¹²[ப]கமெவருமொலை விடையெ[சு]டுக்குத்தவிரட்ட-
- 23 பாடிப்பிரட்டர்கள் கங்கா[டு]த்தனையெவ [அங்]கவ[ன்] வத்தடியினை வணங்கிய
வ[ா]ச[மு]ன[ர்]¹³த்ததும் சினையுமுகமு[கி]ருப்ப[ய]மிரண்டுமெசெழிறு[க]வ-
யொ[டி]ரு-

¹ Read தீர்வது.² Read ஓட அண்ணல்.³ G. reads மத[தகர்].⁴ Read தார்க்கெத்த.⁵ Read வர்க்கு.⁶ G. reads கூடலெய் கன.⁷ Read விகல் செய்ய.⁸ Read பொலல்.⁹ Read பதிக.¹⁰ Read செலுத்தி.

- 24 [மடங்]கு பொயியப்பொண்பொர்க[ன]ம் புகுநு கானையில் வ[ல்ல]வ[ர்] கொண
வ[ர]வு காணுது சொல்லிய கானின் மெலுமொத்திகள் [பார்த்திரு]க [பி]-
- 25 ன்[னை]ப்பொத்[த]வன் கால் கெடவொடி மெல்கடவொளித்தலுனெவகாதனுஞ்[சி]த்-
தியுக்கெசிபுமுலருணனித்தனி¹ முதகிடப்பரவரு[யி]ரட்டபாடியெழாநிலக-
- 26 முாட்டொழிலடகி முழங்கெரி முட்டி² வெங்கதிற்புலியெது வியனு வினையாட[த்]-
த[ங்]கபத்திரிகரை ஜயப[த்]திரத்தாண் காலிலம் பச்ச காட்டி மெநான் வ-
- 27 ன பிரட்டனை வல்லவநாகிச்சகாக[ண்]டிகை கட்டி புரசயாண³ புழைகையிற்-
பிறைத்திவ்வு[வ]கமறியவொடிய பரிசொருபலகையிற்பழு[த]மவெழுதிய பின்னை சா-
ர்த்தி-
- 28 னவு[ந]மயஞ்சனுகிபதம் பெற்ற பூத்தினமார்வொடும் பூட்டிப்பெர்த்து[ந]சான் கை-
க்கொண்ட வெங்[ந]ககண்[ந]டு மீட்டுக்கொண்டலா[வ்] ⁴மிளகில[ங்]கெட்டி
தி⁵ வவ்[வ]ன[ங்]கில் வ[ன]
- 29 காக்கெ[ந்]து சொல்லியெடுத்தவத்தாண வி[ந]சயவாடையொ[ட]டுத்[த] பொ[ர]-
றதில் [ந]டுத்த ஜனகாத[னை]புண்கடகாயக[ன]ுமி[ந]மார்கடகலிற்றிராஜமயனைபு-
முப்பரசனைபுமுதலாகவுடைய[வ]ப்பெருஞ்செனையை அடவியிற்பாச்சி [டு]காதாரி-
யில் தன் பொதககீருண்ணகயிங்கமுங்கட[ன]ப்ப[பா]ல் [ச]காகொட்டத்[த]ப்ப[பு]-
- 30⁶ மத்தளவு மெவரு[ந்]னை[த்]தாவடி செலுத்தி வெங்கைகனா[டு] மீட்டுக்கொண்ட
தன் பூங்கழற்கடைக[வ]ம் புகுந ப[ந]டகலத்தடகை விடுஜெ-
- 31 யாதித்தற்குளரி விரை கொடு மீண்டு விட்டரு[ளரி] இகலி[ந]டப்ப[பூ]ண்ட ஜயத்-
திருவொடுக்கங்காபுரி புகுநருளி அங்கெ ராஜா[யி]ராஜராஜ-
- 32 கெ[ந்]தா[தி]பா[தி]தம் ⁷நியத்தியற்றிப்படியில் மன்னவாடி தொழுதெத்த
⁸வீன்மணிப்பீடத்திருநு வெங்[ந]ககனாட்டிசிற்கொண்டவி-
- 33 ருகெ[தி]ப்பிறகும் [வ]ரிசையிற்க[ர]ட்டி ஆழியுரிகளமு[ங்]தற்றியாங்கவர் வா[ழி]ய
விரதமாற்றி ⁹[பூ]ழிமஞ்செ[து] வரம்பாட்டுசெங்[டு]கால் செது-
- 34 த்தி மெகினி விசகி மீதுயர் விரத்தகிக்கொடி [தியா]ககொடியொடுமெற்பவ[ர்]
வருகென்று சிற்ப பொர்த்தொ[ழி]து[ரி]மை[யி]லெ-
- 35 ய்[தி] அக ¹⁰வீற்றிருநு மெவருமது[டு]கறி [வி]ளகிய [டு]காராஜகெ[சரி]வ[து]-
ரான உ[ந]டயார் ஸ்ரீவிராஜெ[து]-¹¹
- 36 லெவர்கு யா[ண்]டு அஞ்சாவது ஜயங்கொண்டசொழமண்டல[த்து] செங்காட்டு-
க்கொட்டத்து மாகணூர்காட்டு ம[ணி]மங்கலமான ராஜகுளாமணிச்சதுவெ[டு]-
ம[ங்]கல-
- 37 த்து தோவலெவெயொம் இவ்வாட்டைகன்னிராயற்று அவராவக[த்]து சதுஷ்டபரி-
புலிக்கட்டிழமையும் பெற்ற உத்திரத்த[து] கான் எம்முர்¹² ஸ்ரீஹ்லா-
- 38 னம் பெரியமண்டபத்தெ யதி¹³ செய்து கட்டக்குறைவறக்கடியிருநு இவ்வுர்
ஜீதிமு[டை]ய [டு]வகாபதிகள் ¹⁴ஜய[ங்]கொண்டசொழஸ்தாபிராஜர் தமப்ப[ச]-
- 39 ர் மஞ்சிப்பயகாரான , ஜயசிக்கலாநகஸ்தாபிராஜாயர் பகல் காங்க[ன்] ஸ்ரீங்கொ-
ண்டு முன்பிலர்கு இ[ந]மயிவியா[த்]குடுத்து இவருநாயிவ[ர்] அ-
- 40 துபயித்து வருநே சிலமாவது [•] இவ்வுர் பெருநாமபுரினதும் பொன பெ-
ருங்காதுக்கு கீழ்கு¹⁵ பார[ந]வாய்[க்]காலுடு வடகு இவர் கிலை கொண்டெ-

¹ Read மூலரு.² Read மூட்டி வெங்கதிர்.³ Tk. has புரசை ஆண; read புரசையாண.⁴ Read மீன்.⁵ Read தீ.⁶ Line 30 stands above the second half of line 29, and the inscription continues to run upwards as far as line 35 inclusive.⁷ Read perhaps தியமத்தி.⁸ Read வின்.⁹ G. reads குழிம.¹⁰ The letter னீ is entered above the line.¹¹ Read ராஜெ[து].¹² Read எம்முர் ஸ்ரீஹ்லா.¹³ Read யதி-1.¹⁴ The ங் is entered below the line.¹⁵ Read கிழக்கு.

- 41 ம¹ கழுநொட்டங்குழி இருநுற்றைம்பதும் பெரியெரி கரைகு கிழ[கு] ப[ரி]ன-
ய[ன]ஞ்செரித்தும்புகாது[கு] (தெற்கும்) வடகு கொ[ஞ்சி] உருபு[கு] மகித்-
தக்
- 42 தொட்டத்[து]கு தெற்கு பெருவதிக்கு மெற்கு(ங்கிழகு)மற்று டெவ[த]ானம் [சீ]க்கி
குழி காலாபிரத்து இருநுற்றும் ஆக இவ்வூர்க்கொலா-
- 43 ல் குழி காலாபிரத்து கா[து]ற்றைம்பதும் இவ்வூர் ஸ்ரீ[தி]ஜாநாபதி ஸ்ரீகாமக்-
கொடியின்னகர் ஆழ்வார்க்கு ²கவு[தி]கா[டு]மாகமாக இவ்
- 44 [ம]ஞ்சிப்பயகார் ம[க]கார் லெகாபதிகள் ஜயக்கொ[ண்]டசொழையூதிநாஜர் குட-
த்தார் [சீ] இ[ன்]சிலம் காலாபிரத்து காதுற்றைம்ப-
- 45 து குழியும் [வ]னூர்த்தவ[த்] ³இவ் [ஆ]ம்[வ]ரக்கு [வ]மெவெயொமெ இ-
றைமிறுத்துகுப்பொமாநொ[ம்] தேவாலமெவெயொம் [சீ] லமெவெயு-
- 46 ஸிருநு கரைபிட்டு கரைப்பொரு பணித்தார் மிருநூர் லவகவிவதமஸூதும்
அரண்புறத்து தி[ண்]டகனமாதவகூமகித்ததும் ஈவு-
- 47 ணி மாதவகூமகித்ததும் பணிப்பணியால் பணி கெட்டு எழு[தி]கெ[ண்] ஊர்கா-
ணத்தான் வகென் ப[ச]காநென் [சீ] இவை என் எழுத்து [சீ]

TRANSLATION.

[The first 15 lines agree with ll. 1—10 of No. 20 above.]

(Line 16.) When at Ulagai⁴ the Kêraḷas were uprooted along with the infants of their family, ran away and plunged into the western ocean, (the Chôla king) despatched (his) elephants for a rare bath (in the ocean). (He) tied in the stables the Irattas (i.e. the Chalukyas) whose elephants were numberless,⁵ along with the elephants of the Kanniya,⁶ which (he) had seized. (He) took the tribute which they paid, along with female elephants (which had) trappings, and returned.

(L. 17.) Having occupied (an island) surrounded by water, (he) cut off in a hot battle, which had been appointed near the river, the great heads of the following *Dandand-yakas* :—Malliyanan of great valour, Mañjippayan, Pīramadēvan (i.e. Brahmadēva), whose elephants dripped with rut, Aśōkaiyan,⁷ (who wore) a fresh garland, Śattiyanan of brilliant valour, Pattiyanan, (the minister for) peace and war, Vimayan, (who wore) a fragrant, excellent garland (and who resembled) a rutting elephant, and Vaṅgāran of great wisdom, (and the heads) of the Gaṅga (king), (who carried) a dreadful lance, of the Nuḷamba (king),⁸ of the king of the Kādavas,⁹ and of the Vaidumba king,¹⁰ the rut of whose elephants was diminishing (through fear).

(L. 20.) Before (the Chôla king) had nailed up (the heads of these princes in) the great city (called after) the great river Gaṅgâ,¹¹ the Śalukki,¹² who came from the race of the

¹ Read *ய*.

² Read *கவு-கா*.

³ Read *கவுநூர்த்தவத்*.

⁴ Instead of this, the Takkōlam inscription reads *Udagai*, which seems to have been a city of the Pāṇdyas; see above, Vol. II. p. 250, note 3.

⁵ Perhaps the author means 'the numberless elephants of the Irattas,' and not 'the Irattas whose elephants were numberless.'

⁶ This seems to be a designation of the Pāṇdyas, in whose dominions Kanni, i.e. Cape Comorin, was situated.

⁷ A *Maṇḍalin* Aśōkaiyan is stated to have lost his life in the battle of Koppam; see p. 63 above.

⁸ I.e. the Pallava chief of Nuḷambapāḍi; compare above, p. 59, note 1.

⁹ I.e. the Pallava chief of Śeñji (Gingee); see *Ind. Ant.* Vol. XXII. p. 143.

¹⁰ Compare above, Vol. II. p. 379, note 9.

¹¹ I.e. in Gaṅgaikonda-Śōlapuram.

¹² I.e. the Western Chālukya king Āhavamalla-Sōmēśvara I., who was already referred to in the description of the battle of Kūḍalēśāgamam; see the translation on p. 37 above.

Moon, reproached himself, saying:—“It is much better to die than to live in disgrace,” became troubled in mind, and declared that the same Kūḍal, where, previously, (*his*) sons and himself turned their backs and were routed, (*should be the next*) battle-field.

(L. 21.) In order that all might know (*it*), (*he*) wrote as preamble of a letter, which was hard to be despatched, the words:—“He who does not come to the appointed Kūḍal through fear, shall be no king, (*but*) a liar (*who incurs*) great disgrace in war,” (*and*) gave (*this letter*) along with the order for despatch (?) to the liars of Iraṭṭa-pāḍi,¹ who ordered Gaṅgā[k]ēttan (*to deliver it*).

(L. 23.) He came, prostrated himself at the two feet (*of the Chōla king*), and declared (*the contents of*) the letter. The mind, the face and the two royal shoulders (*of the king*) became doubly brilliant with surpassing beauty and joy.

(L. 24.) (*He*) started and entered that battle-field. Not having seen the king of the Vallabhas (*i.e.* the Chalukyas) arrive at Kāndai,² (*he*) waited one month after the appointed day. Then the liar³ ran away until his legs became sore, and hid himself in the western ocean, and each of the three: Dēvanāthan, Śitti and Kēśi, turned their backs.

(L. 25.) (*The Chōla king*) subdued (*in*) war the seven and a half *lakshas* of the famous⁴ Iraṭṭa-pāḍi, and kindled crackling fires. In order that the four quarters might praise (*him*), (*he*) planted (*on*) the bank of the Tuṅgabhadra a pillar (*bearing*) a description of (*his*) victory, while the male tiger, (*the crest of the race*) of the Sun, sported joyfully.⁵

(L. 26.) (*The king*) appointed the liar,⁶ who came on a subsequent day, as Vallabha (*i.e.* Chalukya king), and tied (*round his neck*) a beautiful necklace (*kanthikā*).⁷ (*He*) wrote unmistakably on a board how (*the Chālukya*) had escaped the trunk of an elephant (*which had*) a cord (*round its neck*), and had run away with the knowledge (*of all the people*) of this earth.⁸ Then, on the auspicious day on which (*the latter*) attained to the dignity of Śaḷukki, (*the Chōla king*) tied on (*his*) breast (*that board*) and a quiver (*of arrows*) which was closed (*and hence useless*).

(L. 28.) Having moved (*his camp*), he declared:—“(We) shall not return without regaining the good country of Vāṅgai, which (*we had formerly*) subdued. You,⁹ (*who are*) strong, come and defend (*it*) if (*you*) are able!” That army which was chosen (*for this expedition*) drove into the jungle that big army, which resisted (*its enemies*) on the great river close to Viśaiyavāḍai (*and*) which had for its chiefs Jananāthan,¹⁰ the Dandādyaka Rājamayan, whose *mast* elephants trumpeted in herds, and Mupparaśan.

¹ *I.e.* the ministers of the Chālukya king.

² As *ra* and the secondary form of *d* are expressed by the same character, the name of this place may have as well been Karandai.

³ *Via* Ahavamalla, who had earned this epithet by not keeping the appointment at Kūḍal, which he had proposed himself.

⁴ Literally, ‘which is hard to praise.’

⁵ The tiger was probably figured on the *jayastambha*, as on a pillar, which contains an inscription of Rājendra-Chōla, on the top of Mahēndragiri; see my *Annual Report* for 1895-96, p. 7.

⁶ An inscription of the 7th year at Tirukkālukkunram (see p. 65 above) shows that this ‘liar’ was Vikramāditya (VI.).

⁷ On *kanthikā* as a symbol of the dignity of heir-apparent see *Ep. Ind.* Vol. IV. p. 227, note 10.

⁸ It seems that Vikramāditya VI. had been condemned to be trampled to death by a *mast* elephant which was led by ropes, but that he escaped and was pardoned.

⁹ This is addressed to the king who held Vēṅgi at the time.

¹⁰ On a previous occasion Virarājendra I. had decapitated the younger brother of Jananātha of Dhārā; see p. 37 above.

(L. 29.) His elephants drank the water of the Gôdâvarî. (*He*) crossed even Kaliñgam and, beyond (*it*), despatched (*for*) battle (*his*) invincible army as far as the further end of Śakkara-kôṭṭam (Chakra-kôṭṭa).¹

(L. 30.) (*He*) re-conquered the good country of Vēṅgai and bestowed (*it*) on Vijayādityaṇ, whose broad hand (*held*) weapons of war, (*and*) who had taken refuge at his lotus-feet.²

(L. 31.) Having been pleased to return speedily, (*the Chôla king*) entered Gaṅgāpuri³ with the goddess of victory, who had shown hostility in the interval,⁴ and there made (*himself*) the lord of the earth, (*with the title*) Rājādhirājarājaṇ,⁵ in accordance with the observances of his (*family*).

(L. 32.) While (*all*) the kings on earth worshipped (*his*) feet and praised (*him*), (*he*) was seated on a throne of bright jewels and exhibited in order the heap of the great treasures which (*he*) had seized in the good country of Vēṅgai. (*He*) unlocked the rings and chains (*of prisoners*) and altered (*his previously made*) vow, according to which they ought to have lived (*in confinement*). (*He*) wielded a sceptre which ruled (*as far as*) the limits of (*the mountain*) surrounded by snow (*i.e.* the Himālaya) and of Sētu (*i.e.* Rāmésvaram), and illumined the earth.

(L. 34.) In the fifth year (*of the reign*) of (*this*) king Rājakesarivarman, *alias* the lord Śrī-Vīrarājēndradēva, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne*), (*which he*) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say:—“Let (*all*) supplicants come!”

(L. 36.) We, the great assembly of Maṇimaṅgalam, *alias* Rājaśūlāmaṇi-chaturvēdimāṅgalam, in Māgaṇṭṭr-nāḍu, (*a subdivision*) of Śēṅgāṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śōḷa-maṇḍalam, having given alms (?) and being assembled, without a vacancy in the assembly, in the large maṇḍapa (*of*) the Brahmasthāna⁶ in our village, on the day of Uttara(-Phalguni), which corresponded to a Monday and to the fourteenth tithi of the second fortnight of the month of Kanyā in this year, (*gave to the temple*) the following land, which we had formerly given on payment, free of taxes, to Mañjippayaṇār, *alias* Jayasimhakuḷāntaka-Brahmamārāyar, the father of the Sēṇapati Jayaṅkoṇḍa-Śōḷa-Brahmādhirājar, the owner of a living (*jīvita*) in this village, and which he was enjoying as his property.

(L. 40.) An areca garden of two hundred and fifty *kuḷi*, which he had purchased, to the east of the large channel which flows from the large sluice of this village, (*and*) to the north of the Bhārata channel, and four thousand and two hundred *kuḷi* to the east of the bank of the large tank, to the north of the channel (*which flows from*) the sluice of Paṇaiyandañ-jēri, to the south of the garden of Kōrañ[ji Rudra-Kra]mavittāṇ, and to the west of a large road, excluding other *Dēvadānas*,—altogether four thousand four hundred and fifty *kuḷi* by the rod (*kōl*) of this village were given to (*the temple of*) Śrīmad-Dvārāpati, (*alias*) Śrī-Kāmakkoḍi-Viṇṇagar-Ālvār in this village, for the expenses of the worship, by the Sēṇapati Jayaṅkoṇḍa-Śōḷa-Brahmādhirājar, the son of that Mañjippayaṇār.

¹ See above, Vol. II. p. 234, note 9.

² This passage was already quoted *ibid.* p. 232, note 3.

³ See above, p. 68, note 11.

⁴ This is an admission of the fact that the Chôlas had experienced reverses.

⁵ The Gaṅgaikoṇḍa-Śōḷapuram inscription reads [Rā]jādhirājan-Bājarā[ja].

⁶ See above, p. 63 and note 1.

(L. 44.) We, the great assembly, are bound to pay the taxes and to give these four thousand four hundred and fifty *kūḷi* of land to this *Āḷvār* for as long as the moon and the sun exist.

(L. 45.) Having been present in the assembly and having heard the order of Bhavanandi-Sahasraṇ of Piṇḍūr, Tiṇḍakūḷa-Mādhava-Kramavittan of Arapaipugam, and Mādhava-Kramavittan of Īvuni, who had distributed the blocks and inspected the blocks,¹ I, Vaḍugaṇ Pākkaraṇ (*i.e.* Bhāskara), the accountant of the village, wrote (*the above*). This (*is*) my writing.

No. 31.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription belongs to the 48th year of the reign of Rājakēsarivarman, *alias* Kulōttunga-Chōḷadēva (I.), and opens with the same introduction as two inscriptions at Kāñchi, which I have published in Vol. II. (Nos. 77 and 78). It is dated on a week-day (L. 8) which, according to Professor Kielhorn's calculation,² corresponds to Friday, the 25th January A.D. 1118. On this day a private person purchased from several other persons 1,050 *kūḷi* of land near the village and granted them to the temple, with the condition that the produce of the land might be used for defraying the cost of processions on new-moon days.

TEXT.

- 1 ஸ்ரீ || [பு]தழ்மாது விளக்கச்சயமாது விரும்[ப] சிலமகள் சிலவ மலர்மக[ள்] பு-
ணர உரிமைபிற்றி[ன] மணி[முடி]
- 2 கு[டி] [மீ]வர் சிலை கெட வில்லவர் குலை த[ச] எனை மன்னவிரிநிதிகழி³
தரத்திக்கனைத்து[ன]ன் சகரகடாத்தி விஜய[ச*]வி-
- 3 ஷெகம் ப[ண்]னி [வி]ரலிஹாலாகத்து உலகு[ன]டயானோடு மன்னி [வி]த்திருந-
ருளிய கொவி[ர]ராஜகெலயிவநு-
- 4 ரா[ன] திர[வா]வகயகுலத்திகள் ஸ்ரீகுலொத்துங்கசொழுவெவற்கு யாண்டு சய[அ]
வது குலொத்துங்க-
- 5 சொழவனகாட்டுக்கு[ன்*]தத்தூர்காட்டு மணிமங்கலமான பாண்டியனைஇருமடி[வ]ன்.
கொண்டசொழ-
- 6 சது[ச*]ப்பெகிமங்கலத்து ர[ச]காலமெமெயாம் எழுத்து [ச*] கம்[மு]ர் வண்டவரா-
வதி⁴ எம்பெருமா[ன்] கொவிலில் ஸ்ரீகா-
- 7 சி[ய]ம்[ஞ்செய]நிற⁵ அன்னூர்க்கெசவபட்டினம்⁶ அரணைபுறத்து திருவ[சய]க்*
குலபித்தனங்கண்டு யாண்டு [சய]அ து⁷
- 8 கும[ப]ச[ர]யத்[து]ப[மு]வ[ச]த்து⁸ ஷெவிதைதயும் வெள்ளிக்கிழ[ை]ம[ய]ம் [ப]-
ற்ற சதையத்து காள் [ச*] இவ்வா[ண்]டு முதல்
- 9 அமாவாஸி சகிராதித்தவரை எழு[ன]ருளுகைக்கு⁹ ராஜே[சு]சொழவனகாட்டு அம்-
பத்தூர்காட்டு துன்பியாத்து துன்பியா-¹¹

¹ See above, p. 64 and note 3.

² *Ep. Ind.* Vol. IV. p. 263.

³ Two inscriptions at Kāñchi (Vol. II. Nos. 77 and 78) read மன்னவிரியலுத்திழி.

⁴ The *ச* is entered below the line.

⁵ The *ச* is entered above and the *ம்* below the line. ⁶ Read அன்னூர்.

⁷ The first ட of பட்டன் seems to be entered below the line.

⁸ The figure *அ* looks almost like *வ*, and it is not impossible that the actual date is சய வது.

⁹ Read ஷெவைய.

¹⁰ Read ராஜேசு.

¹¹ The ப் of துன்பி and the ப of உதப்பொ in line 11 are expressed by a compound letter.

- 10 த[சு*][ழ]ரன் வெள[ர]ன்¹ [பெ]ராயிரமுடையாக்கான்² தண்ட[ட]காடுடையாக்³ கு-
ண்டர்⁴ தொணயக்கி[ச*]மலித்தன்⁵ பக்கல் [ஆ]லைமெட்டில் விலை [கெ]ரண்[டு]-
11 [டை]ய குழி தூற்றிருபத்⁶தஞ்கம் [ச*] [இ]ங்கெ மய்யுலு⁷ [ச*] உ[த]ப்பொய்⁸னும்
தம்பிரமாரும் பகல் விலை கொண்டெ[ட]ய குழி தூற்றொரு[ப]தஞ்கம்⁹ [ச*]
இராயூர் திரு-
12 ப்பொரிக்கிரமவி[து]க் பக்கல் பாரிசுழி மெ[லை]காலு[ச*]ருகிழக்கு விலை கொ-
ண்டெ[ட]ய குழி தூற்றிருபத்து [மு]ன்றும் [ச*] இக்கெமி[ரா]யூர் விழு¹⁰ திரு-
வெங்கடக்கி[ச*].
13 மலிதூன் பக்கல் விலை கொண்டெ[ட]ய குழி¹¹ தூற்றொருபத்தெழும் [ச*] [இ]ங்கெ
ஐயக்கி வண்டெவராபதிபிச்சர் பக்கல் விலை [கெ]ரண்டெ[ட]ய [கு]ழி தூ-
14 ற்றொருபதும் [ச*] [இ]ங்கெ [இ]ராயூர் ம[து]ச[ச*]ராயணக்கிரமவி[து]தன்¹² பக்கல்
விலை கொண்டெ[ட]ய குழி தூற்றிரு[ப]தத்தெழும் [ச*]
15 ஆலவதிக்கு [வ]டக்கு¹³ [இ]ரண்டாக்க[ண்]னாந்து [வி]ரவலி திருவாங்கமுடை[ட]-
யான் வறையுள்¹⁴ பக்கல் [வி]லை கொண்டெ[ட]ய குழி தூற்றிருப-
16 தும் [ச*] [இ]ங்கெய் மூன்றாக்க[ண்]னாற்றில் இராயூரான்¹⁵ னக்கிக்கிரமவி[து]தன்
பக்கல் வடக்கடைய¹⁶ கொண்டெ[ட]ய குழி தூற்றெட்டும் [ச*].
17 அரிவான்வதிக்குத்தெழக்கு [மு]தற்கண்[ண]ாந்து க்கரம்பிச்செட்டு கா-
ணமாலைக்கிரமவித்-
18 [த]ன் பக்கல் விலை கொண்டெ[ட]ய குழி தூற்றொருபத்தஞ்கம் [ச*] ஆக
குழி ஆயிர[ச]த்தைம்பதும் அரவாலி-
19 ப்புறம் சந்திராதித்தவ[ச*] செல்வநாக இறைவிழுத்துகைக்குக்கிரமமாக இவர் பக்கல்
வடெய்யொமாக வெண்டும்]
20 பொன் கொண்டு இன்றிலத்துக்கு வந்த இ[ரை]ம வடெய்யொமாக இறுக்கக்கடவொ-
மாக¹⁷ இறைசந்து இறை இ[ழி]ச்சிக்குத்தொம் [ச*]
21 இப்படி கல்லிலுஞ்செம்பிதும் வெட்டிச்சந்திராதித்தவந் செல்வநாக இறை இ[ழி]ச்-
சிக்குத்தொமநாலவெய்யொம் [ச*]
22 வடெய்யுள் சின்று ஐயக்கி வண்டெவராபதிபிச்சர் பணிக்க பணியால் எழுதி-
கென் [இ]ங்கு¹⁸ மய்யுலு¹⁹ மணிமங்க[வமு]டை[ட]-
23 யா[ச] வெளான் பொரு[ன]ந்தன்²⁰ எழுத்து ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 48th year (of the reign) of king Rājakēśari-
varman, alias the emperor of the three worlds, Śrī-Kulōttunga-Śōladēva, who,—
while the goddess of fame became renowned (through him), while the goddess of victory was
coveting (him), while the goddess of the earth became brilliant (with joy), (and) while the
goddess with the (lotus) flower (i.e. Lakshmi) wedded (him), — had put on by right of
inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to
roll over all regions, so that the Miṇavar (Pāṇdyas) lost (their) firmness, the Villavar
(Chēras) trembled, (and) the other kings were defeated and suffered disgrace; and who,

¹ The word வெள[ர]ன் is entered above the line.

² The letter த is entered above the line.

³ Read ஸூன்.

⁴ The ற் of தூற்ற is entered below the line.

⁵ The ட of வடக்கு is entered below the line.

⁶ The ன் of ரான் is entered above, and the த் of னத்த below the line.

⁷ The two letters டய are entered below the line.

⁸ Read பொன் (இவை என்?).

⁹ The syllable தா is entered above the line.

¹⁰ Read சூ.

¹¹ The [ட] seems to be entered below the line.

¹² The ச of கிரம is entered below the line.

¹³ Read வறையுள்.

¹⁴ The க of கெச is entered above the line.

having anointed himself (*in commemoration of his*) victories, was graciously seated on the throne of heroes in union with (*his queen*) Ulagudaiyāl.¹

(L. 4.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyanai-irumadi-veṇ-konḍa-Śōḷa-chaturvêdimāṅgalam, in Kuṇṇattūr-nāḍu, (*a subdivision*) of Kulōttuṅga-Śōḷa-valanāḍu.

(L. 6.) With the knowledge of Kēśuvapaṭṭaṇ (*i.e.* Kēśava-Bhaṭṭa) of Allūr and Tiruvāyikkula-Pittaṇ of Araṇaipuraṁ, the managers of the temple of Vaṇḍuvarāpati-Emberumāṇ in our village,—in the [48]th year (*of the king's reign*), on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of *Kumbha*.

(L. 8.) In order that (*the god*) might be carried in procession at new-moon from this year forward as long as the moon and the sun exist, Nuḷappiyāru-[Kil]āṇ Vēḷāṇ [Pē]rāyiram-uḍaiyāṇ, *alias* Taṇḍaganāḍ-uḍaiyāṇ, of Nuḷappiyāru in Ambattūr-nāḍu,² (*a subdivision*) of Rājendra-Śōḷa-valanāḍu,³ purchased from Dōṇaya-Kramavittaṇ of Kuṇḍūr one hundred and twenty-five *kūḷi* at the *Ālaimēdu* (hill).⁴ In the same place (*he*) purchased from the arbitrator (*madhyastha*) Uṇṇappōṇḍāṇ and (*his*) younger brothers one hundred and fifteen *kūḷi*. From Tiruppori-Kramavittaṇ of Irāyūr (*he*) purchased one hundred and twenty-three *kūḷi* to the east of the channel above the 'Bignonia field.'⁵ In the same place (*he*) purchased from Viṣṇu Tiruvēṅgaḍa-Kramavittaṇ of Irāyūr one hundred and seventeen *kūḷi*. In the same place (*he*) purchased from Aiyakki Vaṇḍuvarāpati-Pichechar one hundred and ten *kūḷi*. In the same place (*he*) purchased from Ya[jña]nārāyaṇa-Kramavittaṇ of Irāyūr one hundred and twenty-seven *kūḷi*. In the second *Kaṇṇāru*⁶ to the north of the *Ālavaḍi* (road) (*he*) purchased from Vīravali Tiruvarāṅgam-uḍaiyāṇ Saḥasraṇ one hundred and twenty *kūḷi*. In the third *Kaṇṇāru* at the same place (*he*) purchased from Nandi-Kramavittaṇ of Irāyūr one hundred and eight *kūḷi* on the northern side. In the first *Kaṇṇāru* to the east of the *Arivālvadi* (road) (*he*) purchased from Karāmbichcheṭṭu⁷ Nāṇamālai-Kramavittaṇ one hundred and fifteen *kūḷi*.

(L. 18.) In order that these one thousand and fifty *kūḷi*⁸ might continue as long as the moon and the sun, for providing⁹ (*the processions*) at new-moon,—having received from him as purchaser the gold necessary for making (*the land*) tax-free, we, the assembly, gave (*it*) free of taxes, agreeing that we, the assembly, shall have to pay the taxes due on this land.

(L. 21.) Having engraved this on stone and copper, we, the great assembly, gave (*it*) free of taxes, to continue as long as the moon and the sun.

(L. 22.) Having been present in the assembly, I, the arbitrator of this village, Maṇimaṅgalam-uḍaiyāṇ Vēḷāṇ Pēraṇ, wrote (*the above*) at the order of Aiyakki Vaṇḍuvarāpati-Pichechar. This (*is*) my writing.

¹ *Ls.* 'the mistress of the world'; compare above, Vol. II. p. 391, note 8.

² This subdivision owes its name to Ambattūr, a village and Railway station west of Madras and 6 miles north of Saidāpēt.

³ See below, p. 76 and note 15.

⁴ The same hill is referred to in No. 28, l. 9 f.

⁵ The same field is mentioned in No. 28, l. 8 f.

⁶ The same term occurs repeatedly in an inscription at Tirumalai (Vol. I. No. 72). It seems to denote a group of fields.

⁷ Compare above, No. 29, text line 22.

⁸ By adding up the preceding amounts we arrive at 1,060 *kūḷi*, *i.e.* 10 more than stated in the text.

⁹ On *paṇam* see above, p. 6, note 9.

No. 32.—ON THE SOUTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is mutilated at the end. It records the purchase of some land near the village, the produce of which was assigned to the temple for providing offerings. The name of the purchaser and donor was Viravali Tiruvaraṅgam-udaiyaṅg Sahasraṅ, and the two temple managers at the time of the purchase were Kēśava-Bhaṭṭaṅ of Alḷūr and Tiruvāykkula-Pittaṅ of Araṇaippuṇam. As the same three persons are mentioned in the preceding inscription (No. 31), which belongs to the reign of Kulōttuṅga I., it follows that the subjoined inscription, which is dated in the 48th year of Tribhuvanachakra-vartin Kulōttuṅga-Chōḷadēva, has to be assigned also to Kulōttuṅga I.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரிபுவணச்சக்கரவர்த்திகள் ஸ்ரீகுலோத்துங்கசொழதெவந்(க்)கு யா-
ண்டு சயிது ஆவது கட்டமகாயந்து வகுவு-¹[வ]கூத்து கூட[ஸ்]யும் வென்-
- 2 [ஸ்]க்கிழமெமையும் பெற்ற சதெய[த்]து நாள் ஜயங்கொண்டசொழமண்டலத்[து]-
குலோத்[து]ங்கசொழவனகாட்டுக்குன்றத்தூரகாட்டு மணிமங்கலமா-
- 3 ன பாண்டியனை இருமடிவெ[ன்]கண்டசொழச்சதவெ-²டிமங்கலத்து சீமா[ல]வெ-
யொம் எழுத்து [||*] கம்[ஸ்]ர் க[டு]விற்கெயிலான் புரவுவரின்காழ்-
- 4 வார் கொயில் ஸ்ரீகாரியஞ்செய்கிற [அள்ளு]ர்க்கெசவபட்டனும் அரணெப்புறத்[துத்]-
திருவாய்க்கு[ல]ப்பித்[து]துங்கண்டு [இ]வ் ஆழ்வார்க்கு ஸ்ரீவதி எ[ழு]-
- 5 ந்தருள இவ் ஆர் இராஜூர்த்தாமொதாக்கிரம[வி]த்தனுக்குண்டு³ சந்திர[தெ]வ-
அக்க[த்]திக்கிரமவித்தனும் பக்கல் இவ்[ஆ]ர்⁴ விரவலித்திருவாங்காழ்-
- 6 டெயான் வயவ[ஸ்]ன் விலை கொண்டெய வினை[தி]லம் இவ் ஆர் ஆலமெடு
மனை[அ]துதிவாய்க்காதுக்கு[வி]ழக்கு இரண்டாங்கண்ணாற்று [சீவ]த்தக்-
- 7 குக்[தி]ழ்ப[ர]தகெ[வ்]லை [ஸ்]ன்றாங்கண்ணாற்றுக்கு மெய்க்கு[த்]தெ[ன்]பாற்கெவ்லை
கிழக்கு கொக்கிப்பொன [க]ரது[க்]கு [ல]டக்கு மெல்பாற்கெவ்லை⁵ இவ் இ[ர]-
ண்டாங்-
- 8 கண்ணா[ற்று]க்கு[க்]கிழக்கு வட[ப]ரத்கெ[வ்]லை பெருகல்[ல]கிக்குத்தெ[த்]ற்கு ஆக
இன்னாற்பாற்[டு]க[வ்]லையுள் கடுவுபட்ட குழி [உ]ரகடு[சு]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 48th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōḷadēva, on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tiṭhi*¹ of the first fortnight of the month of *Kumbha*.

(L. 2.) The writing of the great assembly of Maṇimaṅgalam, alias Pāṇḍiyanai-irumadi-veṇ-kaṇḍa-Śōḷa-chaturvēdimaṅgalam, in Kuṇṇattūr-nādu, (a subdivi-
sion) of Kulōttuṅga-Śōḷa-valanādu, (a district) of Jayaṅkoṇḍa-Śōḷa-maṇḍalam.

(L. 3.) With the knowledge of Kēśava-Bhaṭṭaṅ of [Alḷūr] and Tiruvāykkula-Pittaṅ of Araṇaippuṇam, the managers of the temple of Puravuvāri-Viṇṇagar-Ālvār, which is the temple in the middle of our village.

(L. 4.) Viravali Tiruvaraṅgam-udaiyaṅg Sahasraṅ of this village purchased, for providing offerings to this Ālvār, from Dāmōdara-Kramavittaṅ of Irāyūr and

¹ Read இவ்வாய்.

² Read சே.

³ Read சீர.

⁴ Read இவ்விரை.

⁵ Professor Kielhorn states that 'the twelfth *tiṭhi*' is a mistake for 'the second *tiṭhi*' and that, consequently, the whole date of this inscription is identical with that of No. 31.

Chandradēva-Anna[t]ti-Kramavittan of Kuṇḍūr, (*two residents*) of this village, [2]6[6] *kuli* of cultivated land in the second *Kaṇḍūru*¹ to the east of the *Maṇai-arudi* channel² at the *Ālaimōdu* (hill)³ in this village, enclosed within the following four boundaries :—The eastern boundary of the land (*is*) to the west of the third *Kaṇḍūru*; the southern boundary (*is*) to the north of a channel which flows towards the east; the western boundary (*is*) to the east of this second *Kaṇḍūru*; (and) the northern boundary (*is*) to the south of the *Perunalvadi* (road)⁴

No. 33.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 4th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva (l. 17), and opens with an introduction which resembles that of the Tañjāvūr inscription of this king, but is only partially preserved. It records that certain land was purchased from the villagers and granted to the temple. The land was situated in Pulvāyppāppāṇ-Kuḷattūr—evidently a portion of the village of Kuḷattūr which is referred to in No. 27 above.

TEXT.

- 1 ஸ்ரீ [பு] [ஃ] [க]மாலை மிடை[ட]னா பொ[க்]ம[ர]லை திகழ்தர ப[ர]மாலை
மலி[சு] பருமணித்தி[ர]ன் புயத்திருநா-⁵
- 2 வ[ம]ட[சு]யெ[டு] ஜயமகனிருப்ப த[க்] வரை[மா]ர்வனனதெனப்பெற்றுத்திருமகனொ-
ருகனி
- 3 இருப்ப[க்]கலைமக[ன்] சொற்றிறம் பு[ண]ர்சு கற்பின[ன]ரகி [வி]ருப்பொடு காலகத்-
திருப்பத்தி[சு]தெ[ர]துகி[தி]ரி-
- 4 யொடு செங்கொல் கடப்ப அ[கி]ல[பு]வனமுழுதுக்கவிப்பதொர்புதம[தி] பொல்
வெ[ண்]ரு[த] விண
- 5 [க்]கிடப்ப[க்]ரு[த]த்திடைத்தெ[து]க்க[வி]மன் திசை
பெறவும் க
- 6 வெம்ப[ப]டை தாக்வி வெக்[ரு]மண[ட]லத் . . .
- 7
- 8 ஆ[தி]யுகம் [ணி]மருட[ரு]
- 9 த[ன்] கொறி[ல]
- 10 வொடுக்க முக[சு]ன் முழக்க வினெயமும் புக-
மும் [டு]மல் மெல் யொ-
- 11 க்க⁶ செழியர் வெஞ்சாம் புக சொ[ல]ர் கடல் புக அழிதரு சிங்கணாஞ்சி
கெஞ்சலமா கக்கர் தி-
- 12 றை இட கன்னடர் வெள்ளிடக்கொக்கர் யொதுக்க⁷ கொங்கணர் சாய ம[ற்]-
றைத்திசை முன்ன[ரு]-
- 13 ம் தனதமக்காரணை திருமலர்ச்செவ[டி] உ[ரி]மையில் [இ][ஃ]ம[ஞ்ச] தெ[ர]ால்லை
எழுல[ரு]ன்[டு]த[ர]முத்தெ[ர]ன்-
- 14 [தி] முல்லைவாண[கை] முக்கொக்கி[ழா]ந[டி] உ[ரை]மொடு⁸ சங்கரன் இமைசி[மை]-
அத்திரு[ன்]தெ[சு] பொ[ரு]ன்றி உடன்நிறுப்ப ஆக்கவன் ம-

¹ See above, p. 73, note 6.

² Compare above, No. 28, text line 9.

³ See *ibid.* text line 9 f. and No. 31, text line 10.

⁴ See above, No. 28, text line 8 f.

⁵ Read தி.

⁶ Read ஒக்க.

⁷ Read ஒதுக்க.

⁸ Read உமைபொடு.

⁹ Read இமைபச்சிமைபத்திருத்தாரணை.

- 15 குழும் கங்கையொப்பா[தி]¹ தெ[ரிவை]திலதம் தியாகபதாகை புரிமுதல் மடப்பிடி
புனிதருணவகிதை திரு-
16 வகமு[மு*]து[ரை]டயான் அவன் திருவில் அருள்² மு[மு*]தம் உடையானெ[னயிரு-
ப்]ப [வி]ரவி[0]வாவனத்[து] கீழ்-
17 திருந்தருளிய கொப்பாகெச்சிபம்மான திருவகவகுவத்திகன் ஸ்ரீவிசுவசெழு-
டெவந்[க்]கு யாண்டு சலாவ[து] [0*]
18 ஜயங்கொண்டசொ[ழ]மண்டல[த்து]க்குவொத்து[ங்]கசெ[ச]முல[வ]னாட்டுக்குன்றத்[து]ர்-
காட்டு ம[ணி]மங்கலமாகிய³ பா[ண்]டிய[னை]யிருமடி[மென்]கொண்டசொ[ர]-
19 முச[து]ர்[0*]ப்பெதிமங்கலத்[து] மஹாலமெயொம் ஸ்ரீமினிவிலையாவ[ண]க்கைய-
யெழுத்[து] [0*] புழங்கொட்டமான நாஜெ[து]சொழவனகாட்டு
20 அம்பத்[து]ர்காட்டு துன்பி[ய]ரது கிழான் கெசவ[ன்]⁴ பெராயி[ர]மு[ரை]டயானு
தண்டகனாடுடையானுக்கு யாக்கள் கிற்றுக்குட்கின்[ற] ஸ்ரீமி[ய]ரவ[ு]-
21 து [0*] இவ்வுர் மெய்பிடாகை [புல்வா]ய்ப்பாப்பா[னரு]த்[0*]⁵ [துர்]⁶ சிலம்
⁷ இ[ரை] . . . ன்[காட்]டு [ம]டுவுக்குத்[த]ற்கு⁸ மா[க]னு[ரெல்லை]யின் வடக்கு-
க்கீழ்மெல்.⁹
22 லை கனாரு[க்]⁹ழிக்கு மெற்கு [மெ]ய்பாற்கெல்லை ம[டு]வுக்கு[க்]⁹ழிக்கும் [0*] ஆக
இன்னாற்பாற்கெல்லை க[டு]வுப்பட்ட செய் கால் க[ம்பி]கங்கைப்பெருஞ்செழுவ-
23 கப்பட்டுப்பழம்படி கதலா ஆசிர[த்]தை[ஞ்ஞா]தம் கடுவு[தி]ருத்திச்செய்ய[ரை]
சி[வ*]மு[ம்] இவ்வுர் [வண்]வொராபி[த்]திருவாய்க்குலத்த[ாழ்வா]ர்[க்]கு⁹ எங்க-
ளுர்¹⁰ ஜக்-
24 கெகூதும் உடொசணி மாவ[க்]தொதும் திருவொசணி புறப்பட்டருளமன்-
னா திரும[ஞ்ச]ண[மாடி] அமுது செய்தருளகைக்கு கிற்றுக்குடு-
25 த்தொம் மஹாலமெயொம் [0*] இ[ரை]வ பணியால் மணிமங்கலமுடையான் இவ-
க்குவணன் இராமதெவன் எழுத்து ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakēsarivar-
man, *alias* the emperor of the three worlds, Śrī-Vikrama-Śōladēva, who, &c.¹¹

(L. 18.) The hand-writing, (*referring to*) a deed of sale (*vilaiy-āvanam*) of land,¹² of us,
the great assembly of Manimangalam, *alias* Pāṇḍiyanai-irumadi-mēṇ-kōṇḍa-Śōla-
chaturvēdimangalam, in Kuṇṇattūr-nāḍu, (*a subdivision*) of Kulōttuṅga-Śōla-
vaḷanāḍu, (*a district*) of Jayankōṇḍa-Śōla-maṇḍalam.

(L. 19.) We have sold the following land to Kēśavaṇ Pērayiram-uḍaiyāṇ, *alias*
Taṇḍaganāḍ-uḍaiyāṇ, the headman of Nuḷappiyāṇ¹³ in Ambattūr-nāḍu,¹⁴ (*a sub-
division*) of Puḷar-kōṭṭam,¹⁵ *alias* Rājēndra-Śōla-vaḷanāḍu.

¹ The ஂ of கங்கை is entered below the line.

² The கு of பிடு is entered below the line.

³ Read தூர்.

⁴ Read perhaps இடையன்.

⁵ The ஃ of திருவாய்க்குல is entered above the line.

⁶ The historical introduction of this inscription, as far as it is preserved, agrees with the introduction of the Tanjāvūr inscription of Vikrama-Chōla; above, Vol. II. No. 68.

⁷ The same term occurs in No. 10 above, text line 2.

⁸ The donor of an inscription of Kulōttuṅga I. (above, No. 31, text line 9 f.) bore the same titles and may be identical with the donor of the present inscription.

⁹ See above, p. 73, note 2.

¹⁰ This district is named after Puḷal or Polal, a village near Madras on the road to Nellore (No. 38 on the Madras Survey Map of the Sāidāpēt taluka). Compare *Ep. Ind.* Vol. IV. p. 8, note 2.

¹¹ Read திருவுளத்தருள்.

¹² The ன் is entered below the line.

¹³ Read மாகனூர்.

¹⁴ Read எல்.

¹⁵ Read னூர்.

(L. 20.) Land in [Pulvā] yppāppā[n-Kuḷattūr], a hamlet on the west of this village. (*The northern boundary is*) to the south of the pond of I[ḍaiyaṅkāḍu]; (*the southern boundary is*) to the north of the boundary of Māgaṇūr;¹ the eastern boundary (*is*) to the west of Kālaruṅ[ga]li; and the western boundary (*is*) to the east of the pond.

(L. 22.) We, the great assembly, sold (1) the field of one-quarter (*vēli*), enclosed within these four boundaries, (*which measures*) from old times 1,500—one thousand and five hundred (*kūli*), including the large field of Nambi-naṅgai, and (2) half (*a vēli*) of land (called) *Naduvu-[ū]rutlichey*, to (*the temple of*) Vanḍuvarāpati-Tiruvāykkulatt-Ālvār in this village, in order that (*the god*) might receive offerings after having bathed on the day on which (*he*) is carried out for the *Tiruvurōṣaṇi* (festival), (*which takes place*) every month on (the day of) *Rōhiṇi*, the *nakṣatra* of the birth (*of the god*) of our village.

(L. 25.) This was written under order by Maṇimaṅgalam-uḍaiyaṅ Ilakkuvaṇaṅ (*i.e.* Lakshmaṇa) Rāmadēvaṅ.

No. 34.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of *Tribhuvanachakravartin* Kulōttuṅga-Chōḷadēva. It records that the villagers gave to the temple two pieces of land near the village, the first of which had been purchased from Sāhanai Mādhava-Bhaṭṭaṇ. The second piece of land had been purchased in the 13th year of the reign of Vikrama-Chōḷadēva.

As it is improbable that a very long time could have passed between the purchase of the land in the 13th year of Vikrama-Chōḷadēva and its grant to the temple in the 8th year of Kulōttuṅga-Chōḷadēva, it may be assumed that Kulōttuṅga-Chōḷadēva was the immediate successor of Vikrama-Chōḷadēva. According to the Chellūr plates of Kulōttuṅga II.,² Vikrama-Chōḷa reigned for 15 years (A.D. 1112-1127)³ and was succeeded by his son Kulōttuṅga-Chōḷa II. Hence the former may be identified with Vikrama-Chōḷadēva who is mentioned in the subjoined inscription, and the latter with Kulōttuṅga-Chōḷadēva to whose reign the inscription belongs.

TEXT.

- 1 [ஹ்]வீ ஸ்ரீ [||*] திரிபுவ[ன]ச்சக்கரவர்த்திகள் ஸ்ரீகுலோத்தங்கசொ[ழ]தெவற்கு
யாண்டு அ ஆவது ஆயங்கொண்ட-
- 2 செ[ச]ழமண்ட[ல]த்து குடு[வ]ரத்துங்கசொழவளநாட்டுக்குன்றத்தூர்காட்டு மணிமங்-
கலமாக பாண்டியனை[இ]ரு[ம]டிவெண்கண்டசொழச்ச[சு]ழெ[டு]திமங்கல[த்]-
- 3 [சு 3]ஹாலெவெயொம் எழ்த்த* [||*] நம்[மு]ர் [வ]ண்ணொராபதி எம்பெருமான்
[டு]காழில் ஸ்ரீகாசிய[டு]சய[வ]ர[த்]தும்* ஸ்ரீவெஜ்வக்கண்காணி செய்வானுக்கண்-
- 4 [டு] *இவ்வெம்பெருமா[னு]க்கு திருவிடுமையாட்டமாக இவர்* ஆலைமடு மனைய[
துதி[வரய]க்காதுக்கு கிழக்கு இரண்டாங்கண்ணாற்று ஸ[ச]ஹனை* மாதவபட்-
டன் ப-

¹ See above, No. 27, text line 3.

² *Ind. Ant.* Vol. XIV. p. 55.

³ *Ibid.* Vol. XX. p. 282.

⁴ Read எழுத்த.

⁵ Read செய்வானும்.

⁶ Read இவ்வெம்.

⁷ Read இவ்வூர்.

⁸ Read ஸாஹனை as in No. 35, text line 14, and compare ஸாகனை in No. 35, text line 11, and ஸாஹனை in No. 29, text line 23.

- 5 [க்]வ் பொன் இட்டுக்கொண்ட குழி உயி இக்குழி இருதந்து ஒருபதம்
 [*] ஸ்ரீவிக்கிரமசொழிவெ[வ]ற்கு யாண்டு யெ ஆவது ¹[இவ்வம்]பருமாவு-
 க்கு திருவிடெயாட்ட-
 6 [ம]க இவ்[ஜு]ர் பெருந்தும்பின்றும் வடக்கு கொக்கி[டு]பா[ன] (பொன்) பெ-
 ருங்காலுக்கு கிழக்கு ஆ[வ]வ[தி]க்கு தெற்கு ²இரண்டாங்கண்[ன]ந்து ³இவ்-
 எம்பெருமான் திரு-
 7 [வி]டெயாட்ட[து]க்கு வடக்கு பெருங்காலுக்கு கிழக்கு கண்ணாற்றுக்கு தெற்கு
 [வி]சுவசி [உய்ய]க்கொண்டான் பட்டன் [உன்]னிட்டர் பக்கம் பொன் [இ]ட்டு-
 க்கொண்ட தொட்டம் கு-
 8 [ழி] ஸகயசகயவ [இ]க்குழி தூற்றறுபத்தொன்ப[டு]த முக்காவெ இரண்டு[ம]ர-
 க்காணியும் சூராதீதவ[டு]ர [டு]சவ்வதாக இடெயிழிச்சிக்குத்தொமதமா-
 வடெயெயொம் [*]
 9 [ப]ணி [டு]கட்டு ⁴எழுகினை இவ்வூம் ⁵ம[ண]க்கன் இலக்குவ[ண]ன் பஞ்ச[ச]-
 தெவி ஆ[ன]ம் பிராகாண சேவாஜகபிரியனை [*] இவெவ எ[ன்]னெழுத்து ||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva. The writing of us, the great assembly of Maṇimaṅgalam, alias Pāṇḍiyanai-irumadi-ven-kaṇḍa-Śōla-chaturvēdimāṅga-lam, in Kuṇṇattūr-nādu, (a subdivision) of Kulōttuṅga-Śōla-vaṇaṇḍu, (a district) of Jayankonda-Śōla-maṇḍalam.

(L. 3.) With the knowledge of the manager of the temple of Vanḍuvarāpati-Emberumāṇ in our village, and of the overseer of the Śrī-Vaiṣṇavas, we, the great assembly, have given (the following land), free of taxes, to continue as long as the moon and the sun.

(L. 4.) 210 *kūḷi*—two hundred and ten *kūḷi*—in the second *Kaṇṇāru* ⁶ to the east of the *Maṇaiy-aguḍi* channel⁶ at the *Ālaimēdu* (bill)⁷ in this village—which had been purchased for gold as a *Tiruvīdaiyāṭṭam*⁸ to this *Emberumāṇ* from [S]āha[n]ai Mādhava-Bhaṭṭaṇ.

(L. 5.) And a garden of $169 + \frac{1}{2} + \frac{3}{4} + \frac{1}{8}$ *kūḷi*—one hundred and sixty-nine, three quarters, two twentieths and one eightieth *kūḷi*,—to the east of the large channel which flows to the north from the large sluice of this village; to the west of the *Ālavādi* (road);⁹ to the north of the *Tiruvīdaiyāṭṭam* of this *Emberumāṇ* in the second *Kaṇṇāru*;¹⁰ to the east of the large channel; (and) to the south of the *Kaṇṇāru*,—which had been purchased for gold in the 13th year (of the reign) of Śrī-Vikrama-Śōladēva as a *Tiruvīdaiyāṭṭam* to this *Emberumāṇ* from the partners (*Uḷḷittār*)¹¹ of Viravali [Uyya] kkoṇḍāṇ Bhaṭṭaṇ.

(L. 9.) Having heard the order, I, the accountant of this village, Ilakkuvanāṇ Pañchanedi, Āḷumbirāṇ, alias Mahājanapriyaṇ, wrote (the above). This (is) my writing.

¹ Read இவ்வெம்.

² Read மெற்கு.

³ Read எழுதி.

⁴ Read ஜர்.

⁵ See above, p. 73, note 6.

⁶ See above, p. 75, note 2.

⁷ See *ibid.* note 3.

⁸ This is a synonym of *dēvadāna*; see the Index to Vol. I.

⁹ Compare above, No. 31, text line 15.

¹⁰ This refers to the 210 *kūḷi* purchased from Sāhapai Mādhava-Bhaṭṭaṇ.

¹¹ See above, p. 6, note 11.

No. 35.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of Parakēsarivarman, *alias* *Tribhuvanaśakravartin* Rājarājadēva (l. 5), and opens with a panegyrical passage, from which we learn nothing of any importance but that his queen bore the name or title *Mukkōkkilāṇaḍigaḷ*.¹ It records that some land near the village was purchased from Sāhanai Mādhaḥva-Bhaṭṭaṇ and assigned to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

At the time of the inscription the overseer of the *Sri-Vaiṣṇavas* was Araṭṭamukki-dāsaṇ. As the same officer is referred to in two inscriptions of the 12th and 28th years of the reign of Kulōttuṅga-Chōḷa III. (Nos. 36 and 37 below), it may be assumed either that Parakēsarivarman, *alias* Rājarājadēva, was identical with that Rājarājadēva who succeeded Kulōttuṅga-Chōḷa III. or that he was the predecessor of the latter. I am inclined to adopt the second alternative, because the present inscription mentions as the person from whom the granted land was purchased a certain Sāhanai Mādhaḥva-Bhaṭṭaṇ, whose name occurs in a similar connection in the inscription of Kulōttuṅga-Chōḷa II. (No. 34 above). Hence the king to whose reign the subjoined inscription belongs has to be styled Rājarāja II., and the successor of Kulōttuṅga-Chōḷa III. will be Rājarāja III. The reign of Rājarāja II. would fall between A.D. 1132, the latest date of Kulōttuṅga II.,² and A.D. 1178, the date of the accession of Kulōttuṅga III.³

I have impressions of two other inscriptions of Rājarāja II. which open with the same panegyrical introduction. The first of them, in the Śvētāraṇyēśvara temple at Kaḍappēri near Madurantakam in the Chingleput district (No. 132 of 1896), is dated in the 9th year; and the second, in the Ēkāmrānātha temple at Conjeeveram (No. 9 of 1893), is dated in the 15th year of the reign, “on the day of *Punarvasu*, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of *Tai*.”⁴

TEXT.

- 1 ஸ்ரீ பரீ [||*] பூ மருவிய திருமாதம் புகிமாதம் ஜயமாதம் ஓ மருவிய
கலைமாதம் புகழ்மாதம் கயக்கு [பு]ல்க [அரு]மறைவிதிசெ[றி]ய-
- 2 [னை]த்தமருந்தமிழு[னி] தழைப்பவருமுறை [உ]ரிமைவின் ம[ணி]முடி கு[டி]த்-
திகன் வெண்கு[டை]த்திசைக்களிமெட்ட[டுங்கு] தகித்தி[ட]-⁵
- 3 ஞானென விளங்கக்கருங்ககிப்பட்டியைச்செங்கெசல் தூரப்பப்பொருவவியாழி பு[வி]
வளர்த்துடன் வர வில்ல[வர்] தெலுங்கர் மினவர்⁶
- 4 சிங்களர் பல்லவர் முதலிய பார்த்தி[வர்] ப[ணி]ய எண்ணருங்கற்பமண்ணகம்
புணர்நூ செம்பொன் வீரவிரதமாலுன[த்]து உலகுடை முக்-
- 5 கொக்கிழானடிகளோடும் [வி]த்திருநருளிய கொப்பரகெசரிபதூரான திருமாவனச்சக்-
காவர்த்திகள் ஸ்ரீராமராமஜெவற்கு⁷ யாண்டு அ
- 6 ஜவது [||*] ஜயங்கொண்டசொழமண்டல[த்]*து குலொத்துக்கசொழவளஞட்டு⁸
குன்றத்து[ர்]ட்டு மணிம[க்]கலமான பாண்டி-

¹ Mukkōkkilāṇaḍi had been the name of the chief queen of Vikrama-Chōḷa; see above, Vol. II. p. 309.

² *Ind. Ant.* Vol. XX. p. 285.

³ *Ep. Ind.* Vol. IV. p. 266.

⁴ யாண்டு பதினஞ்சாவது தைமாலத்து பூட்டபகூத்து புணர்நூமும் வது[ர்]மியும் வியாழ-
க்கிழமைபுமா[ன்] தான்.

⁵ Two other inscriptions of the same king read தனிக்கட.

⁶ Read மினவர்.

⁷ The வ of வற்கு is entered below the line.

⁸ The ட of டுட்டு is entered below the line.

- 7 ய[ண]இருமடிமெ[ன்]கொண்டசொழச்ச[து][*]ப்பெ[திம]ங்கலத்[து] தேற[லா]-
லெய்யொம்¹ எழுத்த[து] [*] [கம்மூ]ர் [வண்ணவச]வ[தி] எ[ம்]பெரு-
8 மாந் கொயிலில் ஸ்ரீகாரிய[ம்] செய்கிற² இராஜர் விஜயமட்டன[ம்] ³ஸ்ரீவை[வ]-
லுவலாரிய[ம்]ஞ்செய்கிற⁴ அரட்டமுக்கிடிசாலனும் கண்டு
9 கம்மூர்⁵ வண்ணவச[வ]தி எம்பெ[ரும]ானுக்கு சிறகாவலாவிக்கு [மு]ன்பாகத்திரு-
ம[சீர]பொனகம்⁶ ஒருகிருப்பொனகம் னாழி
10 அரிசியால் அ[தி]செய்ய[து]செய்ய[து]கரு[நா]கைக்கு இம்மண்டலத்து [ண]ந்துக்காட்டுக்-
கெ[ர]ட்டத்து ஊந்துக்காட்டு[ன்]டு⁷ ஊந்துக்காடான அழகிய[சொழ]கல்லூர்
ம[ங்]கலங்கிழாக் [வெ]ணா-
11 க் மலையிதி[ய]னின[ா]ன் கம்மூர் [ல]ரகணை மா[த]வபட்டன் ப[க்]க[வ்]க்காத
இட்டுக்[கொண்டு] விட்ட னிலம் [*] [இ]வ்வுர் காக்க[ம்]பிலால் கருணாகா-
பட்டன் பக்கல் இ[ம்]*மா[த]வ[பட்ட]-
12 க் கொண்டெ[ய] இவ்வுர்ப்பெருநூம்பிகின்று வ[ட]க்கு [வெ]ணு[தி]ப்பொன
பெருவாய்க்காதுக்குக்கிழக்கும் ஆலவதிக்கு வடக்கு இரண்டாகண்ணாற்று [க]ர-
கம்பிரசால்சீரா-
13 ம[சீ]ரிளங்கொக்குழி [இரு]னாற்றஞ்சாயும் இவ்வுதிக்கு வடக்கு னாலவ[க]ண்-
னாந்துக்காக்க[ம்]பிரால் [சீ]ராம[சீ]ரிளங்கொக்குழி [இரு]னாற்றெரு[ப]த்தெழும்
இ[தி]ன்[ங்] கிழக்கு இப்பெருடைய
14 தடி ஒன்றினுல்குழி ⁸னாற்றென்பதும் இதின் வடக்கு இம்மாதவபட்டன்⁹
[இ]க்குடி திருவெங்கடபட்டன் [ப]க்கல் ஸ்வாமிமுதலமாகக்கொண்டெய வ[ா]-
தமணை பட்டநாய[ன்] புலத்[தி]வறத்த [தெ]த-
15 க்கிடையக்குழி எண்[ப]தும் ஆகப்பொத்தகப்படி குழி அனாற்றெருபத்திரண்ட-
நாய[ம்] [*] இம்மங்க[வ]ங்கிழாக் வெணாக் மலையினியனின[ா]ன் [ப]க்கல் இன்-
[னி]லம் இறைவிழுத்த[து]கைக்கு
16 வெண்[டு]ம் பொன் கொண்ட சனாதித்தவரை இறைவி[ழு]த்திக்குடுத்த[து]ரம்
தேறாலலெய்யொம் [*] [இ]ன்னிலவ[ா]ன் வெண்டு பெர் இட்டுக்கல்லி[து]ம்
செய்யிலும் வெட்டிக்கொள்வதா.¹⁰
17 கவும் இ[வ்]*வ[தி]செய்த ஸ்வாமித்தில்ச்செம்பாதி[யும்] அழர்வி ஸ்ரீவைஜ[வ]-
ராய் வணா[தி]க்கு இ[வ]தா[தி]யும் [*] இவ்வுர் கடுகிற்றத்திருமுற்றத்துக்கட்-
டங்குறைவறக்கடி இரு[து]¹¹ லெய்யெ-
18 யுள் னின்று அரணைப்புறத்துப்பருஷோத்தமபட்டன் பணிப்பப்பணி கெட்டெழுதி-
கெக் ம[னி]ம[ங்]கலமு[டைய]ாக் [ஆ]ன[ா]வெள[ய]ன் வெளாக் ¹²சிராமதெவ-
கெக் [*] இவை என் எழுத்த[து] [*] இப்படி-
19 க்கு இவ்வுர்த்தச்சக்கா[னி]¹³ செம்பாதி[யு]டைய [த]ச்சன் வடுகனாடன் திருவாய்க்-
குலமான் [தெ]னாண்டை[ட்ட]சாரியகென் [*] இவை என் எழுத்த[து] [*]
இத்யதூ ஸ்ரீ[வை]ஜ[வ]வா[கெ]டி [*] தமரி [*]

¹ The ம் is entered below the line.² The ய் of செய்கிற is entered below the line.³ The வ of வாரிய is entered below the line.⁴ The ய் of செய்கிற is entered below the line.⁵ Read மூர்.⁶ The word ம[சீ]ர is entered above the பெ of பொனகம்.⁷ The letters டு of காட்டு are entered below the line.⁸ The த் of ஊந் is entered below the line.⁹ The second ட of பட்டன் is entered below the line.¹⁰ The ர of கொன் is entered above, and ன் below the line.¹¹ Read இருத்த.¹² Read சிராம.¹³ The ர of காணி is entered below the line.

TRANSLATION.

(Line 1.) Hail ! Prosperity ! While the goddess of prosperity, who carries a (*lotus*) flower, the goddess of the earth, the goddess of victory, the goddess of learning, who resided on (*his*) tongue, and the goddess of fame lovingly embraced (*him*), and while all the rules prescribed in the sacred Vêdas and the elegant Tamil flourished exceedingly, (*the king*) put on the jewelled crown by right of royal descent.

(L. 2.) The moon of (*his*) white parasol was glittering as if it were a matchless hall in which the eight elephants of the quarters abided ;¹ (*his*) sceptre drove away, (*like*) a prostitute, the dark Kali (*age*) ; and (*his*) discus, powerful in battle, accompanied (*his sceptre*), extending (*his conquests on*) the earth.

(L. 3.) Having won the heart (*of the goddess*) of the earth for countless ages, (*he*) was pleased to be seated on the throne of heroes, (*made*) of pure gold, with (*his queen*) Mukkô-kkilânadigal, the mistress of the world, while the Villavar (Chêras), Teluṅgar, Miṇavar (Pāṇdyas), Śiṅgaḷar, Pallavar and other kings prostrated themselves (*before him*).

(L. 5.) In the 8th year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the emperor of the three worlds, Śrī-Râjarâjadêva.

(L. 6.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyai-irumadi-mēṇ-konda-Śôla-chaturvêdimāṅgalam, in Kuṇṇattûr-nāḍu, (*a subdivision*) of Kulôttuṅga-Śôla-valanāḍu, (*a district*) of Jayankonda-Śôla-maṇḍalam.

(L. 7.) With the knowledge of Viṣṇu-Bhaṭṭaṇ of Irâyûr, the manager of the temple of Vanḍuvarâpati-Emberumāṇ in our village, and of Araṭṭamukkidâsan, the overseer of the Śrī-Vaiṣṇavas.²

(L. 9.) In order that (*the god*) Vanḍuvarâpati-Emberumāṇ in our village might receive (*every day*) an offering of four *nāḷi* of boiled rice before early dawn, the Maṅgaḷaṅgilaṇ Vêlāṇ Malaiginiyaninṇāṇ of Ūṇṇukkāḍu,³ *alias* Aḷagiya-Śôla-nallûr, in Ūṇṇukkāḍu-nāḍu, (*a subdivision*) of Ūṇṇukkāṭṭu-kôṭṭam, (*a district*) of the same maṇḍalam, purchased for money from [S]âḡanai⁴ Mâdhava-Bhaṭṭaṇ of our village (*the following*) land.

(L. 11.) Two hundred and five and a half *kulî* of Kâkkambirâl Śrîrâma-Śrîṇāṅgô in the second *Kaṇṇâru*⁵ to the east of the large channel which flows to the north from the large sluice of this village,⁶ and to the north of the *Âlavadi* (road),⁷ which that Mâdhava-Bhaṭṭaṇ had purchased from Kâkkambirâl Karuṇâkara-Bhaṭṭaṇ of this village ; two hundred and seventeen *kulî* of Kâkkambirâl Śrîrâma-Śrîṇāṅgô in the fourth *Kaṇṇâru* to the north of this road ; to the east of this, one hundred and nine *kulî*, equal to one *taḍi*⁸ (and) bearing the same name ; and to the north of this, eighty *kulî*, in the field of Sâḡanai Bhaṭṭaraiyaṇ, which that Mâdhava-Bhaṭṭaṇ had received as a present from Tiruvēṅgaḍa-Bhaṭṭaṇ of this village,—altogether,⁹ six hundred and twelve and a half *kulî* according to the land-register.¹⁰

¹ *I.e.* he ruled over the whole earth.

² The words ஸ்ரீவெணுவரசரியஞ்செய்தி correspond to ஸ்ரீவெணுவர்க்கண்காணி in other Maṇimaṅgalam inscriptions.

³ This is a village in the Conjeeveram tāluka ; see above, Vol. II. p. 345, note 4.

⁴ This word is spelt Sâḡanai in text line 14 below ; see also above, p. 77, note 8.

⁵ See above, p. 73, note 6.

⁶ See No. 34, text line 6, and No. 30, text line 40.

⁷ See above, p. 78 and note 9.

⁸ Compare above, p. 58, line 1.

⁹ By adding up the preceding amounts, only 611½ *kulî* are arrived at.

¹⁰ The same term (*poṭṭagam*) occurs in Vol. II. No. 22, second tier, text line 4.

(L. 15.) Having received the gold required for making this land free of taxes from that *Maṅgaṅgīlāṅ Vēlāṅ Malaiginiyaningāṅ*, we, the great assembly, gave it free of taxes, for as long as the moon and the sun exist.

(L. 16.) The designation which he desires for this land shall be engraved on stone and on copper, and the better half of the leavings of these offerings shall be given to travellers who are *Śrī-Vaiṣṇavas* (and) have not (*received it*) before.¹

(L. 17.) Having been present in the assembly, which met without a vacancy in the temple court in the middle of this village, and having heard the order of *Purushōttama-Bhaṭṭaṅ* of *Aranaippuram*, I, *Maṇimaṅgalam-uḍaiyāṅ* [Ā]na[nda]bō[dha]ṅ *Vēlāṅ Śrīrāmadēvaṅ*, wrote (*the above*). This (*is*) my writing.

(L. 18.) To this (*witness*) I, the carpenter *Vaḍuganādaṅ Tiruvāykkulamāṅ* *Toṇḍaināṭṭāchāryaṅ*, who possesses the better half of the land of the carpenters (*taḥ-cha-kāṇi*) in the village. This (*is*) my writing.

(L. 19.) This charity (*is placed under*) the protection of the *Śrī-Vaiṣṇavas*. Hari!

No. 36.—ON THE SOUTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 12th year of the reign of *Kulōttuṅga-Chōladēva* III.² on a week-day which, according to Professor Kielhorn's calculation,³ corresponds to Monday, the 4th December A.D. 1189. It records that a military officer purchased 600 *kūḷi* of land near the village and assigned them to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரிபுலனச்சக்கரவத்திக[ன்] மதுசெயும் சமுமம் பாண்டியனை முடித்தலையுக்கொண்டருளிய [ஸ்ரீ]குலொத்தங்கசொழிதவற்கு யா-
- 2 ன் டெ டெ ஆவது *யகநாயற்று கவராவதது கவரியும் திங்கட்கிழமெயும் பெற்ற சித்திதொகை ஜயங்கொண்டசொழிமண்டல-
- 3 ததுக்குலொத்தங்கசொழிவளகாட்டுக்குன்றத்தூர்காட்டு மணிமங்கலமான பாண்டியனை- இருமடிவென்கண்டசொழிச்சதுவெ-திமங்க-
- 4 லத்த ரெமாலவெயெயம் எழுத்து* [||*] கம்மு* வன்னொராபதி எம்பெருமான் கொயில் ஸ்ரீகாரியஞ்செய்கிற க[ர]சாம்பிச்செட்டுக்க[ச]வப்பட்டதும் ஸ்ரீவெ- லுவக்கண்காணி
- 5 அட்டமுக்கிதாவலு[க்]கண்டு இக்கொயில் திருவாய்[க்]*குல[த்]*து எம்பெருமானுக்கு நாகாழி அரிசியால் ஒருதிருப்பொனகம் அமு[து] செ[ய்தரு]ள இம்மண்டலத்து இக்காட்டுக்கிழம[ச].¹
- 6 க்காட்டுகாட்டுத்திருச்சகாத்துக்கண்ணப்ப[ன்] தூசிஆதிகாயகன் [சீ]ல[ச]ங்கவெயன் வன்னியநாயகான உத்தமசிதிக்கண்ணப்பன் காசிட்டெக்கொண்டு விட்ட நிலம் இவ்வூர் ஆ-
- 7 . . .² மனையது[தி]வாய்க்காலுக்குக்கிழக்கு முதற்கண்ணாற்று தெற்கு[க்] கண்ணி- க்காலுக்கு வடக்கு கிழக்கு இ[வ்]*வாழ்வார் திருவிடெயாட்டத்துக்கு மெற்- (க்)கு வடக்கு பெருங்காலுக்கு

¹ The word *apāraṇa* is used similarly in Vol. II. No. 25, text line 36.

² *Ep. Ind.* Vol. IV. p. 220.

³ Read முச்.

⁴ Read யகநா.

⁵ Read எழுத்து.

⁶ Read ஆவமெடு, as in No. 32, text line 5, and in No. 34, text line 4.

⁷ See page 43 above.

⁸ Read எழுத்து.

- 8 தெம்[க்]கு மய்யுழை மணிமங்கலமுடெயான் வானவாரிசனும் 8ஹாஜ[௮]ரி[ய]-
னும் ம[ணி]மங்கலமுடெ[ட]யான் ¹சிராமதேவனும் பக்கல் விஹ கொண்டு
உடெய உறப்பொந்தா-
- 9 னான [அ]லங்காரபட்டி குழி கா [ப*] இக்குழி அறுநூறும் இ[வ*][வ]ன்-
னியனாயன[ய][ன] உத்தமசித்திக்கண்ணப்பர் * [ப]க்கல் வெண்டும் [ப]ர[ன்]
கொண்டு சூராதீதவனொ செல்வநாக யிடுதெ-
- 10 யிழிச்சி குடுத்தொழைமலையெயொம் [ப*] வனெயெயன் நின்று அ[ர]னெனப்-
புறத்து ஷொ[னெ]னயமட்டன் பணிக்கப்பணி கெட்டு எழுதினென் இ[வ*]லுர்
ம[ன]க[ன்]
- 11 ஆடலல்லான் சிவலா(ய)க்கியதேவகான உத்தமப்பிரி[ய]ன[ன்] [ப*] இ[னெ]வ-
யென்னெழுத்து ||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 12th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttunga-Śōladēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya, — on the day of *Chitrā*, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of *Dhanu*.

(L. 2.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyanai-irumadi-ven-kanda-Śōla-chaturvēdimāṅgalam, in Kuṇṇattūr-nāḍu, (a sub-division) of Kulōttunga-Śōla-vaṇaṇāḍu, (a district) of Jayanḱonḱa-Śōla-maṇḱa-lam.

(L. 4.) With the knowledge of Kārāmbichecheṭṭu Kēśava-Bhaṭṭaṇ, the manager of the temple of Vanḱuvarāpati-Emberumāṇ in our village, and of Araṭṭamukki-dāsaṇ, the overseer of the Śrī-Vaiṣṇavas.

(L. 5.) In order that (the god) Tiruvāyḱkulattu Emberumāṇ of this temple might receive (every day) an offering of four *nālī* of boiled rice, Kaṇṇappaṇ Tūsi-Ādināyagaṇ ¹ [Nī]la[ga]ṅgaraiyaṇ Vanṇiyaṇāyaṇ, *alias* Uttamanidi-Kaṇṇappaṇ, of Tiruchchuram in Kīl-Māṅgāṭṭu-nāḍu, (a sub-division) of the same district and the same *maṇḱalam*, purchased for money from the arbitrator Maṇimaṅgalam-uḱaiyaṇ Vāṇavāriśaṇ, Mahājanapriyaṇ and Maṇimaṅgalam-uḱaiyaṇ Śrīrāmadēvaṇ 600 *kūḱi* of land, (called) Urappōṇḱāṇ, *alias* Alaṅkārapaṭṭi, ² to the east of the Maṇaiy-oruḱi channel ³ at the Ā[laimeḱu] (hill) in this village, to the south of the first Kaṇṇāru, ⁴ to the north-east of the Kaṇṇikkāl (channel), to the north-west of the Tiruviḱaiyaḱṭṭam ⁵ of this Āḱḱār, (and) to the south of the large channel.

(L. 9.) Having received the gold required from that Vanṇiyaṇāyaṇ, *alias* Uttamanidi-Kaṇṇappaṇ, we, the great assembly, gave these six hundred *kūḱi*, free of taxes, to continue as long as the moon and the sun.

(L. 10.) Having been present in the assembly and having heard the order of Dōṇaiya-Bhaṭṭaṇ of Araṇaippuraṇ, I, the accountant of this village, Āḱavallāṇ Śivavākyadēvaṇ, *alias* Uttamapriyaṇ, wrote (the above). This (is) my writing.

¹ Read *Śrīra*.

² *I.e.* 'the chief leader of the van-guard.'

³ *I.e.* 'the *paṭṭi* of Urappōṇḱāṇ, *alias* Alaṅkāraṇ.' On *paṭṭi* see above, Vol. II. p. 359, note 12. Urappōṇḱāṇ occurs as a proper name in No. 31, text line 11, and Alaṅkāraṇ in No. 29, text line 24.

⁴ See above, p. 78 and note 6.

⁵ See above, p. 73, note 6.

⁶ See above, p. 78, note 8.

No. 37.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 28th year of the reign of Kulōttunga-Chōladēva III. and records that the same military officer who is mentioned in the preceding inscription (or a relation of his) deposited with the temple authorities a sum of money, from the interest of which four lamps had to be supplied with fuel.

TEXT.

- 1 ஸ்ரீஹி ஸ்ரீஃ ||— திருபுவகச்சக்கரவத்திகள்
- 2 மது[டு]செயும் பாண்டியனை முடித்தலை-
- 3 யுக்[டு]காண்டருளிய ஸ்ரீகுலொத்த[ங்]கசொழிதெ-
- 4 வற்கு யாண்டு உயிது ஆவது ஜயங்கொண்ட[சொழிமண்]-
- 5 டலத்துக்குன்றத்தூர்காட்டு மணிமங்கலத்து வண்டுவரா-
- 6 பதியில் ஸ்ரீவெஹ்வங்கண்காணி அரட்டமிக்கி[ர]லானும்
- 7 [கடுவி]ற்கொயிந்திரு[வ]டிப்பிடிக்கும் ஸ்ரீயாழ்ப்புணும் இ[வ்]விருவொம்
- 8 திருச்சகரக்கண்ணப்பன் பஞ்சகெதி நீலகங்கையர் பக்கலிவ்வாண்-
- 9 டெடக்கார்த்[தி]கைகமாலத்துப்பெ[ர]விழ்ப்பாகக்கொண்ட ப்[மு]க்காக எழெ-
- 10 பெழுமாவுக்கும் வண்டுவராபதியிலெ[யி]ரண்டு வ[தி]வினக்கும் கடு-
- 11 [வி]ற்கொயி[வி]லெயெ[ர]ருசத்திவினக்குத்திருவையொத்தி-
- 12 யுத்திருவா[யப்]பாடியும் வண்டுவராபதியிலெரிக்கக்கடவ சத்திவி[ன]க்கொன்று-
- 13 கா[று] வினக்கும் ¹அருாடித்தவரை செலுத்தக்கடவொமா-
- 14 க [வ]ம்மதி[த்*]தெரம் ஸ்ரீனத்தொம்(?) ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 28th year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttunga-Śōladēva, who was pleased to take Madurai and the crowned head of the Pāndya,—we two, Araṭṭamikkidāsan,² the overseer of the *Śrī-Vaiṣṇavas* in (*the temple of*) Vanḍuvarāpati at Maṇimangalam in Kuṇṇattūr-nāḍu, (*a subdivision*) of Jayankonda-Śōla-maṇḍalam, and Śrīdhara-Bhaṭṭan, who holds the feet of the god³ of the central shrine, received from Kaṇṇappaṇ Pañchanedi Nilagaṅgaraiyar of Tiruchchuram seven and seven twentieths old *kāṣu*, to bear interest from the month of *Kārttigai* of this year.

(L. 10.) In return for (*this sum*), we, the authorities of the temple, agreed to burn, as long as the moon and the sun exist, four lamps, (*viz.*) two twilight lamps in the Vanḍuvarāpati (*temple*), one twilight lamp in the central shrine, and one twilight lamp which (*the two temples of*) Tiruvaivōtti⁴ and Tiruvāyappādi⁵ have to burn in the Vanduvarāpati (*temple*).

¹ Read அருாடிசு.

² This name is spelled Araṭṭamukkidāsan in Nos. 35 and 36.

³ *I.e.* who is one of the men who carry the idol on procession-days.

⁴ This temple is probably identical with Tiruvaivōttidēvar in No. 26, text line 11.

⁵ *I.e.* 'the holy village of shepherds.' This must refer to a temple of Kṛiāḥpa; compare *Ep Ind.* Vol. IV. p. 202. From the inscriptions of the Vaikuṇṭha-Perumāḷ temple at Manimangalam we learn that this temple formerly bore the name Tiruvāyappādi.

No. 38.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 13th year of the reign of Rājārājadēva (III.?). It registers several payments of money into the temple treasury for feeding lamps in the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ராஜராஜதேவம்(க்)கு யாண்டு [ப]கின்முன்றாவது¹ ஜயங்கொண்ட-
சொழிமண்டலத்து குலோத்*துங்கசொழி-
- 2 வளநாட்டுக்குற்றத்து[ர*]நாட்டு மணி[ம]ங்கலமாக பாண்டியனைவிருமடிவென்கொண்-
[ட]சொழச்ச[தூ]ப்பெ[தி]மங்கலத்து²
- 3 வண்டவரா[ப]கி எம்பெருமாந் கோயிலில் ஸ்ரீகாசிய(ம்)ஞ்செய்*நிற இராஜர் அரு-
ணாஸ்டுளும் இக்கோயிலில் கங்காணி³ செய்நிற வண்-
- 4 வெராபதி இவ்விருவருங்கண்(ம்)காணியாக இ[வ*][டு]வம்பெருமானுக்கு
இரவுவலிவினக்கு எரிக்க *முதல்[தி]கப்பொலிசையாலே வண்-
- 5 வெராபதி எம்பெருமாந் ஸ்ரீபண்டாசத்திலே இராஜர் அரு[ண]ாஸ்டுன் ஒடுக்கின காச
ஒ[ன்]ளும் மத்து[வ]லிச்சினைக்கொஸ்டு[ன்]⁴ ஒ[டு]-
- 6 க்கின காச ஒன்றும் மிஞ்[ரு]ர் எம்பெரு[ம]ான் அ[டி]யான் [வி]னக்கவா[ர*]ர்
ஒடுக்கிக் காச ஒன்று[ம்] பொருங்குன்றத்[து] கண்ணக்கை குப்பன்
- 7 இரவுசத்திவினக்கெரிக்க ஒடுக்கிக் காச ஒன்றை [||*]

TRANSLATION.

Hail! Prosperity! In the thirteenth year (*of the reign*) of Rājārājadēva,—under the supervision of both Arulāla-Bhaṭṭaṇ of Irāyūr, the manager of the temple of Vanḍuvarāpati-Emberumāṇ at Manimaṅgalam, *alias* Pāṇḍiyanai-irumadi-ven-konda-Śōla-chaturvēdimangalam, in Kuṇṇattūr-nāḍu, (*a subdivision*) of Kulōttuṅga-Śōla-vaṇanāḍu, (*a district*) of Jyāṅkonda-Śōla-maṇḍalam, and of Vanḍuvarāpati, the overseer of the Śrī-Vaiṣṇavas in this temple,—(*the following sums*) were paid on interest into the treasury of the temple of Vanḍuvarāpati-Emberumāṇ, as a fund for burning lamps at evening dawn before this *Emberumāṇ*:—one *kāṣu* by Arulāla-Bhaṭṭaṇ of Irāyūr; one *kāṣu* by Mattu[va]li Śīriṅgō-Bhaṭṭaṇ; one *kāṣu* by Emberumāṇ-Adiyāl [Vi]ṅgavand[ā]r of Miñjūr; and one and a half *kāṣu*, for burning a lamp at evening dawn, by Kaṇṇandai Kuppāṇ of Poruṅguṇṇam.

No. 39.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

The subjoined inscription belongs to the 18th year of the reign of *Tribhuvanachakravartin* Rājārājadēva. This king is probably identical with Rājārāja III., who is known to have ascended the throne about A.D. 1216 and seems to have been the immediate successor of Kulōttuṅga-Chōḷa III.⁶ In this case the week-day on which the inscription is dated will admit of astronomical calculation. The inscription records that a flight of stone steps leading to a *mandapa* was built at the expense of two brothers.

¹ Read ஸ்ரீமுன்றாவது.

² Read ஸ்ரீவெலுவக்கணகாணி

³ Read சி.

⁴ The *r* of சதூர் is corrected by the engraver from *ṭ*.

⁵ Read முதலாக.

⁶ See page 43 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருவாய்க்கெழ்விய முன்னாக [தி]ரிபுலனச்சக்கரவத்[தி]க[ன்] ஸ்ரீராஜ-
ராஜதேவந்-
2 கு யாண்டு யெ வது யநாகாய[ந்து] வகுபுலவகநத்து பஞ்சமியும் புதன்சிறுமை-
யும் பெ-
3 நற் அவிட்டத்தின[ன்] ஜயக்கொண்டசொழமுண்டலத்துப்புவியூர்க்கொட்டமா[ன்] கு-
லொத்து-
4 க்கொழவனாட்டுக்கு[ன்]தத்தூர்[நாட்டு] மணிமங்கல[ம்]ரன மூரீபரிவாம[னி]ச்சது-
பெட்டிமங்-
5 க[வ]த்து வண்டவரா[ப]தி [எ]ம்[பெ]ருமா[ன்] கொரியில் அவிடுக[ம்]ண்ட[ப]த்-
தக்கு கிழைப்-
6 புவிமு[ருமா]ன சொபானத்துக்கு வெ[ன்]டும் பொன்னிட்டுக்கல்[க]ராஞ்செய்தித்-
தான் மணி[ம்]ந்-
7 ¹ கலமுடையான் பஞ்சகெதி இ[கரு]ணன் மலை[கி]னியகின்றான் ஸ்ரீஸ்ரீய[ன்]
பெரிய[ம்]ந்-
8 னையும் ² இவன் தம்பி ஆகவமல்[வ]தெவ[னும்] [||*] இவர்கள் தன்மம் [||*]

TRANSLATION.

Hail! Prosperity! With the approval of the god,³—in the 18th year (*of the reign*) of the emperor of the three worlds, Śrī-Rājarājadēva, on the day of *Dhanishṭhā*, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of *Dhanu*,—Brahmapriyaṇ, the eldest son of Maṇimaṅgalam-uḍaiyaṇ Pañchanedi Lakshmaṇaṇ Malaiginiyaṇraṇ,⁴ and his younger brother Āhavamalladēvaṇ paid the gold required for, and caused to be made the stone work of, a flight of steps, with tiger's heads at the bottom, for the *Abhishēka-maṇḍapa* in the temple of Vanḍuvarāpati-Emberumāṇ at Maṇimaṅgalam, *alias* Grāmasikhāmaṇi-chaturvēdimāṅgalam, in Kuṇ-rattūr-nāḍu, (*a subdivision*) of Puliyūr-kōṭṭam, *alias* Kulōttuṅga-Śōla-valanāḍu, (*a district*) of Jayankonda-Śōla-maṇḍalam. (*It is*) their charitable gift.

No. 40.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription consists of a single Sanskrit verse in the *Indravajrā* metre and of a passage in Tamil prose. It is dated on a week-day (l. 3) which will probably admit of calculation, in the 18th year of the reign of *Tribhuvanachakravartin* Rājarājadēva, and records the gift of two lamps to the image of Viṣṇu, and to an image of Narasimha which was set up in the same temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ — வாயுமொ[து]ர[ன]வகுபுலவகு[||*] ஸ்ரீஸ்ரீய[ன்]நி[தி]-
யிராமரீகா[தி] [||*] ரதாமுதாரஸூதயே
2 வரவஸு பராபாத் பரவ[தி]மரீபரிவாம[ன்] — [க ||*] திருவலகச்சகரவதி[தி]க[ன்]
ஸ்ரீராஜராஜதேவந்ரு யாண்டு யெ ஆவ[து]

¹ Read கலமுடை.

² Instead of this, No. 41, text line 6 f. reads மலைகினியகின்றான் பெரியபிள்ளை ஆன ஸ்ரீஸ்ரீய[ன்]தும்.

³ Literally, 'the hearing of the holy voice having preceded.'

⁴ The same name is borne by a different person in No. 35 above.

- 3 மகாதாயந்து வஞ்சு¹வகந்து புரையையும் திங்கட்குழமையும் பெற்ற திருவொ[ண-
த்]து காள் ம[ணி]மங்கலமா[ன்]
4 முரேரிவாரிணிச்சதுபூ²டிமங்கலத்து ¹மன்னஞர் கொய்சிலத்திருவாரா[ய]ம் பண்-
[ணு]ம் (பு³)
5 ஸ்ரீராஜம[னு]ம் இவன் தம்⁴ விற்றிருந்தான் ஊ⁵[னும் இ]வ்விருவொம் இவ்வுர்க்-
குண்டு⁶ ஸ்ரீகுஜ்ஜ⁷
6 யர் பக்கல் காங்கள் கைக்கொண்ட செம்பொன் இருதழஞ்சு [*] இச்செம்பொ-
[ன் இ]ருச[மு]ஞ்சுக்கும் ஸ்ராத⁸தி[யிலெ] [மன்*]-
7 [ன்]ஞர் திருமுன்பெ ஒருதிரு[வி]னக்கும் ஸ்ராய்வதி[யிலெ] இக்கொ[யி]விலெழுந்தருளி
இருக்கும் சிங்கப்பெருமா[ன்]
8 திருமு[ன்]பெ ஒருதிருவினக்கும் ஸ்ராத⁸தி[யிலெ] செலு[த்]தக்கடவொமாக ரி⁹வொ-
வெவை ப[ண்ணி]க்குடுத்தொம் இவ்விருவொ[ம்] [வ]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Śrīkrishṇa-Sūri, a treasury of the scriptures (*Āgama*), the full-moon of the ocean (*which is*) the *Vādhūla-gōtra*, gave a pair of lamps to the highest primal being (Vishṇu) who resides at Ratnāgrahāra.*

(Line 2.) In the 18th year (*of the reign*) of the emperor of the three worlds, the glorious Rājārājadēva, on the day of *Śravana*, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of *Makara*,—we two, Śrīrāma-Bhaṭṭaṇ, who performs the worship in the temple of Maṇṇaṇār (Vishṇu) at Maṇimāṅgalam, *alias* Grāma-śikhāmaṇi-chaturvēdimāṅgalam, and his younger brother Virṅirundāṇ Bhaṭṭaṇ, received two *kaḷaṇḷu* of pure gold from Śrīkrishṇa-Bhaṭṭa¹ of Kuṇḍār, (*a resident*) of this village.

(L. 6.) We two have caused to be engraved on stone that, (*in return*) for these two *kaḷaṇḷu* of pure gold, we shall have to burn, as long as the moon and the sun exist, one sacred lamp in the morning before the god Maṇṇaṇār, and one sacred lamp in the evening before the god Śiṅga-Perumāḷ who is pleased to reside in the same temple.

No. 41.—ON THE EAST WALL OF THE DHARMESVARA TEMPLE.

Like No. 40, this inscription is dated on a week-day which will probably admit of calculation, in the 18th year of the reign of *Tribhuvanachakravartin* Rājārājadēva. It records that the same two brothers, who are mentioned in No. 39 above, paid to the authorities of the Dharmēśvara temple two *kaḷaṇḷu* of gold, from the interest of which the cost of feeding two lamps had to be defrayed.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [*] திருவாய்க்கெழவி முன்னாக திருவ்வனச்சக்கரவ[த்]திகள் ஸ்ரீராஜ-
ராஜதேவர்க்கு யான்²டு யெ³ வது வலிந்தகா-
2 [ய]ந்து கவரவகந்து து[தி]யையுஞ்செவ்வாய்க்குழமையும் பெற்ற செவ்விதா[ன்]
ஜயக்கொண்டசொழம-
3 ண்டவத்துப்புவிழர்க்கொட்டமான குவொத்துக்கசொழவ[ன]க[ாட்டுக்குன்]த[து]ரகாட்டு
மணிமங்கலமா[ன்] முராம-

¹ The first ண் has been entered below the line.

² After ஸ்ரீ some letters have been erased.

³ Read தே.

⁴ I.e. Maṇimāṅgalam; compare No. 27, verse 1.

⁵ The same person was called Śrīkrishṇa-Sūri in verse 1.

- 4 சிகாம[ணி]ச்சதுஷ்டே[தி]மங்கலத்து உ[டை]யார் [த]ன்[மீ]றாமுடை[ட]ய காயனார்
கொழிற்சிவபுராணக்காணி உடை-
5 ய மௌதமன் ஆம்பலக்கத்தலட்டனும் காபு[ய]மன்¹ மஹாபரமட்டனும் காபு[ய]-
மன்¹ திருச்சிற்றம்பலபட்ட[னு]ன்-
6 னிட்டாரும் [இ]வ்வ[னை]வொம் இவ்வூர் மணகன் [ப]ஞ்சகதி [க]ஞ்ச[னை]ன்
மலைநியலின்றுன் பெரியபின்னை ஆன ஸு[க]ம்-
7 வியனும் இவன் த[ம]தி² [ஆக]மல்லிதெவனும் பக்கல் இன்னான் முதல் சி[அ]-
கா[வை]ச்சந்திக்கு வைத்த திருவிளக்கு இரண்டு-
8 [ம்] எரிப்பொமாகப்பொ[வி]யூட்ட[ட]ாகக்கைக்கொண்ட செம்பொன் உப³ [!] இப்-
பொன் இருகழஞ்சு⁴க்கைக்கொண்டு
9 சந்திராதித்தவரை எரிக்க கட[வ]ரமாக ஸி[வ]ரெடை[வ] பண்ணிக்குத்தொம்
[இ]வ்வ[னை]வொம் [!] பணியால் இவை மணிமங்கலமுடை[ய]ன் ஆ[ன]ம்-
10 பிரான் [எ]ழுத்து [!]

TRANSLATION.

(Line 1.) Hail! Prosperity! With the approval of the god,—in the 18th year (of the reign) of the emperor of the three worlds, Śrī-Rājarājadēva, on the day of *Rēvatī*, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of *Simha*,—we, all the holders of the land (*kāṇi*) of the Śīva-Brāhmaṇas of the temple of the lord Tanmīśvara at Maṇimaṅgalam, *alias* Grāmaśikhāmaṇi-chaturvēdimaṅgalam, in Kuṇṇattūr-nāḍu, (a subdivision) of Puliyūr-kōṭṭam, *alias* Kulōttuṅga-Śōḷa-valanāḍu, (a district) of Jayankonda-Śōḷa-maṇḍalam, (*viz.*) Gautamaṇ Ambalak-kūtta-Bhaṭṭaṇ, Kāśyapaṇ Gaṅgādhara-Bhaṭṭaṇ, and the partners⁴ of Kāśyapaṇ Tiruchehiṅrambala-Bhaṭṭaṇ, received on interest from Brahmapriyaṇ, the eldest son of Pañchanadi Lakshmanaṇ Malaiginiyaninṇāṇ, the accountant of this village, and his younger brother Āhavamalladēvaṇ 2 *kalaiṇju* of pure gold (under the condition) that we should burn at early dawn from this day two sacred lamps which (those two persons) had given (to the temple).

(L. 8.) We, all these persons, caused to be engraved on stone that, having received these two *kalaiṇju* of gold, we shall be bound to burn (those two lamps) as long as the moon and the sun exist.

(L. 9.) This was written under order by Maṇimaṅgalam-udaiyāṇ Ālumbirāṇ.

V.—INSCRIPTIONS AT TIRUVALLAM.

Tiruvallam,⁵ which I visited in 1889-90, is a village on the western bank of the Nivā river,⁶ a tributary of the Pālāru. Of the subjoined inscriptions, the first (No. 42) is found on a boulder in the bed of the Nivā river, and the remainder at the Śīva temple of Bilvanāthēśvara. Two of the inscriptions (Nos. 42 and 43) belong to the reign of the Gaṅga-Pallava king Vijaya-Nandivikramavarman. His vassal was the Bāṇa king Vikramāditya I. (No. 43), whose queen Kundarvai⁷ was the daughter of the Western Gaṅga king Prithivīpati I. (Nos. 47 and 48). An unnamed Bāṇa king is

¹ Read காபு[ய]மன்.

² Read ஆகவடவல்.

³ This symbol is used as an abbreviation for கழஞ்சு; compare *Ep. Ind.* Vol. V, p. 106, note 2.

⁴ See above, p. 6, note 11.

⁵ No. 4 on the *Madras Survey Map* of the Guḍiyātam tāluks of the North Arcot district.

⁶ See page 23 above.

⁷ No. 46 is an inscription of an unnamed queen of the same king.

mentioned in one of the two inscriptions of Vijaya-Nandivikramavarman (No. 42) and in two other inscriptions (Nos. 44 and 45), the first of which is dated in the Śāka year 810. The remaining inscriptions belong to the reigns of the Chōla kings Rājarāja I. (Nos. 49 to 52), Rājendra-Chōla I. (Nos. 53 and 54), Rājendra (No. 55), Rājamahendra (No. 56), A[dhi]rājendra (No. 57), Kulōttuṅga-Chōla I. (Nos. 58 and 59), Kulōttuṅga-Chōla III. (Nos. 60 to 62), Vijaya-Gaṇḍagōpāla (No. 63), and Vira-Champa.¹ Vira-Chōla, the son of Kulōttuṅga I., is incidentally referred to in No. 59. Several Western Gaṅga chiefs are mentioned as vassals of Chōla kings, viz. Śaṃkaradēva, the son of Tiruvaiyaṇ, in an inscription of Rājarāja I. (No. 51); his son Sōmanāthain one of Rājendra-Chōla I. (No. 53); Nilagaṅga in one of Kulōttuṅga I. (No. 59); and Amarābharana-Śiyagaṅga in one of Kulōttuṅga III. (No. 62). One of these chiefs, Śaṃkaradēva, seems to have been connected with the Vaidumba family (No. 53), a member of which was a vassal of Rājarāja I. (No. 52). Three of the latest inscriptions (Nos. 60, 61 and 63) furnish the names of three chiefs of the Śaṅgōṇi family.

Tiruvallam (Nos. 46, 51, 52, 55, 56, 58 to 60) appears to have been the capital of the Bāṇa dynasty, as one of its names was Vāṇapuram (Nos. 42, 51, 53), and as it belonged to the district of Perumbānappādi, i.e. 'the great Bāṇa country.' A hamlet in its neighbourhood was called Vāṇasamudram.² Another survival from the time of the Bāṇas is the name of the village of Bāṇavaram near the Sholinghur Railway Station.³ In some of the inscriptions Tiruvallam bears the name Tikkāli-Vallam (Nos. 43 to 45, 47 to 49, 54 and 61). It belonged to the province of Jayankōṇḍa-Chōla-maṇḍalam (Nos. 53 to 56, 58 and 59) and the district of Paḍuvūr-kōṭṭam (Nos. 43, 44, 49, 51 to 54) or, as it is once called, Tyāgābharana-vaṇanāḍu (No. 55). According to the earlier inscriptions it was situated in the subdivision Mīyāru-nāḍu (Nos. 43 to 45, 49 and 54)⁴ or Mīyaraī-nāḍu⁵ (No. 52), and according to others in Karaivaḷi,⁶ a subdivision of Perumbānappādi⁷ (Nos. 53, 55, 56, 58 and 59).⁸ Other subdivisions of Paḍuvūr-kōṭṭam were Kārāī-nāḍu (Nos. 44 and 50), Paṅḡala-nāḍu,⁹ Perun-Timiri-nāḍu,¹⁰ Mēl-Aḍaiyāru-nāḍu¹¹ and Karaivaḷi-Āndi-nāḍu.¹²

The inscriptions call the Bilvanāthēśvara temple 'the god of Tikkāli (Nos. 45 to 47), Tiruttikkāli (Nos. 44, 48 to 51), Tiruttikkāli (Nos. 51 and 52) or Tiruvallam¹³ (Nos. 53 to 57, 60 to 62).' Once it is designated 'the dancing god' (No. 50) and once 'the southern temple' (No. 46), perhaps to distinguish it from 'the temple with the tower in the north,' which is mentioned in No. 42, but has now ceased to exist. It contained shrines of Kalyāṇasundara and Karumāṇikka, and of their goddesses (No. 57).

¹ *Ep. Ind.* Vol. III. p. 79 f.

² See p. 29 above.

³ *Ep. Ind.* Vol. IV. p. 221, note 3.

⁴ See also p. 30 above.

⁵ A different Mīyaraī-nāḍu or Mīkarai-nāḍu is mentioned in two inscriptions at and near Viriñchipuram; above, Vol. I. pp. 134 and 136.

⁶ In a single inscription (No. 51) Karaivaḷi is called a direct subdivision of Paḍuvūr-kōṭṭam.

⁷ Another subdivision of Perumbānappādi was Tūy-nāḍu; see No. 57 and p. 22 above.

⁸ See also Vol. I. p. 99, where "Malliyūr in Karaivaḷi, (a subdivision) of Perumbānappādi," has to be read.

⁹ *Ep. Ind.* Vol. IV. p. 82, and above, Vol. I. pp. 78 and 79. Another Paṅḡala-nāḍu was a subdivision of Palakunṅga-kōṭṭam; see *ibid.* p. 105.

¹⁰ *Ep. Ind.* Vol. IV. pp. 138 and 271.

¹¹ *Ibid.* p. 180, and above, Vol. II. p. 382.

¹² See above, Vol. I. p. 129.

¹³ This name occurs already in Tiruñāṇasambandhar's *Deēdram*.

The only two inscriptions at Tiruvallam which were engraved before the time of Râjarâja I. are the rock inscription (No. 42) and an inscription on a stone which is built into the floor of the temple (No. 46), while the remaining *pre-Chôla* ones (Nos. 43, 44, 45, 47 and 48) are copies, made when the central shrine and the *mandapa* were pulled down and rebuilt.¹ The rebuilding of the temple must have taken place before the 7th year of the reign of Râjarâja I. For, in that year the temple was visited by Gaṇḍarâditya, the son of Madhurântaka, who “caused one thousand jars of water to be poured over the god” (No. 49). This statement suggests that he performed the ceremony of *Kumbhâbhishêka*, which has to be gone through when a temple is consecrated or re-consecrated. In the same year of Râjarâja I. an image of the goddess was set up by a Brâhmaṇa (No. 50). Before the 4th year of Râjendra-Chôla I. an officer of his built the shrine of Râjarâjêśvara (No. 54), which is now called Nakulêśvara. Two other inscriptions (Nos. 51 and 53) refer to the temple of Tiruvaiya-Îśvara, which had been built by a Western Gaṅga chief on the south of the Bilvanâthêśvara temple, but which cannot be traced at present.

No. 42.—ON A BOULDER NEAR TIRUVALLAM.

This inscription is engraved on the slightly sloping surface of a large boulder in the bed of the Nivâ river, one mile north-east of Tiruvallam. The alphabet is Tamil and Grantha of an archaic type. It resembles the alphabet of the inscriptions of the Western Gaṅga king Kampavarman (Nos. 5 and 8 above) and lies between the two Kîl-Muttugûr inscriptions of Vijaya-Narasimhavarman² as the upper limit and the two Âmbûr inscriptions of Vijaya-Nripatuṅga-Vikramavarman³ as the lower one. As in other archaic Tamil inscriptions,⁴ the *virâma* is expressed by a vertical dash over the letter in a number of cases, though not throughout. In the word *Maṅgrâḍi* (l. 8) the syllable *râ* is expressed by two separate symbols.⁵ The letter *ṇ* has generally its archaic form, but in two cases⁶ its central loop is fully developed. The language of the inscription is Tamil; but line 1 contains some invocations in Sanskrit prose, and line 15 f. a Sanskrit verse.

The record is dated in the 62nd year of the reign of Vijaya-Nandivikramavarman (l. 2 f.). Three other inscriptions of the same king are noticed in Vol. I. (Nos. 108, 124 and 125). As I have shown before,⁷ he is probably identical with Nandivarman, the father of Vijaya-Nripatuṅgavarman and the son-in-law of the Râshtrakûṭa king Amoghavarsha I. If this identification is correct, the inscription would have to be placed before the end of the 9th century A.D.

Vijaya-Nandivikramavarman appears to have been the sovereign of Mahâvalivânarâya (l. 11) or Mâvalivânarâya (l. 5), who was a descendant of the family of Mahâbali (l. 5) and ruled the twelve thousand (villages) of Vaḍugavaḷi (l. 6), *i.e.* ‘the Telugu road.’ This province is mentioned in the Muḍyanâr plates of the Bâṇa king Malladêva as ‘the twelve thousand villages in Ândhra-maṇḍala,’⁸ and in the Udayêṇḍiram plates of the Bâṇa king Vikramâditya II. as ‘the land to the west of the Ândhra road.’⁹ The attributes which are prefixed to the name of Mahâvalivânarâya in the subjoined inscription (l. 3 ff.) are also found in an undated inscription of Mahâvalibânarasa at Gûlgânpode.¹⁰ As I have

¹ See pp. 92, 96 and 98 below.

² *Ibid.* p. 182 f.

³ Compare above, p. 45, note 3.

⁴ *Ep. Ind.* Vol. IV. p. 181 f.

⁵ *Ep. Ind.* Vol. III. p. 76, text line 21.

⁶ *Ep. Ind.* Vol. IV. p. 177 f. and p. 360.

⁷ See above, p. 4, note 2, and p. 50.

⁸ *अभिलेख*, l. 10, and *उदयेंद्र*, l. 13.

⁹ *Ind. Ant.* Vol. XV. p. 175, text line 21 f.

¹⁰ *Ind. Ant.* Vol. X. p. 39, No. I.



(L. 11.) "The feet of him who protects this (*charity*), (*shall be*) on my head.¹ He who destroys this (*charity*), shall incur the sin of one who kills the great men who are permanent (*members*)² of the assembly.³ If the destroyer of this (*charity*) does not fear this sin, we, (*the inhabitants*) of Vānapuram, shall pay a fine of one thousand *kānam* to the palace of the king who is then ruling.⁴

(L. 15.) "Land has been granted by many kings, commencing with Sagara. Whosoever (*is*) the earth at any time, his (*is*) then the reward (*of gifts of land*)."

No. 43.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription and No. 44 are written continuously, the first two words of No. 44 occupying the end of line 46 of No. 43. The two first lines of No. 43 state that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the *mandapa* of the temple was pulled down and rebuilt. Consequently the alphabet of Nos. 43 and 44 exhibits more recent forms than No. 42, though the date of No. 43 is anterior to No. 42.

No. 43 belongs to the 17th year of the reign of the same king as No. 42,—Vijaya-Nandivikramavarman (l. 3 f.). It records that three villages were granted to the temple at the request of the Bāṇa king Vikramāditya (l. 12 ff.). Two chiefs of this name are mentioned in the Udayēndiram plates of Vikramāditya II.⁵ The grant recorded in these plates must be prior to the time of Prithivīpati II., because the Chōḷa king Parāntaka I. transferred to the latter the Bāṇa kingdom, which he had wrested from two Bāṇa chiefs.⁶ The accession of Prithivīpati II. has to be placed before the 9th year of Parāntaka I., i.e. before about A.D. 909.⁷ Consequently, as pointed out by Dr. Fleet,⁸ Kṛṣṇarāja, the friend of the Bāṇa king Vikramāditya II.,⁹ seems to have been the Rāshtrakūṭa king Kṛṣṇa II. (A.D. 888 and 911-12); and the Bāṇa king Vikramāditya, who is mentioned in the subjoined inscription as a contemporary of Vijaya-Nandivikramavarman in the 17th year of this king, may be identified with Vikramāditya I., the grandfather of that Vikramāditya II. who issued the Udayēndiram grant.

One of the three villages granted was Aimbūṇi (l. 6), apparently the modern Am-muṇḍi¹⁰ near Tiruvallam. The three villages were clubbed together into one village, which received the new name Viḍēlviḍugu-Vikkiramāditta-chaturvēdimangalam (l. 9 ff. and l. 20 ff.). The executor of the grant was Kādupaṭṭi-Tamiḷa-Pērarayan (l. 15). The same title was borne by the executor of the Bāhūr plates of Vijaya-Nripatuṅgavarman. In the transcript of these plates, which is in my hands,¹¹ he is called கீடபட்டித்தமிழ்ப்பேராயன், which is evidently a mistake of the copyist for Viḍēlviḍugu-

¹ See above, p. 39, note 4.

² Literally, 'who do not rise.'

³ The two Tamil words *iruvār* and *kaṭṭigai* correspond to *mahājana* and *ghaṭigai* in a Chalukya inscription; *Ep. Ind.* Vol. III. p. 360.

⁴ With அக்குள் ளாரைச் compare அக்குள் ளா, above, Vol. I. pp. 113 and 115.

⁵ *Ep. Ind.* Vol. III. p. 75.

⁶ Above, Vol. II. pp. 379 and 381.

⁷ *Ep. Ind.* Vol. IV. p. 222.

⁸ I am quoting from a manuscript article on the Bāṇas, which he has kindly placed at my disposal.

⁹ *Ep. Ind.* Vol. III. p. 75.

¹⁰ No. 2 on the *Madras Survey Map* of the Guḍiyātam tāluka. A different village of the same name (properly Appūṇḍi, No. 101 on the map of the Vellore tāluka) is mentioned in Vol. I. pp. 87 f. and 135 f.

¹¹ See *Ep. Ind.* Vol. IV. p. 180.

Kādupatti-Tamila-Pērarayan. This title and the surname of the village granted by the present inscription¹ suggest that Viḍēlviḍugu, i.e. 'the crashing thunderbolt,' may have been a surname of Vijaya-Nandivikramavarman and of his son Vijaya-Nripatūṅgavarman.

Of great interest is the mention of persons who had to sing the *Tiruppadiyam*, i.e. the *Dēvāram*, in the temple (l. 32 f.). Hitherto the earliest known mention of the *Dēvāram* was in an inscription of Rājārāja I.² The subjoined inscription proves that it was considered a holy book already in the 9th century A.D.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரும[ன்]டபமிழ்ச்செய[டு]ப்ப-
- 2 தற்கு முன்புள்ள சிவாலெகைப்படி [||*]
- 3 கொ விஜயநதிக்கிரமபத[க்]கு யா[ன்]டு யௌ
- 4 ஆவது படு[வ]ர்[க்]டுகாட்டத்து மீயாதுகாட்டுத்திக்க[ா]-³
- 5 விவல்லமுடை[ய] வாடுவோர்[டு]
- 6 இன்னா[ட்டு] ஐம்[து]ணியும் வி-
- 7 னத்தாரும் இத்தெவச் தெ[வ]-
- 8 தா[ன்]ம் அம[ரு]ன்றிமங்கலமு-
- 9 ம் விடெல்லிடுகிச்சிரமா-
- 10 தித்தச்சதுர்வெதிமங்-
- 11 கலமென்னும் பெரா-
- 12 ல் எகக்கிராமமாக மாவளி-
- 13 வாணராயனா[ன்] விக்க[ி]ரமா[தித்]த-
- 14 வாணராயன் விண்ணப்பத்த[ா]து-
- 15 ம் காடுப[ட்]டித்தமிழ்ப்பெ[ர]ச[ா*][ய]ன்
- 16 ஆணத்தியாலும் எகக்கிராமாக்கி [இ]வ்வ[ா]-
- 17 [ம]ருன்றிமங்கலமுன்னித்திராவிலவ்-³
- 18 முடைய வாடுவோர்க்கு இறுத்து வ-
- 19 [ரு]கின்ற ஜ⁴ இரண்டாபிரக்காடியும்
- 20 வெண்ணிருபின் கழஞ்சயிவ்வி-
- 21 டெல்லிடுகிச்சிரமாதித்தச்சதிர்-⁵
- 22 வ்வெதிமங்கலத்துச்சவையார்
- 23 இறுப்பாராகவுயின்னெல்லிலத்[தி]-
- 24 ருவமித்துக்கு கெல்லு அறுதூற்ற-
- 25 க்காடியும் திருவுண்ணுழிகையுன்னா[ர]ச[ா]-
- 26 தி[த்]துப்பாசரிக்கும் [விவ]ஸா[து]ண-
- 27 ச்க்கு கெல்லு ஐஞ்-
- 28 னாற்றுக்காடியும் ஸ்ரீப-
- 29 லி கொட்டுவோர்க்கு கெல்லு
- 30 ஐஞ்ஞாற்றுக்கா[டிய]ம்
- 31 திருப்பள்ளித்தாமம்
- 32 பதிப்பார்க்கும் திருப்-
- 33 பதியம் பாடுவோருள்ளி-

¹ The second member of the triple compound Viḍēlviḍugu-Vikkiramāditta-chaturvēdimaṅgalam is the name of the Bāpa chief at whose request the grant was made.

² See above, Vol. II. p. 252.

³ This symbol is an abbreviation for தெல்லு; see above, p. 7, note 8.

⁴ Read ஜகரா.

⁵ Read சதர்.

- 34 ட்ட பலபணி செய்வார்-
 35 க்கு கெவ்நூ காதுற்று-
 36 க்காடியும் திருகொ[ய]ர-¹
 37 விளக்குக்கும் திருமெய்ப்பூச்சுக்கும்
 38 சிதாரிக்குமற்றும் வண்புழைக்க[வ]க-²
 39 தீ[ர]கிகளும்மாகப்[டு]பான் இருப[டு]கி-
 40 ன் கழஞ்சும் ஆக இன்[னெ]வ்லும்
 41 இப்பொன்னு[ம்] இத்தெவற்கு
 42 சந்ராதித்தவல்லிதுப்பார்களா-
 43 [க]வும் [i*] இப்பரிசு நிவகமாக-
 44 ச்செய்து குத்தெதா[ம்] [i*]
 45 இஃகி³ வதா⁴தெ-
 46 [ய]ராசெகெ ||—||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following is*) a copy of a stone inscription which existed before the *mandapa* of the temple had been pulled down and re-erected.

(L. 3.) In the 17th year (*of the reign*) of king Vijaya-Nandivikramavarman.

(L. 4.) Māvalivānarāya, *alias* Vikkiramādittavānarāya, (*had made*) the request that to (*the temple of*) Paramēśvara (Śiva) at Tikkāli-Vallam in Mīyāṅu-nādu, (*a sub-division*) of Paḍuvūr-kōṭṭam, (*should be given three villages*) in the same *nādu*, (*viz.*) Aim-
[bū]ni, Viḷattūr and Amarunṇimaṅgalam, a *dēvadāna* of this god, (*and that they should be clubbed together into*) one village, named Viḍēlviḍugu-Vikkiramāditta-chaturvēdi-
maṅgalam.

(L. 14.) In conformity with (*this request*), and Kāḍupaṭṭi-Tamiḷa-Pēra[ra]yaṇ being the executor,⁴ (*the three villages*) were made into one village.

(L. 16.) The members of the assembly of this Viḍēlviḍugu-Vikkiramāditta-chaturvēdimāṅgalam shall have to pay two thousand *kāḍi* of paddy and twenty *kaḷañju* of gold, which were being paid before by this Amarunṇimaṅgalam to this (*temple of*) Paramēśvara at Tikkāli-Vallam.

(L. 23.) Of this paddy, six hundred *kāḍi* of paddy (*are allotted*) for offerings; five hundred *kāḍi* of paddy to the Śiva-Brāhmaṇas who desire to be fed, beginning with those in charge of the store-room of the temple; ⁵ five hundred *kāḍi* of paddy to those who beat (*drums before*) oblations; four hundred *kāḍi* of paddy to those who pick (*flowers for*) temple garlands, and to those who perform various (*other*) services, including the singers of the *Tiruppadiyam*; and twenty *kaḷañju* of gold for the perpetual lamps, for anointing the idol, for bark,⁶ and for repairing breaks and cracks, *etc.*

(L. 40.) (*The members of the assembly*) shall have to pay this paddy and this gold to this god as long as the moon and the sun exist.

(L. 43.) In this manner we⁷ have given (*the village*) for (*providing*) the necessaries.

(L. 45.) This charity (*is placed under*) the protection of all *Māhēśvaras*.

¹ Read தொத்தா.

² Read இவ்விழை.

³ See above, p. 20, note 5.

⁴ *Viz.* the king.

⁵ Read ஐம்புகைவகை-பாடி.

⁶ On *śpaṭṭi* see *Ep. Ind.* Vol. V. p. 52, note 10.

⁷ See above, Vol. II. p. 130, note 2.

No. 44.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVA A TEMPLE.

As stated in the introductory remarks to No. 43, the subjoined inscription was copied from an earlier stone inscription when the *mandapa* of the temple was pulled down and re-erected. It is dated in the Śaka year 810 (in words, l. 4 f.) and in the time of a Bāṇa chief who is not mentioned by name, but only by his title Mahāvalivāṇarāja (l. 3 f.).

The inscription records that a Brāhmaṇa of Eṭṭukkūr near Kāviriippākkam (ll. 10 to 12) paid 25 *kaḷaṅṇu* of gold to the villagers of Vaṇṇipēḍu (ll. 5 and 19), who, in return, pledged themselves to supply oil to a lamp in the temple. Kāviriippākkam is the modern Kāvēripākkam,¹ and Vaṇṇipēḍu is the modern Vaṇṇivēḍu,² about a mile south of Wāḷājāpēt. At the time of the inscription Vaṇṇipēḍu belonged to Kārai-nāḍu, a subdivision of the district of Paḍuvār-kōṭṭam (l. 5). Kārai-nāḍu owes its name to Kārai,³ a village on the north of Rāṇipēt.

TEXT.

- 1 [ஶ]வீ [ஸ்] [ஶ]
- 2 'வகஜக[சு]யாதி[வ]சிதலா[ச]லாநாயக-
- 3 (வா[வ]ந[வ]நெய்யாபுதிதம[ச]சுததேவாவதி-⁴
- 4 'வாணநா[சு]ர் [சக]ர் யாண்டு எண்[னா]ற்றொருபதாவ-
- 5 து படுவர்கொட்டத்துகாராகாட்டு⁵ 'வத்தெபொடிய
- 6 இரணலிகுரீசுதபு[சு]திமங்கலத்து⁶ வ-
- 7 வெவெயம் இகொட்டத்து⁷ மியாறுகாட்டுத்திகா-⁸
- 8 சிலவலத்துத்திருத்திகாணிப்பெருமாகடிகளஞ
- 9 சஞாதித்தவல் [சுருதிருத்தாவினஞ எரி]ப்பதற்கு சிச-
- 10 தம் உழகாழாக்[சு]கண்ணையட்டுவதற்கு இகொட்டத்துகாவி-
- 11 ரிப்பாகமாகிய⁹ அ[ம]நிகாராயணபுது[சு]திமங்கலத்துகி-¹⁰
- 12 ழுவடசெரி எட்டு[சு]ர் மாதவசுரிசித்தன் பக்[சு]ல் யதகட்டளை-
- 13 த்து[னை] சிறை இருபத்தைக்க[மு]ஞ்சு பொ[ன்] கொண்டு சஞாதி-
- 14 த்தவ[ல்] எரிப்பத[ச]க இ[த]*யதம் முட்டாமை செலுத்த[சு]வொ-
- 15 மா[சு]ரம் வவெவெ[ய]ரமி[த]*[ய]தம் முட்டிஸ் யதாலகத்தி-¹¹
- 16 [வ] சிசதம் [ஶ]சுழஞ்சு பொன் வதா[சு]தெயவ-
- 17 நரெ மன்றப்ப[சு]தவ[ச]க[வ]ம் [ஶ] இம்மன்றபாடி[சு]-
- 18 த்தம் [இ]த்திருத்திகா[வி]னக்கு [மு]ட்ட[ச]மை-
- 19 ச்செலுத்தவொம[ச]னெம் வன்[னி]பொட[ச]ய ரண[வி]க்கிரமச்சதிர்வெ-
- [தி]ம-¹²
- 20 க்[ச]வத்துச்ச[ச]வ[சு]யாம் [ஶ] [இ]தற்கு வி[சு]ராதஞ்செய்தார் செ-
- 21 கையிடைக்குமரிபிடைச்செய்தார் செய்த பா[வ]ன்கொள்வார் [ஶ]
- 22 இது வ-
- 23 [சு]தெ-
- 24 யாநா¹³ ந-
- 25 வெக
- 26 ||—||உ-

¹ No. 91 on the *Madras Survey Map* of the Wāḷājāpēt tāluka of the North Arcot district.

² No. 58 on the same map.

³ No. 21 on the same map.

⁴ Read ஜமதுயாவிலித்த.

⁵ Between சுத and தேவாவதி the engraver has omitted the words தேவாவதிகாடுவது.

⁶ Read வான.

⁷ Read வத்தி (i.e. வன்னி).

⁸ Read வதாவெட்டி.

⁹ Read மீயாறு.

¹⁰ Read தேகா.

¹¹ Read அவநிகாராயணபுதுவெட்டி.

¹² Read கதி.

¹³ தி is corrected from து.

¹⁴ Read சதர்.

¹⁵ Read யாநா.

TRANSLATION.

(Line 1.) Hail! Prosperity! (*During the reign of*) Mahāvalivānarāja,—[born from the family of Mahābali], who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,— in the Śaka year eight hundred and ten,— we, the assembly of Vannipēdu, *alias* Raṇavikrama-chaturvēdimāṅgalam, in Kārai-nādu, (*a subdivision*) of Paḍuvūr-kōṭṭam, received twenty-five *kalāṅju* of gold, weighed by the balance (*used in the case*) of charitable edicts,¹ from Mādhava-Kramavittan of Eṭṭukkūr, a hamlet on the north-east of Kāviriippākkam, *alias* A[va]ninārāyaṇa-chaturvēdimāṅgalam, in the same *kōṭṭam*, in order to supply (one) *uḷakku* (and one) *āḷakku* of oil per day for burning one sacred perpetual lamp, as long as the moon and the sun exist, before (*the god*) Tiruttikkāli-Perumāṇaḍigaḷ of Tikkāli-Vallam in Mīyāṅu-nādu, (*a subdivision*) of the same *kōṭṭam*.

(L. 13.) We, the assembly, shall have to continue this charity without fail, so as to burn (*the lamp*) as long as the moon and the sun exist.

(L. 15.) If (*they*) fail in this charity, all the *Māhēśvaras* shall be liable to pay into court² a fine³ of five *kalāṅju* of gold per day.

(L. 17.) Though paying this fine, we, the assembly of Vannipēdu, *alias* Raṇavikrama-chaturvēdimāṅgalam, shall have to continue this sacred perpetual lamp without fail.

(L. 20.) Those who obstruct this (*charity*), shall incur (*all*) the sins committed between the Gaṅgā and Kumari.⁴

(L. 22.) This (*charity is placed under*) the protection of all *Māhēśvaras*.

No. 45.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

Like the preceding inscription, this one is dated in the time of some Mahāvalivānarāja. As the alphabet looks decidedly more modern than that of Nos. 42 and 46 and resembles that of Nos. 47 and 48, it must be assumed that, like the two last-mentioned inscriptions, this one is a copy, which was prepared when the central shrine was pulled down and rebuilt.

The inscription records that an inhabitant of Ponpaḍukuttam near Kaachippēdu, i.e. Kāñchīpuram,⁵ purchased some land from the inhabitants of Tiruvallam. The produce of the land had to be used for providing offerings and for feeding a lamp in the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [] ஸகஜை[த] துயாதிவஜீதவாநாஸாநாயிஸவாநேயாபுதிதமாநிகுத-
 தீதாவலிகாடொஹ்வஸ்ரீதீதாவலிவாணாயர்⁶ 7 வுநிலிநாஜுஞ்செய்ய 8 மியாறு-
 காட்டுத்தீயக்காலிவல்லத்து லுமெயெயாம் கச்சிப்பெட்டு கிதெயான்செரிப்பொன்-
 படுகுட்டத்து சொழியவகையனாகிய கோவாண-
 2 ன் 9 பகல்தீகாவிப்பெருமா(ன்)னடிகளுஞ் இ[வன்] வைத்த கிளைத்திருவமிசுறு
 குத்தலரிசிறிகாழியும் கறுகெய்யாழாகும் காந்திருவமிசுதாசு¹⁰ அநுராதிருன்னளவு-

¹ See page 30 above.

² On the verb *kaṇṇu*, 'to pay a fine,' see above, p. 51, note 4.

³ See above, Vol. I. pp. 113, 141 and 143.

⁴ Read *யாதிவஜீத*, *தமாநிகுத*, *காடொஹ்வ* and *லலி*.

⁵ Read *புலிசீ*.

⁶ Read *மியாறு*.

⁷ Read *நீக்காலி*.

⁸ Compare above, No. 7, text line 5.

⁹ See above, p. 3 and note 8.

¹⁰ Read *அநுர*.

முட்டாமைச்செலுத்துவதாக¹ கொண்ட பொன் இருபதின் கழஞ்சும் மெற்ப்படி
பெருமானாக.

3 னாதி கதூரவின்ன்கெரிப்பதாக கிசதம் உழக்காழாக்கெண்ணையட்டுவதாக¹ கொண்ட
பொன் இருபதின் கழஞ்சும் [*] ஆக காப்பதின்² கழஞ்சு பொன்னுங்கொண்டு
திருவமீர் கதூரவின்ன்குஞ்சு³ அடிநுண்ணவஞ்செலுத்துவொமாதொம் லவெலையொம்
[*] இலி⁴[*]த்திற்-

4 கன்மென்றார் மெ[*]மெயிடைக்குமரிவிடைச்செய்தார் செய்த பாவங்கொள்வாரா-
னார் [*] இலி⁴[*]ம்[*] வ[⁵]மெய்யாராகென [*] இலி⁴[*]ம் ரகித்தார-
டியென் தலை மெலன் || உ இன்னாட்டிருவமிதுக்கும் கொணாவின்ன்கிலுக்கும் ஊர்
மஞ்சிக்கமிறை இழிச்சி வைத்த சிலம் வர-

5 கைக்குண்டில் னா குழியும் புறவகொல்லை அர குழியும் குடுத்தொம் லவெல-
யொம் || உ ஞாசலிக்கும் ஸிவபுராணத்தாடு வெவத்த [உ-டு]தி கு[ச]ங்காடி
உ தி⁶ சா குழியும் வெ[வ]த்தொம் லவெலையொம் || உ

TRANSLATION.

(Line 1.) Hail! Prosperity! While the glorious Mahāvalivānarāya,—born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—was ruling the earth, we, the assembly of Tikkāli-Vallam in Mīyāru-nādu, received from Śōliyavaraiyan, alias Mānābharāṇa, of Ponnadukuttam, a tax-paying village (near) Kachehippēdu, twenty *kaḷañju* of gold, in order to supply without fail, as long as the moon and the sun exist, two *nāli* of pounded rice⁴ and (one) *ālakku* of fresh ghee for fixed daily offerings which he had granted to (the god) Tikkāli-Perumāṇadigaḷ, and twenty *kaḷañju* of gold in order to supply (one) *ulakku* (and one) *ālakku* of oil per day for burning a perpetual lamp before the same god. Having received altogether forty *kaḷañju* of gold, we, the assembly, shall have to continue the offerings and the perpetual lamp as long as the moon and the sun exist.

(L. 3.) Those who say that this charity is not (existing), shall incur (all) sins committed between the Gaṅgā and Kumari. This charity (is placed under) the protection of all *Māhēśvaras*. The feet of those who protect this charity (shall be) on my head.

(L. 4.) We, the assembly, gave 500 *kuḷi* of land (called) *Vāgaikkunḍil* and 800 *kuḷi* (called) *Puṇavadukollai* in the environs⁵ of the village, which (he) had granted, free of taxes, for (supplying) these daily offerings and for (maintaining) the perpetual lamp.

(L. 5.) We, the assembly, gave 2 *nilam*⁶ and 400 *kuḷi* of land (called) *Ku[ra]ṅgādi*, which (he) had granted for the worshipping *Śiva-Brāhmaṇa*.

No. 46.—ON A STONE BUILT INTO THE FLOOR OF THE BILVANATHESVARA TEMPLE.

The alphabet of this inscription is Tamil and Grantha of an archaic type and resembles that of the rock inscription No. 42. It records a gift of gold for maintaining a lamp by the queen of Vānavidyādhara-Vānarāya. As will be shown below (p. 99), this king may be identified with Vikramāditya I., the sixth of the Bāṇa chiefs whose names are given

¹ Read வதாக.

² Read தாற்பதின்.

³ This is the abbreviation for திலம்.

⁴ குத்தவச்சி is the same as கத்தரிசி; compare above, p. 46, note 8.

⁵ On *maṇjikkam* see above, p. 30 and note 4.

⁶ *Nilam* is used for *śēli*; compare above, Vol. II. p. 259.

in the Udayēndiram plates.¹ Nos. 47 and 48, which record grants by a queen of the same king, as well as Nos. 43 and 44, are copies of lost originals² and hence exhibit comparatively modern characters. The archaic alphabet of the subjoined inscription and the fact that it is engraved on a single stone, which does not form part of the temple itself, prove that it is an original record of the time of Vānavidyādhara. Evidently it owes its preservation to the accident that, when the central shrine and the *mandapa* were rebuilt, the stone which bears it was utilised for the new pavement of the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ஸகஜை[த*]தயாவி[ம]கந்திஸா-ரஸா-³
- 2 *யிஸவாஸெயாபுதிதாநிசுதே(ர)தாஸகிசு-⁴
- 3 *தூவாணவிஜயாபாஸாணாயத் மாதேவியார் தென்[ற]ளி
- 4 *திக்காலிபெரு[ம]ரணபுகள[த*]கு கந்தாவின[த*]குக்கு [தி]ருவ[த*]வத்த
- 5 ஸ[மெ]யார்[த*]குக்குதே⁵ செம்பொன் இருபதின் கழ[த*]ச [||*] [இ]த[ன்*]
பொலி-
- 6 சூ[த*]டு கிசதி உரிய் கெய் அ[த*]டுவொமாதெனும் ஸ[மெ]யெசம் [||*]
- 7 [இ]தெய் மு[த*][முன] பொது[ம்] ஐ[த*]கழஞ்ச [பொ]ன் த[ண்]ட[த*]படு-
வொமர-
- 8 தெனும் [||*] இ[த*]கண்ட[த*]ப[த*]டும் கெய் மு[த*]டாதே அ[த*]டுவொமாதெனும்
ஸ[மெ]யெ[ச]ம் [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! The great queen of Vānavidyādhara-Vānarāya,—born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—gave to the members of the assembly of Tiruvallam twenty *kalāṅju* of pure gold for (maintaining) a perpetual lamp before Tikkāli-Perumāṇaḍigal, (the god of) the southern temple (Teyraḷi).

(L. 5.) (As) interest on this, we, the assembly, shall have to supply (one) *uri* of ghee per day. Whenever (we) fail (to supply) this ghee, we shall have to pay a fine of five *kalāṅju* of gold. Though fined thus, we, the assembly, shall (continue) to supply the ghee without fail.

No. 47.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription and No. 48 are written continuously, the first few words of No. 48 occupying the end of line 4 of No. 47. At the beginning of No. 47 it is stated that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the central shrine of the temple was pulled down. This is the reason why the alphabets of Nos. 47 and 48 are more developed than that of No. 46, though No. 46 records a grant by a queen of the same king as Nos. 47 and 48. In No. 47 she bears the title Vānamahā-dēvi, i.e. 'the great queen of the Bāṇa (king).' As the queen mentioned in No. 46, she is stated to have been the consort of the Bāṇa king Vānavidyādhara. She was the daughter of Pratipati-Araiyar, the son of Śivamahārāja-Perumāṇaḍigal, who had the surnames Śrinātha and Kokuni.⁶ This word is a variant or a corruption of

¹ *Ep. Ind.* Vol. III. p. 75.

² Read யாவிவதி.

³ Read தூவாணவிஜயாபா.

⁴ In No. 48, text line 2, this word appears as *Gegunāidhar[ra]ma*, evidently a misreading of the copyist for *Koṅṅuniarman*.

⁵ See the introductory remarks to Nos. 43 and 47.

⁶ Read யிஸ and தாஸகிசுத.

⁷ Read திக்காலி.

⁸ Read குதேத.

Koṅguṇi, the title of the Western Gaṅga kings,¹ and the name Pratipati is a corruption or, more probably, a misreading of the copyist for Prithivipati. Hence I would identify Pratipati, the son of Śivamahārāja, with the Western Gaṅga king Prithivipati I., who was the son of Śivamāra² and the contemporary of the Rāshtrakūṭa king Amōghavarsha I.³ and of the Gaṅga-Pallava king Vijaya-Nripatūṅgavikramavarman.⁴ The name of the residence of Śivamahārāja was Kuṇilapura according to No. 47, and Nipunilapura according to No. 48. Both forms of the word are clearly misreadings of the engraver for Kuvalālapura, the modern Kōlār, which was the traditional capital of the Gaṅga family.⁵

The Udayēndiram plates of Vikramāditya II. mention a Bāṇa chief named Bāṇa-vidyādhara. This person must be distinct from the Vāṇavidyādhara of the subjoined inscription, because he stood two generations before Vikramāditya I., the contemporary of Vijaya-Nandivikramavarman * and consequently of Amōghavarsha I.,⁷ while Vāṇavidyādhara was the son-in-law of Prithivīpati I., another contemporary of Amōghavarsha I. An inscription at Gūlgānpode opens with a Sanskrit verse which attributes to the Bāṇa king Vikramāditya-Jayamēru the surname of Bāṇavidyādhara.⁸ Dr. Fleet * proposes to identify this Vikramāditya with the Vikramāditya I. of the Udayēndiram plates and with the Vāṇavidyādhara of the subjoined inscription. This identification would suit the fact that Vāṇavidyādhara's queen was the daughter of Prithivīpati I.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [I*] ஸ்ரீவிமானம் இ[ழி]த்துவதற்கு முன்முள்ள சி[லாலைகைப்படிய்
[I*]¹⁰ வாகனெம[க்*]:சுயாதிவ[ஜி]தவா-ராஸவா-ரா[யீ]ஸவா ரெயோஸ்ர திதமாநீக-
தேவாவலிகுடொ[டி*]ஹ்வலாணவிஷ்ய[ர*]ராயாரான¹¹ வாணாராயர் தேவாடெவி-
யார்¹² கொகா[னி]ய[ஃ][~*]தேவாராஜ[கூணி]வொ-ரவா-
- 2 ரெயோராரான ஸ்ரீ(ரி)கா[ய]ஸ்ரீகபரிவதேவாராஜப்பெருமானடிகள்¹³ மகன[ரத்] ஸ்ரதி-
வதிஅரை[ய]ர் ம[கன]ரர் வாணதேவாடெவியார் திகாவிப்பெருமானடிகளுக்கு
கொணாவினது ஒன்றினுக்கு இத்திகாவிவல்லத்து¹⁴ வடுமெயார்[குடுகு]ந்த செ-
- 3 ம்பொன் இருபதின் கழஞ்சு [I*] இப்பொன்னுகுப்பொலிபூட்டு சிசதம் உரிய
கெய் ஒருவினது அட்டுவொமாகெம் வடுமெயொம் [I*] இன்னெய்¹⁵ சுஜாதி-
துவற் முட்டாமை அட்டுவொமாகெம் [I*] முட்டில் வதூதெயோரோ சிசதி
¹⁶ஐங்கழஞ்சு பொன் மக்தவொட்டி[குடுகு]த்தொம் [I*]
- 4 இத்தண்டப்பட்டும் கெய் முட்டாமை அட்டுவொமாகெம் வடுமெயொம் [I*] இ-
தன்றென்றெம் மெம்மெயிடைகுமரியிடைச்செய்தார் செய்*)த பாவக்கொ-
ள்வார் [I*] இதைமீம் வதூதெயோரோகெஷ [I*] இதை[~*]ம் ரகசித்தாரடி-
யென் முடி மெலன் ||உ

¹ See *Ep. Ind.* Vol. III. p. 164, note 3.

¹ This name is perhaps a corruption of Śivamārāja, the Tamil form of Śivamahārāja.

* Above, Vol. II p. 380 f.

¹ *Exp. Ind.* Vol. IV. p. 182.

* See above, Vol. II. p. 380, note 7, and *Ep. Ind.* Vol. IV. p. 200, note 1.

* See page 90 above.

[†] See page 92 above.

* *Ind. Ant.*, Vol. X, p. 39, No. II.

¹ I am again quoting from a manuscript which he has kindly sent to me; see above, p. 92, note 8.

¹⁰ Road was built.

" Read தயாசீகூதரீதயாஸவி.

¹² Read *Qasṣ al-Muṣṭafī*.

¹⁰ Read பரீட்சித் தின.

¹¹ Read *Fixed*.

¹¹ Read मृगशिरसि).

18 Read 25.

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following is*) a copy of a stone inscription which existed before the sacred *vimāna* (i.e. the central shrine) had been pulled down.

Vānamahādēvī,—the daughter of Pratīpati-Araiyaṟ, the son of Ko[ṅ]u[n]i, the righteous *Mahārāja*, the supreme lord of Kuṇilapura,¹ *alias* Śrinātha, the glorious Śivamahārāja-Perumāṇaḍigaḷ, (and) the great queen of Vānavidyādhara[ra]rāya, *alias* Vāṇarāya, born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds,—gave to the members of the assembly of this Tikkāli-Vallam twenty *kaḷañju* of pure gold for (*maintaining*) one perpetual lamp before (*the god*) Tikkāli-Perumāṇaḍigaḷ.

(L. 3.) (*As*) interest on this gold, we, the assembly, shall have to supply (one) *uri* of ghee per day for one lamp. This ghee we shall have to supply without fail as long as the moon and the sun exist. If (*we*) fail (*to do so*), we agree that all the *Māhēśvaras* (among us) shall pay as fine five *kaḷañju* of gold per day. Though fined thus, we, the assembly, shall (*continue*) to supply the ghee without fail. Those of us, who say that this is not (*so*), shall incur (*all*) the sins committed between the Gaṅgā and Kumari.

(L. 4.) “This charity (*is placed under*) the protection of all *Māhēśvaras*. The feet of those who protect this charity, (*shall be*) on my head.”

No. 48.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

As stated in the introductory remarks to No. 47, the subjoined inscription was copied from an earlier stone inscription when the central shrine of the temple was pulled down. It records the gift of a lamp by the same queen as No. 47, who was the consort of the Bāṇa king Vānavidyādhara and the daughter of Pratīpati-Araiyaṟ (i.e. the Western Gaṅga king Prithivīpati I.), the son of Śivamahārāja. From the subjoined inscription we learn that her actual name was Kundavvai.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ஸகஜைம[த*] துயாழிவ-¹
- 2 விதஸு-ராஸு-ராஸியலவாஸெவாஸுதிதாநிகதிதாஸவிகுடொ[த*] ஸவவாணவிடிசய-
[ர*] நாஜாநா⁴ வாணநாயர்⁵ மொமணிவிரி[த*] வாரியிரி[த*] திதாநாஜ-
விபுணிவலாஸவாஸெவாநாநா⁷ ஸ்ரீகாயஸ்ரீ(ரி)செவிவிரிதாநாஜப்பெருமானடிகள்
மகனார்³ வுதிவதிஅனாயர் மகனார் குதீவ[த*] வ-
- 3 யாநா வாணதிதாடெயியார் பகல்திகாவிவல்லத்து⁹ ஸலெயெயெயம் கால்ப்பதின்
கழஞ்சு செம்பொன் கொண்டு திருத்திகாவிப்பெருமானடிகளு[டு] திசைம் உரிய
நறுசெய்யும் கால்கற்பூசமுமி[டு]ட்டு ஒருகொதீசனினு மயூராதீதவல்¹⁰ எரிப்பொ-
மானெயம் ஸலெயெயெயம் [||*].

¹ This is a mistake of the copyist for Kuvaḷālapura; see p. 99 above.

² On three Chōla queens of the same name see *Ep. Ind.* Vol. V. p. 105, note 5.

³ Read யாவிவதி.

⁴ Read தாநிகுதிதாஸவிகி.

⁵ Read நாயர்.

⁶ Read கொமணிவிரி-த.

⁷ Read ஸ்ரீகாயஸ்ரீவி.

⁸ Here and in எரிப்பொமானெயம் (l. 3) the syllable னு is expressed by two separate symbols; compare above, p. 90 and note 5.

⁹ Read திசைவி.

¹⁰ Read திசு.

- 4 இலிஃ[—]முட்டின பொழுது வதூதெய்யாரெய் கிசதி ஐ[ங்]கழஞ்சு பொன்
யலி[—]லகத்தெய் மன்ற ஒட்டிஞ்ஞெத்தொம் ஸெவெயொம் [—] இ[த்]த[—]தனப்-
பட்டுமித்திருவினக்கு முட்டாமெ எரிப்பொமாகொமிதற்க்கன்றென்றார் மெங்-
மெயிடெஞ்ஞமிமிடெச்செய்தார் செய்த பாவன்கொன்லொ[மா*]கொ-
5 ம் [—] இலிஃ[—]ம் வதூதெய்யாரெய்கெடு [—] இலிஃ[—]ம் ரகித்தாடிமென்
முடி மெலன் ||உ இக்கற்பூரவினக்கும் கொ[ங்]கவினக்குமில்லிண்ணெக்குமாக ஊர்
மஞ்சிக்கமிறை இழிச்சி வைத்த சிலம் பார்துட்டை சி¹ சா குழியும் பழுவெரி
கிழ்² எ[ா]உய் குழியும் கொண்கெகொன்னி உ கிழும் கு-
6 தெத்தொம் ஸெவெயொம் ||உ இவ்விண்ணெ வினக்கிலுக்கும் வைத்த ஊ-ஒ³ டெவ-
வாதிரதவில் எண்ணெவினக்கெயெரிவதாக வைத்தொம் ஸெவெயொம் [—]

TRANSLATION.

(Line 1.) Hail! Prosperity! We, the assembly of Tikkāli-Vallam, have received forty *kaḷaṅṇu* of pure gold from Kundavv[ai]yār, *alias* Vānamahādēvi,—the daughter of Pratipati-Araiyyar, the son of [K]o[n]gu[n]i[va]rman, the very righteous *Mahārāja*, the supreme lord of Nipunilapura,¹ *alias* Śrinātha, the glorious Śivamahārāja-Perumāṇaḍigal, (and the queen of) Vānavīdyādha[ra]rāja, *alias* Vānarāya, born from the family of Mahābali, who had been made door-keeper by the lord of gods and demons, Paramēśvara (Śiva), who is worshipped in all the three worlds.

(L. 3.) (*In return*), we, the assembly, shall have to burn, as long as the moon and the sun exist, one perpetual lamp before (the god) Tiruttikkāli-Perumāṇaḍigal, supplying daily (one) *uri* of fresh ghee and a quarter of camphor.

(L. 4.) We, the assembly, have agreed that, whenever (they) fail in this charity, all the *Māhēśvaras* (among us) shall pay into court a fine of five *kaḷaṅṇu* of gold per day. Though fined thus, we shall have to burn this sacred lamp without fail. Those among us, who say that this (charity) is not (existing), shall incur (all) the sins committed between the Gaṅgā and Kumari.

(L. 5.) “This charity (is placed under) the protection of all *Māhēśvaras*. The feet of those who protect this charity, (shall be) on my head.”

We, the assembly, gave (the following) land in the environs⁴ of the village, which (the queen) had granted, free of taxes, for this camphor lamp and the perpetual lamp⁵:—(one) *nilam*⁶ and 400 *kuḷi* (called) *Pārkuṭṭai*, 720 *kuḷi* below the old tank (*Paḷaveri*), and 2 *nilam* (called) *Noniḍukolli*.

(L. 6.) As the land granted for these two lamps had become torn up by the weather,⁷ we, the assembly, assigned only an oil lamp for burning.

No. 49.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

This inscription belongs to the 7th year of the reign of Rājaraṇja-Kēsarivarman, i.e. of the Chōḷa king Rājaraṇja I. It contains a date which admits of astronomical

¹ This is the abbreviation for திலம்; see above, p. 97, note 3.

² Read கிழ்.

³ Read டெவவாத.

⁴ This is a mistake of the copyist for Kuvalālapura; see p. 99 above. ⁵ See above, p. 97, note 5.

⁶ In line 3 of the text only one lamp is spoken of, to which both ghee and camphor had to be supplied.

⁷ See above, p. 97, note 6.

⁸ Literally, ‘dug up by god.’

calculation, and which has been repeatedly discussed since its discovery in 1890.¹ Professor Kielhorn has shown that it corresponds to the 26th September A.D. 991.²

The inscription records a visit to the temple by a certain Madurāntakan-Kaṇḍarādittanār, who caused one thousand jars of water to be poured over the god. When he had finished his worship, he observed that the offerings in the temple had been reduced to a minimum and that the temple lamps were only feebly burning. He called for the authorities of the temple and of the village and asked them for a detailed statement of the temple revenue and expenditure.

Here unfortunately the inscription is built in. But from the preserved portion it is evident that Madurāntakan-Kaṇḍarādittanār, i.e. Gaṇḍarāditya, the son of Madhurāntaka, must have been a person of high standing and influence. He cannot be identical with the Chōla king Gaṇḍarādityavarman, because the latter had died before the reign of Arimjaya, the grandfather of Rājārāja I.³ Perhaps he was an (otherwise unknown) son of Madhurāntaka, the son of Gaṇḍarādityavarman and immediate predecessor of Rājārāja I.⁴

TEXT.

- 1 ஸ்ரீ¹ ஸ்ரீ [||*] கொ ஈரஜநாகெலரிவரீழ்க்கு² யச[ண்]டு எ ஆவது படுதூர்-
க[டு]காட்டத்த³ [யீ]யாறுகாட்டு⁴ திககாவிலவத்தத்திருத்திக்காவி⁵ ஆழ்வாரா
இவ்வாட்டெ அய்ப்பசித்-
- 2 திககன்⁶ வெணநீராவியும் இவையியும் பெற்ற விஷுவில்¹⁰ லொரீமுதணத்தினுன்று
மதாராகன் கண்டாதித்தனார் ஆழ்வாரா ஸமமஸூ⁷[லீ]சமாட்டுவிக்க வ-
- 3 இது திருவடி நொழுது திற்க ஆழ்வார்க்-
- 4 குக்காட்டுகின்ற திருவமுர்தம் இருகாழிய[ரி]-
- 5 தித்திருவமுர்தாய்கறியமுர்துகெய்அமுர்-
- 6 து(ம்)யசிரமுர்தம் இன்றியெய் கொணா-
- 7 வினகும் ஆலவ்யுமாயிருகுகண்டு இத்தி-
- 8 [ரு]கொயில் சிவஸூரணனாயும்¹¹ திகாவில்-
- 9 லத்து ஸமெமயாராயும் அழைத்து இத்[டு][தவ*]-
- 10 குடைய ஆயமும் வ்யமும் திருவா[ணை]டு(ம்)தரு[லொ*]-
- 11 லெகும் உரிய வண்ணஞ்சொல்லுகவென்று வின[வ சிவ*]-
- 12 ஸூரணனும்¹² திக்காவிலவத்து ஸமெமயாரும் சொல்

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 7th year (of the reign) of king Rājārāja-Kēsari-
varman,—on the day of an eclipse of the moon at the equinox which corresponded to (the
day of) *Révati* and to the full-moon *tithi* of the month of *Aippasi* in this very year,—
Madurāntakan-Kaṇḍarādittanār came in order to have one thousand jars of water
poured over (the god) Tiruttikkāli-Ālvār at Tikkāli-Vallam in Mīyāgu-nādu,
(a subdivision) of Paḍuvūr-kōṭṭam, and worshipped the holy feet (of the god).

¹ Above, Vol. I. p. 189; *Ind. Ant.* Vol. XIX. p. 70 ff. and Vol. XXIII. p. 297.

² *Ep. Ind.* Vol. IV. p. 66 f.

³ See line 50 of the large Leyden grant.

⁴ See above, Vol. I. p. 112, and *Ep. Ind.* Vol. IV. p. 331.

⁵ The words ஸ்ரீ ஸ்ரீ கொ ஈரஜ are written on an erasure.

⁶ Read வரீ-வர்க்கு.

⁷ Read க்கொட்டத்த.

⁸ Read திக்காவி.

⁹ Read வெணநீர்.

¹⁰ Read விஷுவத்தில்.

¹¹ Read திக்காவி.

(L. 3.) While (*he*) stood (*in the temple*), (*he*) observed that the offerings presented to the Ālvār were reduced to two *uḷi* of rice, that the offerings of vegetables, the offerings of ghee and the offerings of curds had ceased, and that the perpetual lamps were neglected.

(L. 7.) (*He*) called for the Śiva-Brāhmaṇas of this sacred temple and the members of the assembly of Tikkāli-Vallam and asked:—“State the revenue and expenditure of this temple, in accordance with the royal order and the royal letter.”

(L. 11.) The [Śiva-]Brāhmaṇas and the members of the assembly of Tikkāli-Vallam

No. 50.—ON THE WEST WALL OF THE BILVATHESVARA SHRINE.

This inscription is dated in the same year of the reign of Rājaraṇja I. as No. 49. It records that a Brāhmaṇa set up an image of the goddess and granted a lamp to the temple. He also purchased 1,700 *kūḷi* of land from the inhabitants of the village of Mandiram in Tūṇāḍu and made it over to the temple authorities, who had to feed the lamp and to supply offerings from the produce of the land.

Tūṇāḍu, to which Mandiram belonged, was the name of the country round Mēlpādi.¹ Mandiram had the surname Jayamēru-Śrīkaraṇamaṅgalam (ll. 2 and 15 f.), which seems to be derived from Jayamēru, one of the surnames of the Bāṇa king Vikramāditya I.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [] கொ ராஜராஜகௌரிவரீ[] நகியாண்டு எழாவது தூதா-
- 2 ட்டு மகிரமாதிய ஜயரேரூபரீகாணமங்கலத்து வடுவெயொம் . [] படு-
- 3 ஜர்க்கொட்டத்துக்காடொகாட்ட நாதாஹதாஹெ[] மங்கலத்து ஸிவஸூ-
- 4 ஹணன் விசுமாதிகாசிய ³ கிதிராத[] ரணபுஹாயிராஜர் திருத்தியக்காலி ⁴
ஆன்வாசர்
- 5 கடத்தப்பெருமானடிகளுக்கு உரோஹபாசிகெயெ ⁵ எழுத்தருளினித்து வெவ-
- 6 த்த கொநாசினக்கொன்றித்துருகாட்டிருவமுதொன்றிணுக்கு[] வெவ]-
- 7 ய்த்த நிலமாவது [] ⁶ எங்களுர்க்குக்காலி எரி ⁷ கிழத்தும்பிசின்னு கடுகொ-
- 8 யடுவெவெ பொன வாய்க்காலுக்கு மெற்கு [] தென்பாற்கெல்ல தும்-
- 9 [] னின்று மெற்கு கொக்கிப்பொன குசவன் பட்டிக்குப்பா[] வ வாய்க்காலு-
- 10 க்கு வடக்கும் [] மெல்பாற்கெல்ல கிற்பார்கள் கிலத்துக்கு கிழக்கும் [] வட-
- 11 பாற்கெல்ல கிற்பார்கள் கிலத்துக்கு தெற்கும் [] இக்காற்பாலெல்ல-
- 12 க்கு ⁸ கடுவண்ணிலமொழிசின்னி ஆயிரத்தெழுதுறு குழிக்கும் [] ர்த்திமா[] த்-
- 13 தாணபுஹாயிராஜர் பக்கலின்னிலத்தால் வக கிலபுலுமும் இறை-
- 14 புலுமும்மறக்கொண்டு எப்பெ[] ப்பட்ட இறையும் இழித்தி இறை-
- 15 யிசியாக கிறத்துக்குத்தொம் முற்சொல்லப்பட்ட மகிரமா[] ய ஜயரே-
- 16 ரூபரீகாணமங்கலத்து வடுவெயொம் [] இ[] வ-கு ⁹ ககவகித்து [] க-
- 17 தாவினாத்திருவமுதம் ¹⁰ உருகாடிகுலல் செய்வொமாநொம் தி-
- 18 ருண்ணுழிகையுடைய ஸிவஸூஹணசொம் ||

¹ See p. 22 above.

² Read திக்காலி.

³ Read கீழ்.

⁴ See p. 99 above.

⁵ Read ஹபா.

⁶ Read வண்ணில.

⁷ Read கீத-1.

⁸ Read எங்களுர்.

⁹ Read உருகாடிகு.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventh year (*of the reign*) of king Rājarāja-Kēsarivarmaṇ. (*The writing of*) us, the assembly of Mandiram, *alias* Jayamēru-Śrīkaraṇamaṅgalam, in Tūñāḍu.

(L. 2.) Vikramādittan, *alias* Kīrtimārtāṇḍa-Brahmādhirājar, a *Śiva-Brāhmaṇa* of Naratūṅga-chaturvēdimāṅgalam in Kārai-nāḍu,¹ (*a subdivision*) of Paḍuvūr-kōṭṭam, set up (*an image of*) Umā-Bhaṭṭāraki and gave one perpetual lamp to Kūṭṭa-Perumāṇaḍigal,² the god (Ālvār) of Tiruttikkāli.

(L. 6.) For (*maintaining this lamp*) and for (*supplying*) offerings once a day, (*he*) gave the following land:—

(L. 7.) (*The eastern boundary is*) to the west of a channel which flows close to the bank from the sluice below the *Karuṅḍāli* tank in our village. The southern boundary (*is*) to the north of a channel which flows to the west from the sluice (*and*) irrigates the *Kuṣavaṇ-paṭṭi*.³ The western boundary (*is*) to the east of the land of those who sold (*the land to the donor*). The northern boundary (*is*) to the south of the land of the same persons.

(L. 11.) Having received from Kīrtimārtāṇḍa-Brahmādhirājar the whole purchase-money and tax-money due for the land enclosed within these four boundaries, which, not excluding the cultivated land,⁴ (*measures*) one thousand and seven hundred *kūḷi*, and having remitted all kinds of taxes,— we, the assembly of the above-mentioned Mandiram, *alias* Jayamēru-Śrīkaraṇamaṅgalam, sold (*this land*) free of taxes.

(L. 16.) While enjoying this land, we, the *Śiva-Brāhmaṇas* in charge of the store-room of the temple,⁵ shall have to supply this perpetual lamp and the offerings as long as the moon and the sun exist.

No. 51.—ON THE NORTH WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 16th year of the reign of the Chōla king Rājarāja I. (l. 2) and records that the citizens of Vāṇapuram (ll. 2 and 6), *i.e.* Tiruvallam,⁶ sold 700 *kūḷi* of land to Śaṅkaradēva, the son of Tiruvaiaṇ (ll. 5 and 6), who granted it to the temple of Tiruvaia-Īśvara (l. 6). This temple was situated on the south of the Bilvanāthēśvara temple and was evidently named after Tiruvaiaṇ, the father of the donor. Tiruvaiaṇ seems to have claimed descent from the Western Gāṅga kings. For, to his name are prefixed the name and the epithets of Śivamahārāja (l. 4 f.), as we have found them in Nos. 47 and 48. As these epithets are spelt with almost exactly the same mistakes as in No. 48,⁷ I believe that the donor copied them from that very inscription, which he found engraved on the temple.

TEXT.

1 ஸ்ரீ ஸ்ரீ []* திருமகன் பொலப்பெருநிலச்செல்லியும் தன[க்]*கெ உரிமை புண்டமை*
மன[க்]*கொன் *காத்தனாச்சாலை கலமறுத்த[த]ருளி வெங்கைநாடுக்க[க்]*பாடி-
[யு]ம் தடிவழியும்* [தன][ம்ப*]ப[ச]டியும் குடம்[லைகாடுக்கொல்லமுக்கலிங்கமு-
[ம்]* திண்டிதல் வென்றி தண்-

¹ See p. 95 above.

² *I.e.* 'the dancing god' (Natarāja).

³ *I.e.* 'the potter's paṭṭi'; on paṭṭi see above, Vol. II. p. 359, note 12.

⁴ See above, p. 26, note 2.

⁵ See above, p. 94 and note 5.

⁶ See p. 91 above.

⁷ *Viz.* மொமணியலி and மொமணியலி for கொமணியலி-ல், திவாணிவொர for காவ-
வொர, and ஸ்ரீகரைய for ஸ்ரீகாய.

* Read புண்டமை.

* Read னாச்.

- 2 டால் கொண்ட தனெழில் வனொளி செழியரை தெக கொண்ட கொ ர[ச*]ஜ-
ர[ச*]ஜராஜகேசரிபன்ம[ச*]கியாண்டு யச ஆவது ¹பெவுர்கொட்டத்து கணாவழி
தன் கூற்று வரணபுரத்துரொமெங்கள் உர்² மஞ்சிக்[ச*]கமா[ச*] பூமி பொ[ச*]-
க்காவதி மெலைச்செறுவழிதன் மெலை குண்டிசண்டிமிதக் கிழ்³
- 3 * [ப]ச[ட்]கெல்லை பொளிகாவதி பள்ளசெறுவிற்குந் திருக்காவி⁴ பெருமா[ன்] ⁵ஸூ[ப]-
லபொகம் அனாகால்முக்காலுது [ட்]மக்கு⁷ [ச*] தென்பாற்கெல்லை அனாகால்முக்கால்
குண்டுகளுக்கு கரு[ம][ச*]க் குண்டுகளுக்கு⁸ வட[ச*]குமிதன் மெல்பாற்கெல்லை
மெம்பட்டியான சீபலிப[ட்]டி[ச*]கு கிழ[ச*]கும் [ச*] வடபா[ற்]கெல்லை இ-
[வ்]ஜூ-
- 4 ஈ மாதெவபொகமுகால்செறு[வி]ற்கும் கு[ட்]டை கிழ்⁹ [ட்]செறுவிற்கு தெற்கும்
[ச*] ஆ⁶ [ன]ம்பாலெல்லையுள் கடுவுப[ட்]ட நிலம் ப[தின]றுசா[ன்] கொ-
லால் புள்ளி எழுதாது குழி நிலமும் ¹⁰மொமணி[ய]தபாரியதீரதநாஜ-
கீவாணிவொவாபாபெய்வாபுரிநாடியுதிதேயி¹⁰
- 5 வரீதநாஜ[ஜ]திருவையக் சங்காதெவற்கு [இ]க்[தி]வம் கிற்று கிலை[ஸூ][ச*]வணை
செய்து குடுத்தொ[ம்] ¹¹கெநிலத்த[ச*]ல் வந்த சூயத்திரப்பியமு[ம்] இறை-
திரப்பிய[ம்]மு[ம்]நிவர் பகலறக்கொண்டு [இ]றையிழி[ற்]கி [வி]ந்து கிலை[ஸூ]-
வணை செய்த¹² குடுத்தொமப்-
- 6 பூ[மி] திரு[வ]ல்லத்து [தி]ருத்[தி]க்கா[வி]¹³ பொன்¹⁴ கொயிலிக் தெக்கில்¹⁵ [திரு]-
வையயசகா[த்து]க்கு அந்நகரபொகமாக [தி]ருவையகார் மகன்¹⁶ சங்கா[தெ]வது-
[ச*]கு கிற்று கிலை[ஸூ]ரவ[ணை] செய்து குடுத்தொமுற்சொ[ல்]வப்பட்ட வா-
[ண]புரத்துரொம்¹⁷ [ச*]

TRANSLATION.

(Line 1.) Hail! Prosperity! in the 16th year (of the reign) of king Rājarāja-Rāja-
kēsarivarman, who, (in his) tender youth, during which,— (in) the belief that, as well
as the goddess of fortune, the goddess of the great earth had become his wife,— (he) was
pleased to destroy the ships (at) Kāndaḷūr-Śālai and conquered by (his) army, which
was victorious in great battles, Vēṅgai-nāḍu, Gaṅga-pāḍi, Tadi-vali, Nulamba-
pāḍi, Kuḍamalai-nāḍu, Kollam and Kalingam,— deprived the Śēliyas, whose
lustre had been growing, of (their) splendour,— we, the citizens of Vāṇapuram, (a city) in
its own subdivision¹⁸ of Karaivali, (a division)¹⁹ of Paḍuvūr-kōṭṭam, sold and gave by a
deed of sale²⁰ the following land in the environs²¹ of our city to Śaṁkaradēva, (the son of)
[K]o[n]guṇi[va]rman, the very righteous Mahārāja, the supreme lord of Nipuni-la-
pura,²² Śrīnātha, the glorious Śivamahārāja-Tiruvaiyaṇ:— The upper field of Polik-
kāvadi and two pieces above this. The eastern boundary of this (land is) to the west of the

¹ Read படுவூர்.² Read பாற்.³ Read மெற்கு.⁴ Read கொமணிவரி-வொயி-தீரதநாஜ.⁵ Read பூரிநாடியுதிதேயிவரிதநாஜ.⁶ Read தீக்காவி.⁷ Read தெக்கில்.⁸ See above, p. 3, note 7.⁹ Vāṇai-koṭṭam is the same as vāṇai-koṭṭam in No. 10, text line 2, and No. 33, text line 19.¹⁰ See above, p. 101, note 5.¹¹ Read ஊர்.¹² Read தீக்காவி.¹³ Read தெ.¹⁴ Read இத்தில.¹⁵ Read பெருமாள், as in text line 3 above.¹⁶ Read மகன்.¹⁷ Read ஊரொம்.¹⁸ Read தெ.¹⁹ Read பூரி.²⁰ Read தெ.²¹ Read தெ.²² Read தெ.

lower field of Polikkāvadi and of (the field called) *Araikkālmukkūl*,¹ (the produce of) which is used for the offerings of (the god) Tirutikkāli-Perumāṇ. The southern boundary (is) to the north of pieces of the *Araikkālmukkūl* (field) and of pieces (of the field) of the blacksmith (*Karumāṇ*). Its western boundary (is) to the east of the *Śrībali-paṭṭi*² in the west. The northern boundary (is) to the south of the *Mukkūl* field enjoyed by (the temple of) Mahādēva in this city, and of the field below the pond. The land enclosed within these four boundaries is estimated at seven hundred *kuḷi* by the rod of sixteen spans.³

(L. 5.) Having received from him the whole of the purchase-money and tax-money due for this land, we sold (it) free of taxes and gave a deed of sale. We, the above-mentioned citizens of Vāṇapuram, sold and gave by a deed of sale that land to Śamkara-dēva, the son of Tiruvaiyaṇ, for (providing) the expenses of the worship to (the temple of) Tiruvaiya-Īśvara on the south of the temple of Tirutikkāli-Perumāṇ at Tiruvallam.

No. 52.—ON THE WEST AND SOUTH WALLS OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 20th year of the reign of the Chōḷa king Rājārāja I. and records the gift of a lamp by Nannamaraiyar or Nannaman,⁴ the son of Tukkarai. The donor belonged to the Vaidumba family and ruled over Ingallūr-nādu,⁵ a district of Mahārājapāḍi.

The seven thousand (villages) of Mārājavāḍi, the chief town of which seems to have been Vallūru, are mentioned in an inscription of Rājādhirāja at Mīṇḍigal in the Kōlār district (No. 279 of 1895); Mārāyapāḍi occurs in an inscription of Pārthivēndravarmaṇ at Takkōlam in the North Arcot district (No. 14 of 1897); and a copper-plate inscription of Kṛṣṇarāya of Vijayanagara mentions some villages of the Mārjavāḍa-rājya, which are in the modern Cuddapah district.⁶ Consequently, Vallūru has to be identified with the present village of Vallūru in the same district.⁷ The Vaidumba king was defeated by the Chōḷa kings Parāntaka I.⁸ and Vīrarājēndra I.;⁹ and Vinayamahādēvī, the mother of the Eastern Gaṅga king Vajrahasta III., belonged to the Vaidumba family.¹⁰

TEXT.

1 ஹ[ஹி] ஸ்ரீ [||*] திருமகன் பொலப்பெருசிலச்செல்[வி]யூத்தனக்கெ¹¹ உ[ரி]மை [சு]-
ண்டமை ம[னக்]கொள்காத்தனூர்ச்சாலை கலமறுத்தரு[னி] வெங்கைகாடும் கங்க-
பாடியும் துளம்பபா[டி]யும் தடிகைபாடியற்குடமலைகாடு[க்]கொல்லமுங்க[வி]ங்க-
முமெண்டிசை புகழ் தா [ஈ]முமண்டலமுங்கிண[டி]றல் வென்றி
[கொண்ட]¹² த[ன்]னெ[ழி]ல் வளர்¹³ ஹ[ழி]யூள்ளெல்லா யாண்[டு]

¹ *I.e.* 'three quarters of one eighth (of a measure of land).'

² *I.e.* 'the land (the produce of) which is used for the offerings of the god.'

³ Compare p. 17 above.

⁴ See below, p. 107, note 5.

⁵ There is a village Iggaḷūr in the Ānekal tāluka of the Bangalore district; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 39. But, as Dr. Fleet suggests to me, 'Inganur' near Kājahasti is a more probable location.

⁶ See my *Progress Report* for October 1890 to March 1891, p. 5.

⁷ Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 129.

⁸ Above, Vol. II. p. 379.

⁹ See p. 68 above.

¹⁰ *Ind. Ant.* Vol. XVIII. pp. 164 and 176, and *Ep. Ind.* Vol. IV. p. 186.

¹¹ Read ஹிபுத்.

¹² Read வென்றித்தண்டார்கொண்ட.

¹³ Read ஹிபுத்.

[க¹ கி]ளங்கும் யாண்டெ செ[ழி]ஞ்ஞாத்தெக கொ[ள் ஸ்ரீ]கொவிநாஜ-
 ராஜாராஜகெவஸிபக்மரான [ஸ்ரீ]ராஜாராஜ[ெ]வற்கு [ய]ாண்டு உய் ஆவது [ப]டு-
 2 லுர்க்கொ[ட்]டத்து ²மியறை[ர*]ட்டு திருவல்லத்து திருதிக்காவி³ ஆழ்வா[ர்*]ரு
 லேமாநாஜபாடி இங்கல்லுர்க்காடு உடைய வைதும்பன் துக்கரை மகன் கன்-
 னமரையர் இத்திக்காவி³ ஆ[ழ்*]வார்க்கு சந்[தி]ச[ர*]தித்தவந் எரிப்பதாக
 வைத களாவினக்கு ஒன்றிதுக்கு வைத்த சாவா மூவாப்பொடு கூய [i*] இ[வ்*]-
 வ[ர*]டு தொண்[ணு]று இ[வ்*]வாடு தொ[ண்] வ திருஉண்-
 னாழிகை உடையார் கை பிடி இவர் ட கினக்கு களாவினக்கு
 ஒன்று [i*]

TRANSLATION.

Hail! Prosperity! In the 20th year (*of the reign*) of the glorious king Rājārāja-Rājakēsarivarman, *alias* Śrī-Rājārājadēva, who, in his life of growing strength, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— (*he*) was pleased to destroy the ships (*at*) Kāṇḍalūr-Śālai and conquered by (*his*) army, which was victorious in great battles, Vēṅgai-nāḍu, Gaṅga-pādi, Nulamba-pādi, Tadiḡai-pādi, Kuḍamalai-nāḍu, Kollam, Kalin- gam, and Īla-maṇḍalam, (*the conquest of which*) māde (*him*) famous (*in*) the eight directions,— deprived the Śēḷiṇas of (*their*) splendour at the very moment when [Udagai], which is worshipped everywhere, was (*most*) resplendent;— Nannamaraiyar, the son of Tukkarai, the Vaidumba, who possessed Inḡallūr-nāḍu, (*a district*) of Mahārājapādi, gave one perpetual lamp, (*which*) was to burn as long as the moon and the sun exist, to (*the temple of*) Tirutikkāli-Ālvār at Tiruvallam in Miyaṇai-nāḍu, (*a subdivision*) of Paḍuvūr-kōttam. For (*maintaining this lamp he*) gave 90 full-grown ewes, which must neither die nor grow old.⁴ These ninety ewes⁵

No. 53.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription consists of 21 lines and is dated in the 3rd year of the reign of Parakēsarivarman, *alias* Rājendra-Chōḷadēva (I.). It records that the inhabitants of Vāṇapuram (ll. 9, 16 and 18), *i.e.* Tiruvallam,⁶ sold 1,000 *kūḷi* of land to Sōmanātha (ll. 6, 16, 18 and 20), (the son of) Śaṁkaradēva (l. 5 f.), whose name has been already met with in an inscription of Rājārāja I. (No. 51). The same epithets, which precede the name of Śaṁkaradēva's father Tiruvaiyaṇ in No. 51, are here prefixed to the name of Śaṁkaradēva (ll. 2 to 5), with nearly the same mistakes in spelling.⁷ A further allusion to Sōmanātha's descent from the Western Gaṅgas is contained in Gaṅgādēvi-manali (l. 11), the name which he bestowed on the land purchased by him. Besides, Śaṁkaradēva and Sōmanātha claim to be connected with the Vaidumba family⁸ (l. 5).

I do not consider it worth while to publish the text of the second half of line 17 and of lines 18 to 21, which record that Sōmanātha assigned the land "to the Mahādēva temple of Tiru [vai] ya-Īśvara, which the members of our family have caused to be built on

¹ Read யாண்டெத்தொழுதகை.

² Read மியறை.

³ Read திக்காவி.

⁴ See above, Vol. II. p. 375, note 3.

⁵ The following sentence is damaged. On an adjacent portion of the same wall are three further lines of writing, which seem to be connected with this inscription, as they refer to ninety ewes given by தன்மன்.

⁶ See above, p. 104, note 6.

⁷ Compare *ibid.* note 7.

⁸ See p. 106 above.

to the south of a channel which flows to the *Śrībalipatti*¹ of (the god) Tiruvallam-udaiyār.

(L. 16.) We, the citizens of Vāṇapuram, sold and gave by a deed of sale, with all exemptions, the land enclosed within these four boundaries, (*which measures*), not excluding the cultivated land,² one thousand *kūḷi* by the rod of sixteen spans, having received from Sōmanātha the whole of the purchase-money and the tax-money, (*due*) for these one thousand *kūḷi*, at the very place of the sale

No. 54.—ON THE NORTH WALL OF THE NAKULESVARA SHRINE IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 4th year of the reign of Rājendra-Chōla I. Irāyiravaṇ Pallavayaṇ (l. 4 f.), an officer of his who is known from several other inscriptions,³ had built a shrine which he called Rājarājēśvara⁴ (l. 11 f. and l. 16 f.), and which is apparently identical with the shrine on which the inscription is engraved. For maintaining two lamps in this shrine, he purchased for 50 *kāṣu* from the inhabitants of Tiruvallam a piece of land which measured 2,000 *kūḷi*, and which received the name Araiśūr-vāḍagai (l. 15 f.) with an allusion to his native village of Araiśūr (l. 3 f.).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [I*] கொப்பரகெசரி[வ]தராக⁵ ஸ்ரீரா[டு]ஜநுசொழலெ[வ]ர்ஞ யா-
ண்டு ஈ ஆவது ஜயங்கொண்டசொழமண்டலத்துப்படுஜர்கெ[ச*]-
- 2 ட்டத்து [மீ]யாதுகாட்டுகாவிவல்லது ஸமெமெயொக்[இ]ய்யெழுத்து [I*] உடை-
(ட)யார்⁶ ஸ்ரீராஜெநுசொழலெவ⁷ பெருகரது⁸ சித[வி]கொடிவனகாட்டு-
- 3 [ப்]பாம்பு[ணி]க்கூற்றத்து அ-
- 4 [சை*]ரகுருடையான் ஈராசிர-
- 5 வந் பல்லவமனாக உ-
- 6 [சு]மசொழப்பல்ல[வ]-
- 7 [சை*]யன் கையால் யாங்க-
- 8 ன் கொ[ண்]டு கடவ அன்[ரு*]டு⁹ கற்க[ச]-
- 9 [சு] இய [I*] இக்காரு¹⁰ ஜயம்பதம் கொ-
- 10 ண்டு எங்குநர் திருவல்லமுடையா[ச*]
- 11 கொயிலில் இவகொடுப்பித்த ஈராசிர-
- 12¹¹ லியா[மு]டையார் அனெய-
- 13 ரெவர்க்கு¹² 'கிற்றுக்குத்த சிலவிலை¹³
- 14 யாவணமாவது [I*] இ[வ்*]ஜொங்கன் ட-
- 15 மல்கிடாகை அரைசூர்வாட-
- 16 கயில் காக்கன் ஈராசிரஜாஜா¹⁴
- 17 [ச]முடையார்க்கு திருநீலாவினக்கி-

¹ See above, p. 105, note 2.

² See above, p. 104, note 4.

³ See above, p. 29 and note 3.

⁴ The same was the name of the great temple at Tañjāvūr, which had been built by Rājarāja I ; see above, Vol. II. p. 1.

⁵ Read ஸ்ரீ-ராசன.

⁶ Read ஸ்ரீ.

⁷ சொவ. is corrected by the engraver from சொழ.

⁸ சித is corrected by the engraver from சித்யு.

⁹ See below, No. 56, text line 2.

¹⁰ Read காக.

¹¹ Read லியா.

¹² See is entered below the line.

- 18 சண்டிதுக்கு வைத்த சிலத்துக்கு.
 19 கீழ்ப்பார்க்கெல்லை¹ ஜககா.
 20 தப்பெருவதிக்கு மெற்கு[ம்] [*]
 21 தென்பார்க்கெல்லை அங்காரா
 22 குட்டெறலட்டலெலையாஜியா-
 23 ர் சிலத்துக்கு வடக்கும் [*] மெல்பா]-
 24 ர்க்கெல்லை தெ[ங்]கத்தொட்ட-
 25 முட்ட அங்காராக்குட்டெற-
 26 லட்டலெல[ை]-
 27 யாஜியாரும் குண்-
 28 டர்² சங்காக்கிராமவி-
 29 த்தனுமுடை-
 30 [ய] சி(ர)லத்துக்கு
 31 கிழக்கும் [*] வடபார்க்கெ-
 32 ல்லை ஆலிக்கொன்-
 33 றை ஆதித்தபெ[ரு]மான்
 34 சொமாஸி சிலத்துக்கு[ம்]
 35 கயக்க[ல]ரண பல்லவை-
 36 [ய]ப்பெருவ[ர]ய்க்காலுக்கு[*]
 37 தெ[ற்]க்கும் [*] இன்னு[ற்]ப்பாற்-
 38 க்கெல்லை உள்[ளு]ம் தெங்கக-
 39 [தெ]ட்டமகப்பட்ட கீ[லன்] சி[ற்]ற-
 40 ம்பலத்துக்கொலால் இரண்-
 41 டாபிரங்குழியு³ மிகுதிக்கு-
 42 றைவு அளவுள்ளடங்க பெ[ர]த்த-
 43 டு [சி]லமுற்றம் விற்று விலை-
 44 ஆவணஞ்செய்து குடு[த்]தொ-
 45 [மி]தனு[க்]கு விலைபுகியமும்⁴
 46⁵ இரை[தி]யியமுமிதவெ ஆலத[ர]-
 47 க இப்பரி[சு] விற்று இரை இழிச்சி[க்]கு-
 48 தெத்தாம் [*] இன்கிலத்த[க்]கு முள்துடைய [ம]கீ[ரும்]⁶ கி[ணரு]ம் திர்க்கிய.⁷
 49 விலையும் உகப்பார்⁸ பொன்னுமற்றமுர்⁹ படு குடிமை¹⁰ எதொன்றங்காட்டிக்கொ-
 ள்ளப்டி-¹¹
 50 [ரு]தொமாசகவும் [*] இப்பரிசு¹² [இ]றை இழிச்சி விற்று விலைஆவண¹³ . . .
 சிங்காலிலல[த்]து ஸடுலெயொம் [*]¹⁴ இதத்தக்கு
¹⁵ விவ[ஞ்]செய்தார் (ம)ம[கா]ந்தரத்து செய்தார் செய்த பாவக்கொள்வார் [*]
 [இ]து வ[த]தொலாராகெய¹⁶ ||உ

¹ Read கீழ்பார்க்கெல்லை.² Read குழியும்.³ Read இறைபூவு.⁴ Read தீர்க்கிய.⁵ Read மூர்.⁶ Read பெருதொ.⁷ Read ஆவணஞ்செய்த குடுத்தொம், as in text line 44 f.⁸ Read இந்நீர்.⁹ Read ஈடுகொ.¹⁰ Read டர்.¹¹ Read ஓரலுமும்.¹² Read மென்கும்.¹³ னு is corrected by the engraver from ன.¹⁴ மை is entered below the line.¹⁵ Read பரிசு.¹⁶ Read விவ.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (*of the reign*) of king Parakêsarivarman, *alias* Śrī-Rājendra-Śōladêva. The hand-writing of us, the assembly of Tikkâli-Vallam in Miyârū-nāḍu, (*a subdivision*) of Paḍuvâr-kōṭṭam, (*a district*) of Jayan-konda-Śōla-maṇḍalam.

(L. 2.) We have received 50 *kāṣu*, (which were) good (*i.e.* of full weight) (*and*) current at the time, from the hand of Īrāyiravaṇ Pallavayaṇ, *alias* Uttama-Śōla-Pallavar [ai] yaṇ,¹ a *Perundaram*² of the lord Śrī-Rājendra-Chōladêva (*and*) the lord of Ar [ai] śūr in Pāmbuṇi-kūṛṇam, (*a district*) of Nittavinōda-vaṇanāḍu.

(L. 9.) For these fifty *kāṣu* we sold the following land by a deed of sale to (*the god*) Chandêśvaradêva (*of the shrine*) of Râjarâjêśvaram-uḍaiyâr, which he had caused to be built in the temple of Tiruvallam-uḍaiyâr in our city.

(L. 14.) The eastern boundary of the land, which we assigned for two sacred perpetual lamps to (*the shrine of*) Râjarâjêśvaram-uḍaiyâr in Araiśūr-vādagai, a hamlet (*belonging*) to us in the west of this city, (*is*) to the west of the high-road of Jananātha; the southern boundary (*is*) to the north of the land of Kuṭṭēra-Bhaṭṭa-Sōmayâjiyâr of Aṅgārai; the western boundary (*is*) to the east of the land of Kuṭṭēra-Bhaṭṭa-Sōmayâjiyâr of Aṅgārai and of Śamkara-Kramavittaṇ of Kuṇḍûr, including a cocoanut garden; and the northern boundary (*is*) to the south of the land of Âditta-Perumāṇ Śōmāśi (*i.e.* Sōmayâjin) of Âlikkonṇrai and of (the channel called) *Kayakkâl*, *alias* *Pallavaiya-peruvāyikkâl*.³

(L. 37.) We sold and gave by a deed of sale—including (*eventual*) excess or deficiency in measurement—the whole land within these four boundaries, (*which measures*), together with the cocoanut garden, two thousand *kuḷi* by the rod of Śiṅṅambalam.⁴

(L. 45.) This very (*sum*)⁵ being the purchase-money and the tax-money (*due*) for this (*land*), we thus sold (*it*) and gave (*it*) free of taxes.

(L. 48.) We shall not be entitled to claim the high-level water, the wells, the price paid for water, the gold of *ugappâr*,⁶ and any other tax paid by the city (*and*) previously (*due*) from this land.

(L. 50.) Thus we, the assembly of Tikkâli-Vallam, sold (*it*) free of taxes and gave (*it*) by a deed of sale. Those who obstruct this charity, shall incur (*all*) the sins committed between the Gaṅgā and Kanyā. This (*charity is placed under*) the protection of all *Mūhêśvaras*.

No. 55.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra (l. 4) and refers to the conquest of Raṭṭa-pāḍi (l. 1), the setting-up of a pillar of victory at Kollāpuram (l. 2), and the defeat of Âhavamalla at Koppam (l. 3).⁷ It records that the temple authorities received 25 *kaḷaṇṇu* of gold from an inhabitant of Aimbūṇi,⁸ under the condition that the interest should be applied for the feeding of a learned Brāhmaṇa and other purposes. The end of the inscription is lost.

¹ Compare above, Vol. II. p. 222, note 4.

² See above, Vol. II. p. 141, note 1.

³ The second name of this channel is derived from Pallavayaṇ, the name of the donor.

⁴ See above, p. 30, note 3.

⁵ This refers to the sum of 50 *kāṣu* in text line 8 f.

⁶ Compare the obscure term *ugarai*, above, p. 48, note 9.

⁷ See page 58 above.

⁸ See above, p. 22 and note 10.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [ஐ] [ஐ] மருவிய செங்கொல் வெணன் முன்கொன் செனை
பின்னதுவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-
2 காணியில் [மு]க்காண செல்ல முக்காக் தவிர்த்து[க்]கொல்லாபுரத்து ஜயவழம்பகா-
ட்டி எதிரைப் பெருது எண்ணிசை நிகழ ப்ெறையது கறங்க
3 ஆங்கது கெட்டு பொரற்றங்ககாக்கொப்பத்து வமெதிர் பொருத ஆலாவமல்ல(ை)க-
ஞ்சி புக்கிட்டொட¹ மற்றவகாசையும் குதிரையும் ஒட்டகத்தொடு பெண்டிர்-
பண்டாசமும் கய்க்கொண்டு² விஜெய[ச*]விஜெகம் பண்ணி³ விசுவநாதாவா-
கத்து
4 'விற்றிருனரு[ளி]க கொப்பாகெசரிவதூராக உடையா[ர்*] ஸ்ரீராமஜெகிசெவந்ரு யா-
ண்டு உ [ஆ]வது ஜயங்கொண்டசொழமண்டலத்து தியாகாபாணகனகாட்டு
பெரும்பாணப்பாடி கராவழி ஸ்ர(ச)ஜதெயம் திருவல்லத்து திருவல்ல[மு]டையார்
கொயில்⁴ ஸ்ராக[மு]டைய சிவஸூரஜண-
5 க் . கெள[ரி]ககமபட்டனும் கங்கா[தி]ரபட்டனும் அக்கா[ள]பட்டனும் [சி]வக்கொழு-
னுபட்டனும் [சி]க்கா[தி]பட்டனமுருத்* [தி]ரபட்டனும் விக்கி[ரி]சமா[தி]த்தத[ம்*]
[தி]ருமாப்பெறையுன்[ளி]ட்ட [தி]ருவ[ண்*]னா[ழி]கை உடையொம் காட்டெ⁵
கராவழி ஐம்[பூணி]யாளும் க-
6 ணத்தாரூர் காட்டுக்குறி⁶ மாடலகுமவித்தந் பக்கலியாங்கள் கொண்ட பொன் இரு-
பத்தை[க்க]ழைஞ்* [ச*] இப்பொன் உயரும் கொண்டு கடவு பரிசாவது
[ச*] இப்பொன் கழஞ்சிவா[ய்*] கிசதம் முழாக்கெ இருசெவிடு கெ[ல்*]வாக
அரு-
7 மொழிதெவன் மாக்காலாள் கிச்சம் பதக்கு கெல் பரிசையாக இ[க்*]கெ[ல்*]து
வெ[ல்]கமும் [ஸ்ரீ-ஆ]கமமும் பெர்⁷ கிஷிதகா[யிரு]க்கும்⁸ ஸ்ராமணதுரு குடுத்த
அவகையிட்டு⁹ ஸ்ரஹிப்பி[க்*]க கடவொமாகவும் [ச*] முக்கழைஞ்சு பொ[து]க்காண்-
8 வெகாகழஞ்சு பொ[க்] பரிசை[ச]ய[ச]க பொ[க்] கழஞ்சும் திருவா[ரா]தகை
செய்*வாதுக்க[க்]கப்பட விசமமாட்டாண்டுதொதும் [கு]க்க கடவொமாகவும் [ச*]
இரு[ச]கழஞ்சு பொதுக்கு கிச்சம் இரு[செ(ர)]விடரை கெய் [ப*]பரிசை பொலி
.....

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of (*his*) elder brother¹¹— the king (*who held*) the sceptre (*and*) was embraced by the goddess of fortune— was at (*his*) back, (*he*) conquered the seven and a half *lakshas* of Irattā-pādi. When the first elephant (*of the enemy*) went at his elephant, (*his*) elder brother stopped (*it*). (*He*) set up a pillar of victory at Kollāpuram and did not meet with opposition in battle, (*but his*) drums were sounding through the eight directions. Having heard this (*report*), Āhavamalla proceeded to Koppam on the bank of the great river and fought against (*him*), (*but*) became afraid, incurred disgrace and ran away. (*The king*) seized his elephants and horses, (*his*) women and treasures, together with the camels, and performed the anointment of victory. In the 3rd year (*of the reign*) of (*this*) king Parakēsarivarman, *alias* the lord Śrī-Rājēndradēva, who was graciously seated on the throne of heroes.

¹ Read புக்கிட்டொட.² Read கீத்தி.³ Read சேவல.⁴ Read உ-ஓஜி.⁵ Read கைக்கொண்டு.⁶ Read ஸ்ராக.⁷ Read கிஷித.⁸ Viz. Rājādhirāja; see p. 39 above.⁹ Read கீர.¹⁰ Read இத்தாட்டு.¹¹ Read ஸ்ராமண.

(L. 4.) We, Kauśika-Nagama-Bhaṭṭaṇ, a *Śiva-Brāhmaṇa* in charge of the shrine (*sthāna*) of the temple of Tiruvallam-udaiyār at Tiruvallam, a *brahmadēya* in Karaivali, (a subdivision) of Perumbānappādi, (a division) of Tyāgābharana-vaṇaṇdu, (a district) of Jayankonda-Śōla-maṇḍalam, Gaṅgādhara-Bhaṭṭaṇ, Akkā [la]-Bhaṭṭaṇ, Śivakkolundu-Bhaṭṭaṇ,¹ [Śi]kkā[li]-Bhaṭṭaṇ, Rudra-Bhaṭṭaṇ, Vikki-ramādittāṇ, [Ti]rumāppēraṇ and the other (*persons*) in charge of the store-room of the temple,² have received twenty-five *kaḷaṇṇu* of gold from Kāṭṭukkuri Mādhava-Kramavittāṇ, (one) among the commissioners³ who rule Aim[būni] in Karaivali, (a division) of the same *nāḍu*.

(L. 6.) These 25 (*kaḷaṇṇu*) of gold (*we*) have received under the following conditions:—The interest on (20 *kaḷaṇṇu*) of this gold being (one) *padakku* of paddy per day, (*measured*) by the *marakkāl* (called after) Arumolidēvaṇ,⁴ *viz.* three *ulāḷku* and two *śevīḍu* of paddy per day from every *kaḷaṇṇu*, we shall give this paddy to a Brāhmaṇa who has become a *Dīkshita* (and) who knows (?) the *Vēda* and the sacred *Āgama*, and shall cause (*the god*) to be worshipped by him. The interest on three *kaḷaṇṇu* of gold being half a *kaḷaṇṇu* of gold per year, we shall have to give every second year (one) *kaḷaṇṇu* of gold to him who performs the worship in the temple. The interest on two *kaḷaṇṇu* of gold [being] two *śevīḍu* and a half of ghee per day,

No. 56.—ON THE SOUTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is incomplete. Of the five lines which are preserved I am publishing only the two first ones. It is dated in the 2nd year of the reign of Rājakēsarivarman, *alias* Rājamahēndradēva, and records that a military officer purchased 800 *kuḷi* (l. 4) of land from the inhabitants of Tiruvallam and granted them to the temple.

On page 32 above it has been stated that the *Kaliṅgattu-Parani* and *Vikkirama-Śōlaṇ-Uḷa* mention two Chōḷa kings who have not yet been identified. The first of them reigned between Rājēndra and Virarājēndra I., and the second between Virarājēndra I. and Kulōt-tuṅga-Chōḷa I. In the introductory remarks to No. 57 it will be shown that the second king is identical with Parakēsarivarman, *alias* Adhirājēndradēva. Hence the only king who remains to be identified is the successor of Rājēndra and predecessor of Virarājēndra I. He may be identified provisionally with Rājakēsarivarman, *alias* Rājamahēndradēva, to whose 2nd year the subjoined inscription belongs. In favour of this identification it may be mentioned that the subjoined inscription praises him for guiding the goddess of the earth on the path of Manu, while the *Kaliṅgattu-Parani* (viii. 28) speaks of “the Chōḷa who dispensed justice three or four times better than the ancient Mann,”⁵ and that an inscription of the 9th year of Rājēndra mentions among the boundaries of a village “the road of Rājamahēndra.”⁶ Perhaps Rājamahēndra was the co-regent of Rājēndra.

TEXT.

1 ஸ்ரீ ஸ்ரீ []* திருமகன் [வி]ளக்கவிருவ[ம]ட[ெ]ன[ெ]யை ஓ[ரு]குடை தி[மு]ம்-
கிழிதி¹ கிம்ப [பு]ணர்நு த[ரு]மகெறி கிம்ப [ம]னு[ெ]கறி [எ]டரத்திய [ெ]ர-
விராஜகெசரிவநாக உடையார் ஸ்ரீராஜமதென[ெ]ய[ெ]வ[ெ]ர்க்கு யாண்டு ௨ ஆவது

¹ See above, Vol. II. p. 257, note 3.

² See above, p. 11, note 2.

³ *Ind. Ant.* Vol. XIX. p. 331.

⁴ Read கிழிதி.

⁵ See above, p. 104, note 5.

⁶ See above, p. 8 and note 3.

⁷ See p. 41 above.

ஐயங்கெரண்டசொழமண்டலத்திப்பெரும்பாணப்பாடிக்காலுழித்திருவல்லத்-
து வு[டு]வ[டு]ய[ர]ம் சிலங்கியாவணக்கையெழுத்து [!] [அருடு]மாழி-
தெவவளகாட்டு இங்குணட்டு இங்குணாருடையாக் சங்கரன் கண்ட.

2 ராதித்தகரான லெகாபதி[க்]ள் ராஜராஜச்சொழியவளாயர் பக்கல் நங்கன்
கொண்ட அ[ன்]ருடு நற்கரச அறுபத்து காலிகாற்காசொன்றுக்குக்குடிநக்கல் சிறை
செ[ம்]மை பொந் எழு[ம்]ஞ்சாடியாக வன பொந் இருப[த்]திருகழஞ்செ எட்டு
மஞ்சாடியும் எங்க[ரு]ரத்திருவல்லமுடைய [தி]ஹாடெவராதிடாவக் வுண[ஸ்]ர-
டெவர் பகல் இப்பொ[க்] இருபத்திருகழஞ்செ எட்டு ம[ஞ்]சாடியுங்கொண்டு
[கா]ங்கன் [வி]ந்நித வ-குமி ராஜேசிர-

3 சொழிப்பொரி கிழ் கொடச்செறுவுக்குக்கிழபாற்கெ[க்]ல்லை¹

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 2nd year (of the reign) of king Rājakēsarivarman, *alias* the lord Śrī-Rājamahēndradēva, who, while the goddess of fortune was resplendent, wedded the great goddess of the earth, in order that (*she*) might abide joyfully under the shade of a single parasol, and who caused (*her*) to walk (*in*) the path of Manu, in order that (*she*) might abide (*in*) the way of righteousness. The hand-writing, (*referring to*) a deed of sale of land, of us, the assembly of Tiruvallam in Karaivali, (*a subdivision*) of Perumbānappādi, (*a district*) of Jayankonda-Śōḷa-maṇḍalam. We have received sixty-four *kāṣu*, (which were) good (*i.e.* of full weight) (*and*) current at the time, from Śamkaraṇ Kandarādittanār, *alias* the Śēnāpati Rājarāja-Śōḷiyavaraiyar, the lord of Inga[nūr] in Ingaṇādu, (*a district*) of Arumolideva-vaṇādu. At the rate of seven *mañjādi* of pure gold, weighed by the true standard of the city,² for each *kāṣu*, (this amount) is equal to twenty-two *kaḷañju* and eight *mañjādi* of gold. Having received these twenty-two *kaḷañju* and eight *mañjādi* of gold from Chandeśvaradēva, the first servant of (*the god*) Mahādēva (*of the temple*) of Tiruvallam in our city, we sold (*the following*) land.

(L. 2.) (The field called) *Kōḍachecheruvu* below the large tank of Rājendra-Chōḷa. The eastern boundary of (*this field is*) &c.

No. 57.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated on the 200th day of the 3rd year of the reign of Parakēsarivarman, *alias* A[dhi]rājēndradēva (l. 4 f.). Two royal officers met at Kāñchipuram (l. 7) and called for the accounts of the villages which belonged to the Tiruvallam temple. One of the two decided that the revenue from the villages of Kukkaṇūr³ in Tūy-nādu⁴ (l. 12) and Mandiram⁵ in the same *nādu* (l. 13) should be assigned to the temple for expenses not previously provided for. A larger committee then assembled and made allotments from this revenue for various heads of the temple expenditure.

In line 11 it is stated that, before the time of this inscription, the income of the temple had been regulated in the 8th year of the reign of "the emperor Virarājēndradēva." Consequently Adhirājēndra must have reigned later than Virarājēndra I. Among the kings who are mentioned in the *Vikkirama-Śōḷa-Uḷa* after Virarājēndra I., the only one who has not yet been traced in inscriptions is the immediate successor of Virarājēndra I.

¹ Read *ṣṭh*.

² See *Ep. Ind.* Vol. V. p. 106, note 1.

³ See above, p. 25, note 2.

⁴ See p. 22 above.

⁵ See No. 50 above.

and predecessor of Kulōttunga-Chōla I.¹ This king may be identified provisionally with Parakēsarivarman, *alias* Adhirājēndradēva. If the account in the *Vikramāṅkadēvacharita* can be trusted, he would have been the son of Virarājendra I. and the brother-in-law of Vikramāditya VI.²

TEXT.

- 1 ஸ்ரீ[ஸ்தி] ப்ரீ [||*] திங்கனெர் மலர்ந்து வெண்குடை மண்டிலம[ன்]துயிர்[டு]தாறு-
மின்கரு[ன்] காக்க[து]திதைகிழல் பாப்பி சிற்ப[] முறைமை[யி]ற்செங்கொல் தி-
சைதொறு-
- 2 ஸ்ரீ[ஸ்தி]வ தங்கள் குலமுதற்பருதியிற் லவ[]நொழி சிவற்கு³ ஒற்றையாழியுலாவ
கற்றவத்திருமலர்செல்லியுமிருசிலப்பாவையு[ங்]கீர்த்தியங்[]நின்றையும் பொர்த்-
- 3 த[தி]ப்பூவையும் வதுவையி[ற்*]புணர்நு த[த்]துரிமைத்தெ[யிய]ராகச்சுடர்ம[ணி]மகு-
டஞ்[ரு]ட்டி கெடுவிலம[னவ]ர் முறை முறை தன்கடி வணங்க [வீரமு]ந்-
தியாகமு[ம்] ஆ[]மெகப்புனைந்து
- 4 [வீரவ]ஃதொல்கத்து உலகமுழுதுடை[ய]ரொடும் *வீற்றிரு[த்]தருளி மாப்புசுழ்
மதுவுடன் வளர்த்த கொப்பசெகசரிவதூரான உடையார் ஸ்ரீ[அ]தி[]ராதெ[ந்தி]ர-
[டு]தவர்க்கு [ய]ர[ண்]-
- 5 ௫ [மு]ஞ்ஞவது கா[ன்] இரு[தூ]நி[]க[]ல் [அ]திகா[]ரிகன் செ[]ராமண்டலத்து பா-
ண்டிருவாசநிலனகாட்டு புறங்கி[]நி[]யூர்காட்டு புலங்கு[]டையார் [பூ]ரக் [ஆ]தி-
த்த[தெவ]நாசா[]க ராஜா[]-
- 6 ஜெந்திர[மு]வெத்தவெனாரும் [டு]வ[]க[]ரபதி உய்[]யுக்கொண்டார்வனகாட்டு திரா-
[மு]ந்காட்டு க[]டா[]ர்
- 7 கிழாக் ராஜாராஜக் பாகிரு[](ப)பாக்கதகான [வீ]ரசெ[]ர[]முஇனங்[]கொ[] ம்
எயிற்கெ[]ட்டத்து எ[]யில்[]காட்டு காஞ்சிபுரத்து திருமய[]க[]முடை[]ய[]ர்
[கி]ழை[]ம[]-
- 8 மண்டபம் [க]ங்கைகொண்டசொ[]ழி[]விரு[]ந்து [தி]ருவ[]ல்வமுடையார் [தெ]வ-
தா[]க[]மாக ஊர்கள் கணக்கு கெட்டு இத்[]டு[]த[]வ[]ர் தெவதாகமாக ஊர்களில்
ஊர்குழ[]ஞ்[]கங்குமர[]-
- 9 கச்சாணமும் ³[மி]ந்பாட்டமும் தட்டார்ப்ப[]ட்டமு[]ன்[]ளி[]ட்ட [கி]ழிறை[]ப்பாட்ட[]-
மு[]ம் [த]நி[]ப்புடவையும் [வெ]லிக்காகம் த[]ண்[]ட[]வி[]ற்கடமையும் வலங்கை-
[யி]ட்டங்கைமகக்மை-
- 10 யும் உள்ளிட்ட அ[]த்தராய[]த்துக்கு ஆ[]யி[]ரக்கலத்துவாயி[]ரு[]ப[]த்தைஞ்சு காசாகக்-
கொ[]ண்[]டு
- 11 வரு[]கி[]ற படி சகுவர்த்திகள் ⁴ஸூரியரஜெந்திரதெவர்க்கு யாண்டு [எ]ழா-
வதி[]க் எதிரா[]ம[]ர[]-
- 12 [ண்]டு முதல் இத்தெவற்கெ வரியிவிட்டுப்பெற்றமைவிதித்தெவர் தெவதா[]க[]ம்
[டு]பரும்பாணப்ப[]டி தூய்[]க[]ாட்டு குக்கனூர் காச முப்-
- 13 பத்தெட்டெ காலிகாக்க[]சொன்றுக்கு செ[]லவிராஜகெசரியால் கெல்லு நாறகல-
மாக கெல் [நூ]ற்றைம்[]ப[]த்து முக்கலமும் இக்[]க[]ாட்டு மந்திரம் காச
- 14 இரு[]ப[]த்தாறெ முக்காலிகால் கெல்லு தூற்றெழுக்கலமு[]ம் ஆக காச அறுபத்-
தைஞ்சிகால் கெல்-
- 15 விருநூற்றையுதிந் கலமும் இத்தெவற்கு முக்[]டு[]லாத சிவ[]ந்த[]ங்களுக்கு யாண்டு
முஞ்ஞவது⁵

¹ See p. 32 above.² See above, Vol. II, p. 231 f.³ Read சிவற்கு.⁴ Read வீற்றி.⁵ Read மீன்.⁶ Read ஸ்ரீவீர.⁷ Read முஞ்ஞவது.

- 16 முதல் கீவ[த்]தஞ்செய்து குடுகெவெந்து அடிகாரிகள் [ச]ரஜராஜெத்திச[மு]வெந்த-
வெனார் [எ]வ பு[ரவ]-
- 17 சிதிணைக்களத்து கூறு சொழமண்டலத்து கூ[த்ரி]யசிகாமணிவளகாட்டு ப[னை]பூர்-
காட்டு இனையாக்குடையாக் கிதி[யத்]¹ திரு-
- 18 மாவிருஞ்சொலையாக குவலையதிவாகா[மு]வெந்தவெனாதும் புரவரிதிணைக்கள[ம்]
சயவ[ெ]காண்டசொழமண்டலத்து புழற்கொட்டத்து [ஆ]-
- 19 குடிநாட்டு அ[ய]ண்டம்பாக்கிழாக் கண்ட[ரி]றணித்தாகான செம்பியப்ப[ல்]வவரயதும்
பைய்யூர்க்கொட்டத்து செ[ர]-
- 20 [ஹ]ர் கி[லை] ராசகெசரிகல்லூர் தழுவுபொச[ெ]ரி திருச்சிறம்பலமுடையாகான
கிருபகிகாமணி[மு]வெந்தவெனாது-
- 21 ம் ஊற்றுக்காட்டுக்கொட்டத்து குந்தகாட்டு [ம]ர தூர் மங்கலம்மீழாக் கணவதி
பிச்சகான கில்ல[வ]ர்முலெ-²
- 22 [த்]தவெனா[னும்] ராசெத்திசொழவளகாட்டு பெ[ர]ய்கைப்பாகுத்துக்குளமுழாக் ஏற-
[ன் ச]சங்கிசெககான சயதுக்கமுலெ-³
- 23 த்தவெனா[னும்] முகவெட்டி பைய்யூர்க்கொட்டத்து ஆரணி கிலை மும்முடிசொழகல்-
லூரினையூறு கிழவன் காக[ர]ராயணநா,
- 24 [ன்] ராசகாராயணமுலெந்தவெனா[னும்]⁴ புலி[யூ]ர்[த்]கொட்டத்து மாக்காகொட்டு
செம்மரம்பாக்கிழாகாராயணக் முடிகொண்-
- 25 டசொழப்ப[ல்]வவரயதும் செங்க[ர]ட்டுக்கொட்டத்து மாகனூர்காட்டு [தி]த்த-
கை[த்]கல்லூர் ஆதிமங்கலம்மீழாக் பிச்ச-
- 26 க் அம்பலக்கத்தகான ஆதிராசெத்திரத்தமிழதனையனும் எயிர்க்கொட்டத்து எயில்கா-
ட்டு காஞ்சிபுரமுடையான் கருமா-
- 27 ணிக்கக் சொமகான சொழாரமுலெ[த்]தவெனா[னும்]⁵ இருத்து கிமத்தஞ்செய்த
படி கல்லியாணகந்தாதெவர்க்கு சத்தி [ந]ந்துக்கு திரு-
- 28 வமுதரிசி காகாழியாக சத்தி *முன்றுகரிசி கு[துணி] க[ர*]காழியும் இத்தெவர்
கம்பிராட்டியார்க்கு சத்தி ஒன்றுக்கு அமுதுகரிசியிருநா-
- 29 றியாக ச[த்]தி *முன்றுகரிசி அமுதுகரி[யும்] கருமாணிக்கதெவர்க்கு சத்தி ஒன்றுக்கு
அரிசியிருகாழியுமித்தெவர் கம்பிராட்டி-
- 30 யார்க்கு சனி ஒன்றுகரிசி இருகாழியுமாக அரிசி பத[த்]தறுகாழிக்கு இரண்டைஞ்-
சாங்கி ஐ த னு எவ⁶ கறியமுதுக்கு கெல்லு
- 31 முன்காழியும் கெய[ய]முது ஆழக்[ெ]கரி[ரு]செவி[ட]ரைக்கு கெல்லுகாழி த[ரி]-
ரமுது காழி உரிக்கு [கெ]ல் முன்காழி அடைக்-
- 32 காயமுது வெலுங்காய் பன்னிர[ண்]டும் வெற்றிலை[ய]முது அ[து]பதுக்குமாக கெல்-
லிருகாழி முழக்குமாக கானொன்றுக்கு கெல்லி-
- 33 [ரு]து[ணி] ஐஞ்ஞாழி முழக்காக கெல்லு [இ]ருதுற்றப[த்]தொருக[வ]கெ முக்-
[ரு]துணிக்கு [I*] [மு]கவெட்டி ரா[ச]காராயணமுலெந்த-⁷
- 34 வெனாகெழுத்து [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While (*the king's*) white parasol was raised, expanding like the moon, diffusing sweet mercy on all the creatures that abide on the globe, and affording royal protection; while (*his*) sceptre rightfully swayed all the quarters; (*and*) while the matchless wheel (*of his authority*) rolled about, in order to remove and wipe away the

¹ Read கீதியன்.² Read முலெ.³ Read முலெந்த.⁴ Read முன்று.⁵ The preceding five symbols are abbreviations for தெல்லு, துணி, பதக்கு and எழுதுகாழி.⁶ Read முலெந்த.

force (?) of the sun, the progenitor of his race; (*he*) took in marriage the goddess of the beautiful (*lotus*) flower (*i.e.* Lakshmi), whose austerities (*thus*) bore fruit, the goddess of the great earth, the (*goddess of*) fame, (*who resembles*) a parrot in beauty, and the matchless goddess of (*victory in*) war, and adorned (*them*) with crowns of brilliant jewels as his right-ful queens.

(L. 3.) While the princes of the vast earth worshipped his feet by turns, (*he*) decked himself, as with garlands, with valour and liberality and was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâr.

(L. 4.) On the two-hundredth day of the third year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the lord Śrī-A[dhi]râjê[nd]radêva, who (*continually*) increased (*his*) great fame by following (*the laws of*) Manu, —the magistrate (*adhikârin*) [Pâ]raṇ[Ādi]tta[dêva]nâr, *alias* Râjarâjêndra-Mâvêndavêlâr, of Pulân[gu]dai in Puṇakki[li]yâr-nâdu, (*a subdivision*) of Pândikulâsani-vaṇanâdu, (*a district*) of Śôla-maṇḍalam, and the *Sênâpati* Râjarâjaṇ Parañiparâkshasaṇ, *alias* Viraśôla-Iṭaṇ[gô], the headman of [Na]dâ[r] in Tiraimûr-nâdu, (*a subdivision*) of Uyyakkondâr-vaṇanâdu, having met in the *Gaṅgaikondâ-Śôlaṇ*, a *maṇḍapa* on the east (*of the temple*) of Tirumayânam-udaiyâr¹ at Kâñchipuram in Eyil-nâdu, (*a subdivision*) of Eyil-kôṭṭam,² called for the accounts of the villages which are *dêvadânas* (*of the temple*) of Tiruvallam-udaiyâr.

(L. 8.) The magistrate Râjarâjêndra-Mâvêndavêlâr ordered as follows:—“(*The income*) from the villages which are *dêvadânas* of this temple, (*viz.*) *ûr-kâlañju*, *kumarakachchânam*,³ the fishing-rent,⁴ the rent of the goldsmiths,⁵ and the other minor taxes and rents, the cloth on the loom,⁶ *velikkâsu*, the tax on collecting rents (*taṇḍal*),⁷ the sonship (?) of the right hand and left hand,⁸ and the other internal revenue, which was being collected at the rate of twenty-five *kâsu* per thousand *kalam* (*of paddy*), had been entered in the register and made over to this temple exclusively from the year which was opposite to (*i.e.* which followed after)⁹ the seventh year (*of the reign*) of the emperor Śrī-Virarâjêndradêva. Accordingly, Kukkaṇûr, a *dêvadâna* of this god in Tâ-y-nâdu, (*a subdivision*) of Perumbânappâdi, (*has to pay*) thirty-eight and a quarter *kâsu* or, at the rate of four *kalam* of paddy, (*measured*) by the *râjokêsari*, per *kâsu*, one hundred and fifty-three *kalam* of paddy; and Mandiram in the same *nâdu* (*has to pay*) twenty-six and three quarter *kâsu* or one hundred and seven *kalam* of paddy. Altogether sixty-five *kâsu* or two hundred and sixty *kalam* of paddy were allotted to this temple for expenses not previously provided for, and should be given from the third year (*of the king's reign*).”

(L. 17.) The *Puravaritinaikkalattu-kûru*¹⁰ Vidi[yan] Tirumâli[ruṇ]jôlai, *alias* Kuvalayadivâkara-Mâvêndavêlân, of Iṭaiyânkuḍai in Paṇaiyâr-nâdu, (*a subdivision*) of Kshatriyaśikhâmani-vaṇanâdu, (*a district*) of Śôla-maṇḍalam; the *Puravaritinaikkalam* Kaṇḍa[ni]raṇindân, *alias* Śembiyaṇ-Pallavaraiyaṇ, the headman of A[ya]ṇḍambâ[kkam] in [Ā]ṅḍi-nâdu,¹¹ (*a subdivision*) of Pulâṅ-kôṭṭam,

¹ This is the Tamil name of the Śmaśânêśvara temple at Conjeeveram.

² See above, Vol. II. p. 390.

³ Compare *kumara-gadiyâṇaka*, *Ep. Ind.* Vol. IV. p. 99.

⁴ Compare above, Vol. I. p. 89, note 4.

⁵ See *Ep. Ind.* Vol. V. p. 53, note 6.

⁶ See *ibid.* note 7.

⁷ Compare *taṇḍalil-akkai*, above, Vol. II. p. 115, text line 10 f.

⁸ Compare above, Vol. I. p. 110, note 2.

⁹ See above, p. 38, note 3.

¹⁰ This seems to be the designation of a class of revenue officers; compare above, p. 44, note 10.

¹¹ Āṅḍi-nâdu is mentioned in Mr. Crole's *Chingleput Manual*, p. 438, as a division of Pulâṅ-kôṭṭam; regarding this district see above, p. 76, note 15.

(a district) of Jayankonda-Śōla-maṇḍalam; Tiruehchigambalam-udaiyāṇ, *alias* Nripasikhāmaṇi-Mūvēndavēlāṇ, (a native) of Taluvupōsan[śē]ri (near) Rājakēsarinaḷlūr (and) a resident of K[ōlā]r¹ in Paiyyūr-kōṭṭam; Kaṇavadi Piechēṇ, *alias* Villayaṇ-Mūvēndavēlāṇ, the *Maṅgalanḡilāṇ* of in Kuṇṇa-nāḍu, (a subdivision) of Ūṇṇukkāttu-kōṭṭam;² Ēra[n̄ ī] ś[v]araṇ Giriśēkharāṇ, *alias* Jayatuṅga-Mūvēndavēlāṇ, a *Kulamulāṇ*³ of Poygaippākkam in Rājēndra-Śōla-vaḷanāḍu; the *Mugaveṭṭi*⁴ Nāganārāyaṇaṇ, *alias* Rājanārāyaṇa-Mūvēndavēlāṇ, the headman of Ilaiyāṇu (near) Mummudi-Śōla-naḷlūr (and) a resident of Āraṇi⁵ in Paiyyūr-kōṭṭam; Nārāyaṇaṇ Mudikonda-Śōla-Pallavaraiyaṇ, the headman of Śemmarambā[kkam]⁶ in Māṅgāḍu-nāḍu,⁷ (a subdivision) of [Puliyā]r-kōṭṭam;⁸ Piechēṇ Ambalakkūttāṇ, *alias* Ādirājēndra-Tamiḷadaraiaṇ, the *Ādimāṅgalanḡilāṇ* of [Ti]ttanai[da]naḷlūr in Māṅaṇūr-nāḍu,⁹ (a subdivision) of Śēṅgāttu-kōṭṭam; and Karumāṇikkaṇ Śōmaṇ, *alias* Śōlarāja-Mūvēndavēlāṇ, the lord of Kāñchipuram in Eyil-nāḍu, (a subdivision) of Eyir-kōṭṭam, having met together, allotted (the above-mentioned revenue) as follows:—

(L. 27.) To Kalyāṇasundaradēva (one) *kurun̄i* and four *nāl̄i* of rice for three daily offerings, *viz.* four *nāl̄i* of rice for each; to the consort of this god, six *nāl̄i* of rice for three daily offerings, *viz.* two *nāl̄i* of rice for each; to Karumāṇikkadēva, two *nāl̄i* of rice for each daily offering; and to the consort of this god, two *nāl̄i* of rice for each daily offering, altogether (one) *padakku* and six *nāl̄i* of rice or, at the rate of two to five,¹⁰ 1 *tūni*, 1 *padakku* and 7 *nāl̄i* of paddy; for vegetables, three *nāl̄i* of paddy; for (one) *alaku* and two *śevidu* and a half of ghee, six *nāl̄i* of paddy; for (one) *nāl̄i* and (one) *uri* of curds, three *nāl̄i* of paddy; for twelve areca-nuts without shells and sixty betel-leaves, two *nāl̄i* and three *ulaku* of paddy,—altogether two *tūni*, five *nāl̄i* and three *ulaku* of paddy per day, or two hundred and sixty-one *kalam* and three *kurun̄i* of paddy (*per year*).¹¹

(L. 33.) (*This is*) the writing of the *Mugaveṭṭi* Rājanārāyaṇa-Mūvēndavēlāṇ.

No. 58.—ON THE BASE OF THE VERANDA ROUND THE BILVANATHESVARA SHRINE.

This inscription is dated in the 26th year of the reign of Rājakēsarivarman, *alias* Kulōttuṅga-Chōḷadēva (I.), and mentions, in addition to the conquests recorded in Nos. 77 and 78 of Vol. II., the defeat of Vikkalaṇ and Śiṅgaṇaṇ, *i.e.* the two Western Chālukya kings Vikramāditya VI. and Jayasimha III.¹² It states that a lamp was granted to the temple by a native of Kalavaḷi in Śēṅguṇṇa-nāḍu, a subdivision of

¹ This village is No. 213 on the *Madras Survey Map* of the Ponnēri tāluka of the Chingleput district. It is also mentioned as belonging to Paiyūr-kōṭṭam in the British Museum plates of Sadāśivarāya; *Ep. Ind.* Vol. IV. p. 9.

² See above, p. 91, note 7.

³ Compare *Kōmulāṇ* on p. 16 above.

⁴ This is apparently the designation of some office.

⁵ No. 129 on the *Madras Survey Map* of the Ponnēri tāluka.

⁶ Now Śembarambākkam, No. 201 on the *Madras Survey Map* of the Saidāpēt tāluka.

⁷ This division is called after Māṅgāḍu, No. 144 on the same map.

⁸ See above, p. 49, note 9.

⁹ See page 49 above.

¹⁰ *I.e.* five measures of paddy are required for two measures of rice; compare above, Vol. II. p. 129.

¹¹ If 2 *tūni*, 5 *nāl̄i* and 3 *ulaku* are multiplied by 360, the result is 3½ *kurun̄i* in excess of the yearly total given in the text.

¹² See above, Vol. II. p. 390.

Palakunra-kōttam. Kalavai is a village in the Arcot taluka,¹ and Śeṅgunra-nādu seems to be named after Śeṅgunam in the Pōlūr taluka of the North Arcot district.²

TEXT.

- 1 [ஹ்லி] ஸ்ரீ [||*] புகழ்மாத [வின]ங்கச்[டு]சயமாத விரும்ப [தி]லமகள் கிலவ
மலர்மகள் புணர உரிமையிற்சிறந் மணி[மு]டி சூடிய மீ[கவச்] தி[லை] கெட
வில்லவர் [சூலை]தர [விந்]கலக் [சிறு]கணக் மெல்கடல் பாய[த்]திக்க[நை]த்-
து[ந்*]த[ந்] சக்கரகடாத்தி விஜய[ச*]விஜெமம்³ ப[ண்ணி] வி[ச]வலிஹாவகத்து
பு[வகமுழு]துடையா[ன]சுடும் வி[த்திர]ந்[த]ருளிய கொ[வி]ராஜகேசரி[ப]ம்மரா-
[ன] சக்கரவத்திக[ன] ஸ்ரீ[கு]லோ[த்]து[ந்]-
- 2 கசொழ்தெவற்கு யாண்டு இருபத்தாறுவது ஜயங்கொ[ண்]டசொழமண்டலத்துப்-
பெரும்பாணப்பாடிக்கரைவ[ழி] திருவல்லமுடைய மஹாபெவற்கு ப[லகு]ன்றகொ-
ட்ட[த்]து செங்குன்றகாட்டு கலவையாக உலகளவசெ[ச]ழச்ச[துர்]வெகிம[ந்]க-
லத்து மந்[ராடி] அ[ரை]யராம[ந்] ம[ண்டக]வகாந அ[ர]ச[னா]யக்கொகென்
இத்தெவ[ந்]கு வைத்த திருது[ந்]தாவி[ன]க்[டு]கா[ந்]து[ந்*] [வை]த்த சாவா
3 * முவரப்பொடு தொண்ணூற்றாறும் [||*] இ[வை]வ கைக்கொண்டு ச[னா]தித்தவ[ந்*]
இத்திருவினக்கெரிப்ப[த்]சகொம் [இ]த்திரு[வுண்]-
- 4 [ண]ாழி[வை]க உடை[ய] கெ[ன]பகக் அங்காடிப்பட்டதம் குடி முப்பத்திருவபட்ட-
த[ம்] உ[ள்ளிட்ட] பிவ[வ]ர[ண]சொம் [||*] [இ]து பதூ[வ]ர[ண]சொம்
[||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-sixth year (of the reign) of king Rāja-kēsarivarman, *alias* the emperor Śrī-Kulōttunga-Śōladēva, who,—while the goddess of fame became renowned (through him), while the goddess of victory was coveting (him), while the goddess of the earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (i.e. Lakshmi) wedded (him),—had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Mī[navar] (Pāndyas) lost (their) firmness, the Villavar (Chēras) trembled, (and) Vikkalan (and) Śinganan plunged into the western ocean; and who, having performed the anointment of victory, was graciously seated on the throne of heroes together with (his queen) Puvanamuḍudaiyāl.

(L. 2.) I, Maṇ[rādi] A[rai]yarāmaṇ Ma[nḍaga]vaṇ, *alias* A[ra]śara-[nāla]yakkōṇ, of Kalavai, *alias* Ulagaḷanda-Śōla-chaturvēdimāṅgalam, in Śeṅgunra-nādu, (a subdivision) of Palakunra-kōttam, gave one sacred perpetual lamp to (the temple of) Mahādēva at Tiruvallam in Karaivali, (a subdivision) of Perumbānappādi, (a district) of Jyaṅkōṇḍa-Śōla-maṇḍalam. For (maintaining this lamp, I) gave ninety-six full-grown ewes, which must neither die nor grow old.⁴

(L. 3.) Having received these (ewes), we, Kauśikan Aṅgādi-Bhaṭṭaṇ, who is in charge of the store-room of this temple, Muppattiruva-Bhaṭṭaṇ of (this) city,⁵ and

¹ No. 96 of the *Madras Survey Map*; see *Ep. Ind.* Vol. IV. p. 271.

² No. 34 on the *Madras Survey Map*. Maṇḍaikula-nādu, another division of Palakunra-kōttam (above, Vol. I. p. 102), is probably named after Maṇḍakolattūr in the same taluka (No. 136 on the map).

³ Read ஹெகம்.

⁴ Read ஹவா.

⁵ The three letters தித்த are entered below the line.

⁶ See above, Vol. II p. 375, note 3.

⁷ See below, No. 59, text line 7.

the other *Siva-Brāhmaṇas*, shall have to burn this sacred lamp as long as the moon and the sun exist.

(L. 4.) This (*charity is placed under*) the protection of all *Māhēśvaras*.

No. 59.—ON THE SOUTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 23rd year of the reign of Kulōttuṅga-Chōḷadēva and records the gift of a lamp by a Gaṅga chief whose name is not quite distinct, for the benefit of his daughter who was the consort of prince Vīra-Chōḷadēva. The sheep, which were, as usual, given along with the lamp, were made over to two persons (L. 7) whose names occur also in the preceding inscription of Kulōttuṅga I. (No. 58, l. 4). This circumstance enables us to identify Kulōttuṅga-Chōḷadēva (l. 1) with Kulōttuṅga I. and prince Vīra-Chōḷadēva (l. 4) with Vīra-Chōḷa, the son of Kulōttuṅga I. and viceroy of Vēṅgi.¹

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] *கொ[டு]லா[த்]துங்கசொழதெ[வ]ற்கு ய[ரண்]டு இருபத்து[மூ]ன்-
- 2 (ன்)ருவ[து] ஐ[ய]ங்கொண்டசொழமண்டலத்[து]ப்பெரும்பாணப்பாடிக்கொ-
- 3 வழி திருவ[வ்*]லம்முடைய தோழவர்க்கு நீலக[ங்க]ன் அச்சவயிம்[ன்] அரைசர்
- [த]லை[வ]ன் எ[ன்]
- 4 [ம]கள் பின்னையார் வீரசொழதெவர் கம்பிராட்டியா[ர்] வில்லவன்மாதெவியார்க்கா-
- 5 க வைத்த திருகந்தாவினக்கு ஒன்[துக்]கும் வைத்த சாவா [மூ]லாப்பொ-
- 6 ட தொண்ணூற்றும் [||*] இக்கொ[யி]வில் திருவுண்ணுழிகை உடைய சிவஸூ-
- உண-
- 7 ர் கெனகின் அங்காடிப்பட்டதும் இக்குடி முப்பத்திரு[வ]ப்பட்டதும் உள்ளிட்ட
- 8 சிவஸூஉணர் வசம் இவ்வாடு கொண்டு இவ்வினக்கு ஒன்[து]ம் சக்[தி]ராதித்த-
- வரை

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of Kulōttuṅga-Śōḷadēva,—(I), Nilaga[ṅga]ṇ Ach[chalavima]ṇ Araisa[ra]-[Ta]lai[va]ṇ,² gave one sacred perpetual lamp and gave for (*it*) ninety-six full-grown ewes, which must neither die nor grow old,³ to (*the temple of*) Mahādēva at Tiruvallam in Karaivali, (*a subdivision*) of Perumbānappādi, (*a district*) of Jāyāṅkonda-Śōḷa-maṇḍalam, for (*the spiritual merit of*) my daughter Villavaṇ-Mādēviyār,⁴ the consort of prince Vīra-Śōḷadēva.

(L. 6.) Having taken charge of these sheep, *Kauśikaṇ* Aṅgādi-Bhaṭṭaṇ, the *Sīva-Brāhmaṇa* who is in charge of the store-room of this temple, Muppattiruva-Bhaṭṭaṇ of this city, and the other *Sīva-Brāhmaṇas* [shall have to burn] this lamp as long as the moon and the sun exist.

No. 60.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription records that certain income was assigned to the temple by Śeṅgāṇi Miṇḍaṇ Attimallaṇ Śambuvarāyaṇ in the 8th year of the reign of Kulōttuṅga-

¹ *Ind. Ant.* Vol. XX. p. 284.

² See above, p. 119, note 6.

³ Read குலொ.

⁴ *I.e.* 'the chief of kings.'

⁵ This title means 'the great queen of the Chēra king.'

Chôladêva. As another member of the Śēṅgēni family is mentioned in inscriptions of Râjarâja III.,¹ it may be assumed that the king referred to in Vol. I. No. 132, and Vol. III. Nos. 60 and 61, is Kulôttunga-Chôla III., the predecessor of Râjarâja III.²

TEXT.

- 1 [ஹ்]ஹி ஸ்ரீ [||*] குலொத்துங்கசொழதெவர்க்*]கு ய[ர]ண்டு அ ஆவது
- 2 மாசிமாவமுதல் செங்கெணி மிண்டன் அத்திம-
- 3 ல்வன் சம்புலாய[ய]ன் உடையார் திருவல்லமுடையார்
- 4 கொயில் அந்தராய[த்]தால் வந்த காகம் [தி]ருச்சுலக்காகம்
- 5 சூற்றத்தெண்டமும் திருப்ப[ணிக்கு விட்டென்] [||*] செங்கெணிக[ன்]
- 6 [வ்]ஞ்சமுள்ளதனை[ய]ம் இறக்கு[வா]ர் மறைஇடை குமரிஇ[டை]
- 7 [சூர]ல் [பக]வை கொன்ற[ா]ன் பாவத்தை படுவார் ||— திருவல்லமுடையகை[வ]-
- 8 ரகி [இத்தன்]மம் செ[ய்*][வித்]தான் வெனைவாங்கி [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of Kulôttunga-Śôladêva, from the month of *Mâsi*,— I, Śēṅgēni Mindaṇ Attimallaṇ Sambuvarâyaṇ, gave for the repairs of the temple the money accruing from the internal revenue³ of the temple of the lord Tiruvallam-uḍaiyâr, the *triśûla-kâsu* and (the fines called) *kurram* and *danda*.⁴

(L. 5.) As long as the family of the Śēṅgēnis exists, those who obstruct (*this charity*) shall incur the sin of one who kills a tawny cow between the Gaṇḡgâ and Kumari.

(L. 7.) Vêlaivaṅgi, a *Vairâgin* (who was) the chief of Tiruvallam, caused this charitable gift to be made.

No. 61.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 11th year of the reign of Kulôttunga-Chôladêva (III.)⁵ and records that certain income was assigned to the temple by the same Śēṅgēni chief who is mentioned in No. 132 of Vol. I.

TEXT.

- 1 திரிபுவகச்சக்கராவத்[தி]கள் ஸ்ரீகொகெரி[மெ]ல்கொ-
- 2 ண்டருகெலொத்துங்கசொழதெவற்கு யாண்டு மக [ஆ]-
- 3 வது செங்கெணி அம்மைஅப்பன் கண்.
- 4 னுடைப்பெருமான[ர]ன் [விக்கிர[ம]சொழச்சம்.
- 5 புலராயன் உடையார் திருவ[ல்*]லமு[டை]யார் கெ[ர]யில்லந்தராய[மு]ம் வடகண்.
- 6 டத்திலும் கழக.
- 6 டியலும்⁶ வந்த புறவாயங்கனால் வந்த கெ[ல்][வரி*]களும் காகவ[ரி]க[ன]ரும்
- 7 த[ரி]யிறை⁷ ஆக[வ][க*]கடமை
- 7 [தி]க்காலிலல்லத்தில் அ[னை]ந்து [ஆ]ய[மு]ம் ஊர்கண்[க்]ககாணியும் கொயில்கண்.
- [க்]ககாணியும்]

¹ Above, Vol. I. Nos. 61 and 64.

² *Antardya* occurs also in Vol. I. pp. 89 and 136.

³ See line 2 f. above.

⁴ Read ஐயிலும்.

⁵ See above, pp. 43 and 79.

⁶ See above, p. 38, note 5.

⁷ Read ஆஜீவிக.

- 8 [கடமையும்] உட்புட [சில்வ[சி] சூற்றதெண்டமும் தெவற்[கு] [கு*]தெதென்
[!] [இத்த]ன[ம]ம் [இறக்]கு-
9 [வ]ரர் மங்கைகி[ன]ைடக்குமரிஇடைக்குராற்பகவை[க்]கொன்ற ப[ர]வத்தை[ய] படு-
[வ]ரக் [!]
10 இத்தன்ம(ம)ங்கா(ந)த்தான் ப[ர]தம்¹ என் தலை மெடுவ [!]

TRANSLATION.

(Line 1.) In the 11th year (of the reign) of the emperor of the three worlds, Śrī-Kōṇêrimêlkoṇḍa-Kulōttuṅga-Śōladêva,²—I, Śēngēṇi Ammaiappan Kaṇṇu-ḍaipperumāṇ,³ *alias* Vikrama-Śōla-Śambuvarāyaṇ, gave to the god the internal revenue of the temple of the lord Tiruvallam-uḍaiyār, the taxes in paddy and the taxes in money accruing from the external revenue due from (the fields called) *Vudakaṇḍam* and *Kamugaḍi*, the tax on looms,⁴ the tax on *Ajivikas*,⁵ all the revenue of Tikkāli-Vallam, the minor taxes⁶ and (the fines called) *kurram* and *daṇḍa*, including the share of the village accountant and the share and tax of the temple accountant.

(L. 8.) He who obstructs this charity, shall incur the sin of killing a tawny cow between the Gaṅgā and Kumari.

(L. 10.) The feet of him who protects this charity, (*shall be*) on my head.

No. 62.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the [3]4th year of the reign of Kulōttuṅga-Chōladêva and records the gift of two lamps by Ariyapillai,⁷ the queen of Amarābharāṇa-Śīyagaṅga. An inscription in the Êkāmranātha temple at Kāñchipuram (No. 10 of 1893) mentions the same chief as “the supreme lord of Kuvalālapura (*i.e.* Kōlār), he who was born from the Gaṅga family, Śīyagaṅga Amarābharāṇa, *alias* Tiruvēgambam-uḍaiyāṇ,”⁸ and is dated in the 27th year of the reign of Kulōttuṅga-Chōla III.⁹

According to its preface, the famous Tamil Grammar *Naṇṇūl* was composed by Pavanandi (*i.e.* Bhavanandin) at the order of Śīyagaṅga Amarābharāṇa. The Êkāmranātha inscription proves that Bhavanandin's patron was a vassal of Kulōttuṅga III.

TEXT.

- 1 ஸ்ரீ[ஸ்ரீ] ஸ்ரீ [!] [கு]லோ[த்து]க்கசொ[ர]முதெவற்[கு*] [ய]ரண்ட[டு] க[டு]யிச வ[து]
அமர[ர]பா[ரண]சியக்[க்]ககம்பிராச[டி]யாக[க்] அ[ரி]யபிள்ளை [தி]ருவ[ல்]லமுடைய

¹ The m is entered below the line.

² The title *Kōṇêrimêlkoṇḍa* was borne by Vīra-Chōla (p. 47 above), and that of *Kōṇêrimêlkoṇḍa* by Kulōttuṅga III. (Vol. I. p. 136).

³ The same name is partially preserved at the beginning of text line 2 of No. 132 of Vol. I.

⁴ Compare above, Vol. I. pp. 88, 89 and 108.

⁵ See *ibid.* p. 88, note 5.

⁶ The term *சில்வசி* occurs also in Vol. I. Nos. 59 and 61.

⁷ According to an inscription in the Jambukēśvara temple, Ariyapillai was also the name of the mother of a queen of the Hoysala king Rāmanātha; *Ep. Ind.* Vol. III. p. 9, note 5.

⁸ ஸ்ரீமத்ருவனாஸபுரபரமேஸ்வரன் கங்குலோரம்பவற் சியயக்ககன் அமரசலாணனான திருவெகம்பமுடையான்.

⁹ திருவலுனச்சக்கராவத்திகள் மதுரையும் பாண்டியன் முடித்தலை[ய]க்கொண்டரு[ளி]ய ஸ்ரீ-குலோத்துக்கசொமுதெவற்கு யாண்டு உயிச ஆவது இவ்வாண்டை வைகாசி-மாஹத்தப்[பி]தினொன்றாத்தியதியும் வி[யாழி]மீமை பெற்ற அனிமுமுமானவந்து; “on the day of *Anurāṣī*, which corresponded to a Thursday and to the eleventh day of the month of *Vaiśāk* in this year.”

காயகாற்கு வைத்த சக்[தி]வி[ன]க்கு ஒக்[தும்] க[ச]ச[தி]யா[ச]க்கு வைத்[த]
சக்[தி]வி[ன]க்கு [ஒன்]தும் [||*] இவ்வி.
2 [ன]க்கிரண்டெக்கும்¹

TRANSLATION.

Hail! Prosperity! In the [3]4th year (*of the reign*) of Kulōttunga-Śōḷadēva, Ariyapillai, who was the consort of Amarābharana-Śiyagāṅga, gave to the god of Tiruvallam one twilight lamp and gave to the goddess one (*other*) twilight lamp. To these two lamps

No. 63.—ON THE WEST WALL OF THE KITCHEN IN THE BILVANATHESVARA TEMPLE.

The subjoined inscription records a remission of taxes by Alagiya-Pallavan. This chief bore the same surname as Alagiya-Śōḷa, a feudatory of Rājaraṣa III.,² and accordingly seems to have been a member of the Śēṅgēṇi family.³ The inscription refers to the 3rd year of the reign of Vijaya-Gaṇḍagōpālādēva. Three inscriptions at Kāñchipuram are dated in the Śaka year 1187 and in the 15th and 16th years of *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpālādēva,⁴ who is perhaps identical with the former king.

TEXT.

- 1 ஸ்லவீ ஸ்ரீ [||*] விசையகண்டகொபாலதெவர்க்கு பா-
- 2 ண்டெ முன்னுவுத⁵ முதல் அழகிய[ப]ல்லவன் எதிரிசொழச்-
- 3 சம்புவசாயனென் கம் பற்றுக்கடமையு[ம்] ஆயமும்
- 4 கொள்ளும் இடத்து முற்காலத்[தி]ல் இல்லாததொருவா-
- 5 சியான செல்வன[வு] மாகா[ணி]வாகியும் [க]ரதுமாவாகியு-
- 6 க்[ச]ழித்துக்கடமையும் [ஆ]ய[மு]க்கொள்ளக்கடவதாகச்-
- 7 சொன்னெனும் அழகியபல்லவன் எதி[ரி]சொழச்சம்புவசா-⁶
- 8 யனென் [||*]

TRANSLATION.

Hail! Prosperity! We, Alagiya-Pallavan Edirili-Śōḷa-Śambuvarāyaṇ, have ordered that, from the third year (*of the reign*) of Vijaya-Gaṇḍagōpālādēva, if taxes and revenue due to us are levied, (*these*) taxes and revenue have to be levied after remission of one sixteenth and one fifth, to the extent of the full amount which had not been (*levied*) in former times.

¹ The remainder of this line is much obliterated.

² See page 121 above.

³ Read முன்னுவுத.

⁴ See above, Vol. I. p. 87.

⁵ *Ind. Ant.* Vol. XXI. p. 122, and Vol. XXII. p. 219 f.

⁶ Read சம்புவசா.

ARCHAEOLOGICAL SURVEY OF INDIA.

NEW IMPERIAL SERIES, VOLUME XXIX.

SOUTH-INDIAN INSCRIPTIONS

VOLUME III.

MISCELLANEOUS INSCRIPTIONS FROM THE
TAMIL COUNTRY.

PART II.

INSCRIPTIONS OF VIRARAJENDRA I., KULOTTUNGA-CHOLA. I.,
VIKRAMA-CHOLA AND KULOTTUNGA-CHOLA III.

WITH ONE PLATE.

EDITED AND TRANSLATED

BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHIST; FELLOW OF THE UNIVERSITY OF MADRAS;
CORR. MEMBER OF THE DATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

MADRAS:

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

1903.

VI.— INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Eleven years ago the Châlukya-Chôla king Kulôttunga I. was known only from the Chellûr plates of his grandson Kulôttunga-Chôda II.¹ and from the Chellûr plates of his son Vira-Chôda.² Since then a considerable number of other records has become accessible. Further versions of the pedigree of the last Eastern Châlukya kings are contained in the Pithâpuram plates of Vira-Chôda³ and in two of the Pithâpuram pillar inscriptions.⁴ In his valuable paper on the *Kaliṅgattu-Parani*⁵ Mr. V. Kanakasabhai Pillai gave an abridged translation of this Tamil poem and identified its hero with the Kulôttunga I. of the Chellûr plates. Dr. Fleet's paper on the chronology of the Eastern Châlukya kings contains an account of the reign of Kulôttunga I.⁶ based on all the materials which were available at the time.

The chief source for the history of Kulôttunga I. are of course his own inscriptions. I subjoin a list of those which have been discovered so far, grouping them under eight heads for the sake of convenience.

I. Sanskrit and Telugu inscriptions in the Telugu country.⁷

II. Two inscriptions in the Mysore State.⁸

III. Three Sanskrit inscriptions at Chidambaram, Tiruvengâdu and Tiruvoggiyûr.⁹

IV. Tamil inscriptions without historical introduction.

1. 23rd year: Tiruvallam, No. 59 above.

2. 39th year: Pallâvaram, No. 312 of 1901.

3. 44th year: Chidambaram, *Ep. Ind.* Vol. V. p. 105 f.

4. 48th year: Maṇimaṅgalam, No. 32 above.

V. Tamil inscriptions opening with the words திரு மன்னி விளங்கும்.

1. 2nd year: Tiruvoggiyûr, No. 64 below.

2. 2nd year: Tiruvâlaṅgâdu, No. 65 below.

3. 2nd year: Kôlâr, No. 66 below.

4. 3rd year: Sômaṅgalam, No. 67 below.

5. 4th year: Kāvântaṇḍalam, No. 77 below.

VI. A mutilated Tamil inscription of the 6th year at Tirukkôvalûr, which opens with the words பூமேவரிகை[வ]யும் (No. 125 of 1900).

VII. Tamil inscriptions opening with the words யகழ் குழந்த யுணி.

1. 5th year: Conjeeveram, No. 68 below.

2. 6th year: Conjeeveram, No. 1 of 1893.

3. 11th year: Perumbêr, No. 78 below.

4. 14th year: Tirukkalukkunṅam, No. 69 below.

5. 14th year: Ammuṇḍi, No. 325 of 1901.

6. 15th year: Tanjore, above, Vol. II. No. 58.

7. 18th year: Śrīraṅgam, No. 70 below.

8. 20th year: Kīlappaluvûr, No. 71 below.

9. 26th year: Tiruviḍaimarudûr, No. 72 below.

10. 30th year: Chôlapuram, No. 73 below.

¹ *Ind. Ant.* Vol. XIV. p. 55 ff.

² Above, Vol. I. p. 49 ff.

³ *Ep. Ind.* Vol. V. p. 70 ff.

⁴ *Ibid.* Vol. IV. p. 36 and p. 227 f.

⁵ *Ind. Ant.* Vol. XIX. p. 329 ff.

⁶ *Ibid.* Vol. XX. p. 276 ff.

⁷ *Ep. Ind.* Vol. VI. p. 219 ff.

⁸ *Ibid.* Vol. IV. p. 70, No. 6, and p. 72, No. 9.

⁹ *Ibid.* Vol. V. No. 13, A, B and D.

11. Date lost : Sindhâchalam, No. 363 of 1899.
12. 39th year : Conjeeveram, No. 74 below.
13. 42nd year : Tirukkalukkunram, No. 75 below.
14. 45th year : Âlaṅgudi, No. 44 of 1891.¹
15. 47th year : Jambukêśvara temple, No. 76 below.

VIII. Tamil inscriptions opening with the words *புத்தமர நு விளங்க*.

1. 7th year : Tiruvoggiyûr, No. 401 of 1896.
2. 10th year : Tirukkôvalûr, No. 121 of 1900.
3. 15th year : Śrīraṅgam, No. 61 of 1892.
4. 16th year : Tiṇḍivapam, No. 145 of 1900.
5. 20th year : Conjeeveram, above, Vol. II. No. 77.
6. 20th year : the smaller Leyden grant.
7. [2]1st year : Uttaramallûr, No. 66 of 1898.
8. 23rd year : Tirukkalukkunram, No. 180 of 1894.
9. 25th year : Tiruppulivapam, No. 45 of 1898.
10. 26th year : Tiruvallam, No. 58 above.
11. 28th year : Gaṅgaikondâp, No. 163 of 1895.
12. 29th year : Kadappêri near Madurântakam, No. 135 of 1896.
13. 31st year : Drākshârâma, No. 196 of 1893.
14. 31st year : Tirukkôvalûr, No. 122 of 1900.
15. [32]nd year : Tirukkôvalûr, No. 130 of 1900.
16. 34th year : Conjeeveram, above, Vol. II. No. 78.
17. 35th year : Kadappêri near Madurântakam, No. 136 of 1896.
18. 3[6]th year : Takkôlam, No. 18 of 1897.
19. 3[9]th year : Chôlapuram, No. 46 of 1896.
20. 40th year : Drākshârâma, No. 197 of 1893.
21. 43rd year : Little Conjeeveram, No. 49 of 1893.
22. 45th year : Tirumalavâdi, No. 80 of 1895.
23. 46th year : Conjeeveram, No. 35 of 1888.
24. 48th year : Maṇimaṅgalam, No. 31 above.
25. 48th year : Conjeeveram, No. 36 of 1888.
26. 48th year : Maṇnârgudi, No. 103 of 1897.
27. 49th year : Gaṅgaikondachôlapuram, No. 80 of 1892.
28. Date lost : Tinnevely, No. 145 of 1894.
29. Date lost : Pallāvaram, No. 316 of 1901.

The parents of the king's father were the Eastern Châlukya king Vimalâditya, who ascended the throne on the 10th May A.D. 1011,² and Kundavâ³ or Kûndavâ,⁴ the daughter of the Chôla king Râjarâja I. (whose reign commenced between the 25th June and the 25th July A.D. 985)⁵ and the younger sister of his successor Râjêndra-Chôla I.⁶

¹ This inscription contains a long passage which describes Kulôttunga's conquest of Kâlînga, but which cannot be published until a second, independent copy of it has been found. The date portion is given in *Ep. Ind.* Vol. IV. p. 70 f.

² This date is calculated by Pr. A. Kielhorn from the Banastipûṇḍi grant, which will be published by Mr. Venkayya in *Ep. Ind.* Vol. VI.

³ *Ibid.* Vol. IV. p. 302.

⁴ *Ep. Ind.* Vol. VI. p. 24.

⁵ *Ind. Ant.* Vol. XIV. p. 50.

⁶ Above, Vol. I. p. 51 f.

(whose reign commenced between the 26th November A.D. 1011 and the 7th July 1012).¹ The parents of the king were the Eastern Chālukya king Rājarāja I., who ascended the throne on the 16th August A.D. 1022,² and Ammaṅgadēvi³ or Ammaṅgayambā,⁴ the daughter of the Chōla king Rājendra-Chōla I.⁵ Thus he was a descendant of the lunar race on his father's side and of the solar race on that of his mother and grandmother.⁶ A younger sister of his, named Kundavai after her grandmother, is known from an inscription at Chidambaram.⁷ The *Kaliṅgattu-Parani*, which unfortunately is very averse to mentioning proper names, records at least the name of Kulōttuṅga's maternal grandfather, Gaṅgaikonda-Chōla,⁸ i.e. Rājendra-Chōla I.,⁹ and that of his father, the Eastern Chālukya king Rājarāja I. The verse (x. 3) which contains the second reference has been hitherto misunderstood and 'Rājarāja' has been considered a mistake for the Chōla king Rājendra-Chōla I.¹⁰ Now Mr. Venkayya has found that Mr. Kanakasabhai's translation of the verse may be modified as follows:—"Vishṇu appeared again in the royal womb of the queen of him of the race of the Moon which dispels all darkness, — Rājarāja's gracious Lakshmi (who was) of the rival race of the Sun." Here both 'the queen' and 'Lakshmi' refer to Ammaṅgadēvi, and her husband is the Eastern Chālukya king Rājarāja I.

The copper-plate grants allot to the Eastern Chālukya king Rājarāja I. a reign of 41 years,¹¹ while the Pithāpuram inscription of Mallapadēva gives him 40 years.¹² Accordingly, his death and the accession of his son Kulōttuṅga I. would *prima facie* fall in A.D. 1061–62 or 1062–63. This date is not borne out by the Telugu inscriptions of Kulōttuṅga I. which contain both a Śaka date and a regnal year, and according to which the accession took place in Śaka-Samvat 991–92 = A.D. 1069–71.¹³ And Professor Kielhorn's calculations of the dates of Tamil and Kanarese inscriptions prove that his reign commenced between the 14th March and the 8th October A.D. 1070.¹⁴

The original name of the king was Rājendra-Chōda,¹⁵ and in the Tamil inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77 below) he is actually called Rājakēsarivarman, *alias* Rājendra-Chōḷadēva (II.). The account of Kulōttuṅga's birth and youth in the *Kaliṅgattu-Parani*¹⁶ seems to imply that he was adopted by Gaṅgaikonda-Chōla (i.e. Rājendra-Chōla I.), who apparently had no son of his own, and that he was nominated the heir-apparent of his grandfather. If the *Kaliṅgattu-Parani* (xiii. verse 62) calls Kulōttuṅga's father Paṇḍita-Chōla, this can hardly refer to his real father, the Eastern Chālukya king, but must mean his adoptive father, Rājendra-Chōla I. That the latter had the surname Paṇḍita-Chōla may be concluded from two of his Tanjore inscriptions,¹⁷ which mention a regiment entitled Paṇḍita-Śōla-terinda-villigal, i.e. 'the chosen archers of Paṇḍita-Chōla.'

¹ *Ep. Ind.* Vol. VI. p. 24.

² *Ind. Ant.* Vol. XIX. p. 129 f.

³ Above, Vol. I. No. 39, verse 7, and *Ep. Ind.* Vol. V. No. 10, verse 6.

⁴ *Ep. Ind.* Vol. IV. No. 4, verse 20.

⁵ Above, Vol. I. p. 51 f.

⁶ Compare *Kaliṅgattu-Parani*, x. verse 7.

⁷ *Ep. Ind.* Vol. V. p. 105.

⁸ Canto x. verse 5.

⁹ See above, p. 62, note 1.

¹⁰ *Ind. Ant.* Vol. XX. p. 279 f. and Vol. XXI. p. 323.

¹¹ *Ind. Ant.* Vol. XIV. p. 55; above, Vol. I. p. 59; and *Ep. Ind.* Vol. V. No. 10, verse 4.

¹² *Ep. Ind.* Vol. IV. No. 33, verse 21.

¹³ *Ibid.* Vol. VI. p. 220 f.

¹⁴ *Ibid.* Vol. IV. p. 266.

¹⁵ Above, Vol. I. No. 39, verse 8; *Ep. Ind.* Vol. IV. p. 227; and Vol. V. No. 10, verse 7, and p. 105.

¹⁶ Canto x. verses 5 to 7 and 18.

¹⁷ Above, Vol. II. Nos. 12 and 13.

While still heir-apparent,¹ Kulōttuṅga I. distinguished himself by capturing elephants at Vayirāgaram and by defeating the king of Dhārā at Śakkarakōṭṭam.²

According to the copper-plate grants his first charge was the country of Vēṅgi,³ which had been ruled over by his father and paternal grandfather. Instead of 'the Vēṅgi country,' Kulōttuṅga's Tamil inscriptions use the expression 'the region of the rising of the sun,'⁴ and the Pithāpuram pillar inscriptions employ the term Andhra-maṇḍala or Andhra-vishaya,⁵ i.e. the Telugu country. Kulōttuṅga is stated to have entrusted this province to viceroys, first to his uncle Vijayāditya VII., then to his second son Rājarāja II., next to his third son Vira-Chōḍa,⁶ who assumed office on the 23rd August A.D. 1078,⁷ and finally to Chōḍa of Velanāṇḍu.⁸ Vijayāditya VII. is said to have governed Vēṅgi for 15 years and Rājarāja II. for 1 year. If we deduct the sum of these two reigns from A.D. 1078, the year of Vira-Chōḍa's appointment, the result is A.D. 1062 as the date of Vijayāditya's accession. This year coincides with the end of the reign of the Eastern Chālukya king Rājarāja I., but is 8 years prior to Kulōttuṅga's coronation. This discrepancy may be explained in the following manner. The Chōḷa king Virarājendra I. claims to have conquered the country of Vēṅgi and to have bestowed it on Vijayāditya.⁹ This expedition may have taken place just after the death of Rājarāja I. who was succeeded in A.D. 1062 by his brother Vijayāditya VII. It looks as if the rightful heir Kulōttuṅga I. had been ousted by the latter with the assistance of Virarājendra I.¹⁰ This would explain the fact noted before, that Kulōttuṅga came to the throne 8 years after his father's death. As noted by Dr. Fleet,¹¹ Vijayāditya VII. had later on to apply to Rājarāja of Kalinganagara (A.D. 1071 to 1078) for assistance against the Chōḍa who threatened to absorb his dominions. This Chōḷa enemy was no doubt Kulōttuṅga I. who, after Vijayāditya's death, replaced him by Rājarāja II. and soon after by Vira-Chōḍa.

The localities in which the inscriptions of Kulōttuṅga's 2nd year¹² (A.D. 1071-72) are found show that he was then in possession of Tiruvoggiyūr, Tiruvālaṅgāḍu and Kōlār. An inscription of his 3rd year (No. 67 below) is found at Sōmaṅgalam (near Maṇimaṅgalam), and one of his 4th year (No. 77 below) at Kāvāntaṇḍalam (between Conjeeveram and Uttaramallūr).

The Chellūr plates of Vira-Chōḍa state that Kulōttuṅga I. conquered the Kēraḷa, Pāṇḍya and Kuntala countries and was anointed to the Chōḍa kingdom under the name Kulōttuṅgaḍōva.¹³ Instead of 'the Chōḍa kingdom' the Pithāpuram inscription of Malla-

¹ See the translations of Nos. 68 and 69 below.

² See the translation of No. 64 below, and *Kaliṅgattu-Paṇṇi*, x. verse 23. Rājendra-Chōḷa I., Virarājendra I. and Vikramāditya VI. also claim to have taken Chakrakōṭṭa. See above, p. 70 and note 1.

³ Above, Vol. I. No. 39, verse 9, and *Ep. Ind.* Vol. V. No. 10, verse 8.

⁴ See the translation of No. 64 below.

⁵ *Ep. Ind.* Vol. IV. No. 4, verse 27, and No. 33, verses 18 and 22.

⁶ Above, Vol. I. p. 51, and *Ep. Ind.* Vol. IV. p. 49.

⁷ *Ind. Ant.* Vol. XIX. p. 426.

⁸ *Ep. Ind.* Vol. IV. p. 50.

⁹ Page 65 above. The identification of this Vijayāditya with the Western Chālukya prince Viṣṇu-vardhana-Vijayāditya has to be given up.

¹⁰ I suspect besides that Virarājendra I. is identical with the Dravida enemy of Rājarāja of Kalinganagara and with Rājendra-Chōḷa, the father of Rājasundarī; *Ind. Ant.* Vol. XVIII. p. 169, text line 85, and pp. 164 and 175.

¹¹ *Ind. Ant.* Vol. XX. p. 276.

¹² Nos. 64 to 66 below.

¹³ Above, Vol. I. No. 29, verse 10 f.

padēva uses the expression 'the five Draviḍas.' The first inscription in which he is called Kulōttuṅga-Chōḷadēva is one of the 5th year of his reign, *i.e.* A.D. 1074-75, at Conjeeveram (No. 68 below). It states that he defeated the king of Kuntala, that he crowned himself as king of the Chōḷa country, and that he decapitated an unnamed Pāṇḍya king. In speaking of 'the prostitution of the Lakshmi of the Southern region,' and 'the loneliness of the goddess of the country on the banks of the Kāvērī,' the inscription suggests that, before Kulōttuṅga's arrival in the South, the Chōḷa country had lapsed into a state of anarchy and lost its ruler. A similar account of the condition of the Chōḷa country is given in the *Kaliṅgattu-Parani*, which states besides that Kulōttuṅga defeated Virudarāja² and that 'the king of kings'³ had met with his death. A third account of the same events is furnished by Bilhana in his *Vikramāṅkadēvacharita*.⁴ During the reign of his elder brother Sōmēśvara II. (A.D. 1069 to 1076), Vikramāditya VI. married the daughter of the Chōḷa king. Shortly after "the news reached him that his father-in-law was dead and that the Chōḷa kingdom was in a state of anarchy." He immediately started for Kāñchī and Gāṅgakuṇḍapura⁵ and put his wife's brother on the Chōḷa throne. A few days after his return from this expedition, "he learnt that his brother-in-law had lost his life in a fresh rebellion and that Rājiga, the lord of Vēṅgī, had taken possession of the throne of Kāñchī." Rājiga found an ally in Sōmēśvara II., but Vikramāditya VI. put Rājiga to flight, took Sōmēśvara II. prisoner and ascended the throne himself in A.D. 1076. Dr. Fleet was the first to recognise that Rājiga is a familiar form of Rājendra-Chōḷa, the original name of Kulōttuṅga I.⁶ The Chōḷa king whose daughter became the wife of Vikramāditya VI. is identical with Virarājendra I., one of whose inscriptions proves that he entered into friendly relations with Vikramāditya VI.⁷ The son and successor of Virarājendra I. and the brother-in-law of Vikramāditya VI. was Parakēsarivarman, *alias* Adhirājendra.⁸ He is probably the 'king of kings,' whose death, according to the *Kaliṅgattu-Parani*, preceded Kulōttuṅga's arrival in the Chōḷa country. Finally, the Virudarāja of the *Kaliṅgattu-Parani*, and the king of Kuntala whom Kulōttuṅga claims to have defeated, is Vikramāditya VI. The war between these two kings must fall before A.D. 1074-75, the date of No. 68 below.

An inscription of the 11th year = A.D. 1080-81 (No. 78 below) adds that Kulōttuṅga I. drove Vikkalan (*i.e.* Vikramāditya VI.) from Naṅgili (in the Kōlār district) by way of Maṇalār to the Tuṅgabhadra river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam. A later inscription (No. 73 below) substitutes Alatti for Maṇalār and 'the country of Koṅkaṇa'⁹ for Śiṅgaṇam. Neither Maṇalār¹⁰ nor Alatti can be identified.

¹ *Ep. Ind.* Vol. IV. p. 228.

² Canto iv. verse 6, and canto x. verse 25.

³ *மௌரியர்*, canto x. verse 26.

⁴ Professor Bühler's Introduction, pp. 34 to 37.

⁵ *I.e.* Gāṅgaikōṇḍachōḷapuram. Compare above, pp. 33 and 64 f.

⁶ *Ind. Ant.* Vol. XX. pp. 276 and 282.

⁷ Above, p. 65 and note 1. In an inscription of the 6th year of Virarājendra I. at Tiruvallam (No. 16 of 1890) he is stated to have deprived Sōmēśvara [II.] of his necklace: *சோமேசுவரன் கண்டித்த கண்ணகை அணிமுடி* (I. 6); compare also *Ind. Ant.* Vol. XXI. p. 283.

⁸ Above, page 114 f.

⁹ The conquest of Koṅkaṇa is attributed to Kulōttuṅga I. in the *Vikirama-Śōḷaṅ-ūḷ*; *Ind. Ant.* Vol. XXII. p. 142.

¹⁰ The encounters at Maṇalār and on the Tuṅgabhadra are alluded to in the *Kaliṅgattu-Parani*, xiii. verse 93, and iv. verse 7.

Śiṅgaṇaṃ seems to refer to the dominions of Jayasimha III., Vikramāditya's younger brother, to whom he had given the office of viceroy of Banavāsi.¹ Other inscriptions assert that Vikkalaṇ and Śiṅgaṇaṇ had to take refuge before Kulōttuṅga in the western ocean.² It may have been in the course of the war against the two brothers that Kulōttuṅga "captured a thousand elephants at Navilai which was guarded by the *Gaṇḍanāyakas*" (read *Dandanāyakas*?).³ For, Navilai is probably the capital of Navale-nāḍu, a district of Mysore, which is mentioned in inscriptions at Kaṭṭemanuṅganahalli and Beḷatūra.⁴ In the *Vikramāṅkadēśa* we of course look in vain for an account of reverses experienced by Vikramāditya VI., but are told that he "had once more to extinguish the Chōḷa" before entering his capital of Kalyāṇa,⁵ and that after a long period of peace he again put the Chōḷa to flight and took Kāñchī.⁶

No. 69, of the 14th year, adds that Kulōttuṅga I. put 'the five Pāṇdyas' to flight and subdued the western portion of their country, including the Gulf of Maṇṇār, the Podiyil mountain, Cape Comorin and Kōṭṭāru. He limited the boundary of the Pāṇḍya country and placed garrisons in the strategically important places of the newly acquired territory, e.g. at Kōṭṭāru. Along with the Pāṇḍya country he conquered Kudamalai-nāḍu, i.e. the western hill-country (Malabar), whose warriors, the ancestors of the Nairs of the present day, perished to the last man in defending their independence. Of special places occupied on the western coast, the *Kaliṅgattu-Parani* (xi. verse 71) mentions Viliṇam⁷ and Śālai, and the *Vikkirama-Śōḷaṇ-ulā* states that at Śālai Kulōttuṅga I. twice destroyed the ships (of the Chēra king).⁸ The defeat of 'the five Pāṇdyas' and the burning of Kōṭṭāru are referred to also in an inscription at Chidambaram⁹ and in the *Kaliṅgattu-Parani*.¹⁰

Before the 26th year of his reign (No. 72 below), i.e. A.D. 1095-96, Kulōttuṅga conquered the country of Kalinga. This expedition is described in detail in the *Kaliṅgattu-Parani*. It would fall into the reign of Anantavarman, *alias* Chōḍagaṅga, of Kalinganagara (A.D. 1078 to about 1142).¹¹

Rājakēśarivarman, *alias* Rājendra-Chōḷadēva II. or Kulōttuṅga-Chōḷadēva I., had various other names. The Chellōr and Pithāpuram plates mention his surname Rājanārāyaṇa,¹² from which the designation of a temple at Bhimavaram was derived.¹³ Hence certain coins with the legend *Chōḷanārāyaṇa* have perhaps to be assigned to him.¹⁴ The *Kaliṅgattu-Parani* calls him Kulōttuṅga-Chōḷa, Karikāla-Chōḷa, Virudarājabhayaṃkara,¹⁵

¹ Professor Bühler's Introduction to the *Vikramāṅkadēśa*, p. 38, and Dr. Fleet's *Dyn. Kan. Distr.* p. 453 f.

² See above, Vol. II. p. 391, note 7, and Vol. III. p. 119.

³ *Kaliṅgattu-Parani*, xi. verse 74.

⁴ *Ep. Ind.* Vol. VI. p. 69 and p. 214 f.

⁵ Professor Bühler's Introduction, p. 38.

⁶ *Ibid.*, p. 41.

⁷ According to the late Professor P. Sundaram Pillai, Viliṇam is about 10 miles to the south of Trivandrum; *Ind. Ant.* Vol. XXIV. p. 254.

⁸ *Ind. Ant.* Vol. XXII. p. 142. The same exploit is attributed to Rājarāja I. and Rājādhirāja; above, Vol. II. p. 241, and Vol. III. p. 52.

⁹ *Ep. Ind.* Vol. V. p. 104.

¹⁰ Canto xi. verse 69, and canto iii. verse 21.

¹¹ *Ep. Ind.* Vol. V. Appendix, p. 51, No. 358, and p. 52, No. 363.

¹² Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹³ *Ep. Ind.* Vol. IV. p. 230.

¹⁴ *Ind. Ant.* Vol. XXV. p. 321.

¹⁵ Canto vi. verse 14, and x. verse 25, where the context suggests that Virudarāja was a *biruda* of Vikramāditya VI.

Abhaya and Jayadhara.¹ The last name is applied to him in two inscriptions at Chidambaram and Tiruvorriyūr.² An inscription at Pallāvaram³ belongs to the 39th year of Śūṅgandavīrtta-Kulōttuṅga-Śīladēva, i.e. 'Kulōttuṅga-Chōladēva who abolished tolls,' and three later inscriptions⁴ mention the name of the same king. As the *Vikkirama-Śōḷaṅ-ulā* states that Kulōttuṅga I. abolished tolls,⁵ it has to be assumed that Śūṅgandavīrtta was another of his surnames. A list of those which appear in his inscriptions in the Telugu country I have given elsewhere.⁶ From his Chōla predecessors he inherited the title *Uḍaiyār*, 'the lord.' Later on he assumed the titles *Chakravartin*, 'the emperor,' and *Tribhuvana-chakravartin*, 'the emperor of the three worlds,' which occur first in inscriptions of the 14th and 20th years (Nos. 69 and 71 below), respectively.

Kulōttuṅga's capital was Gaṅgāpurī or Gaṅgakundapura,⁷ i.e. Gaṅgaikonda-chōlapuram, which had been founded by his grandfather Rājendra-Chōla I. *alias* Gaṅgaikonda-Chōla,⁸ and which had been the residence of the latter⁹ and of Virarājendra I.¹⁰ The city second in importance was Kāñchī.¹¹ An inscription of the 30th year of Kulōttuṅga's reign (No. 73 below) is dated from his palace at Kāñchipuram.

The copper-plate grants state that Kulōttuṅga I. married Madhurāntakī, the daughter of Rājēndradēva of the solar race,¹² and had by her seven sons.¹³ The eldest, Vikrama-Chōda,¹⁴ was crowned (most probably) on the 18th July A.D. 1108.¹⁵ The second, Rājarāja II., was viceroy of Vēṅgi from 1077 to 1078 and was succeeded by the third brother, Vīra-Chōda.

Kulōttuṅga's queen Madhurāntakī is not mentioned by name in his inscriptions. But she is probably intended by 'the mistress of the whole world' or 'the mistress of the whole earth,' to whom many of his inscriptions refer. An inscription of the 26th year (No. 72 below) gives the names of three additional queens:—Dinachintāmaṇi, Êḷisai-Vallabhi and Tyāgavallī. In the 30th year (No. 73 below) Dinachintāmaṇi seems to have been dead and Tyāgavallī to have taken her place. The *Kaliṅgattu-Parani* (x. verse 55) states that Tyāgavallī exercised equal authority with the king himself.

Kulōttuṅga I. is stated to have reigned for 49 years in the Chellūr plates of his grandson,¹⁶ and for 50 years in the Pithāpuram inscription of Mallapadēva.¹⁷ This would carry us to A.D. 1118-19 or 1119-20. Hence he must have appointed his son Vikrama-Chōla co-regent during his life-time (in A.D. 1108). The latest epigraphical date of Kulōttuṅga I. is the 49th year of his reign in two inscriptions at Gaṅgaikondachōlapuram (No. 80 of 1892) and Achecharapākkam (No. 256 of 1901).

¹ Canto xi. verse 68, and *passim*.

² *Ep. Ind.* Vol. V. p. 105 f.

³ No. 312 of 1901; above, Vol. II. p. 171, note 3, and p. 112, note 7.

⁴ No. 5 of 1899, No. 125 of 1896, and No. 84 of 1897.

⁵ *Ind. Ant.* Vol. XXII. p. 142.

⁶ *Ep. Ind.* Vol. VI. p. 220 f.

⁷ See the *Kaliṅgattu-Parani*, xiii. verse 92, and the *Vikramāṅkadēvacharita*, vi. verse 21.

⁸ *Ind. Ant.* Vol. XXI. p. 323.

⁹ Above, Vol. II. p. 105.

¹⁰ Above, pp. 33 and 64 f.

¹¹ *Ind. Ant.* Vol. XIX. p. 333, and *Vikramāṅkadēvacharita*, Introduction, pp. 35 and 44.

¹² This was probably the Chōla king Parakēsarivarman, *alias* Rājēndradēva (p. 58 above), whose reign commenced (approximately) on the 28th May A.D. 1052 (*Ep. Ind.* Vol. VI. p. 24).

¹³ Above, Vol. I. No. 39, verse 12 f., and *Ep. Ind.* Vol. V. No. 10, verse 11 f.

¹⁴ *Ind. Ant.* Vol. XIV. p. 55.

¹⁵ *Ep. Ind.* Vol. IV. p. 266.

¹⁶ *Ind. Ant.* Vol. XIV. p. 55.

¹⁷ *Ep. Ind.* Vol. IV. p. 227.

No. 64.—INSCRIPTION AT TIRUVORRIYUR.

This inscription (No. 106 of 1892) is engraved on the west and south walls of the first *prākāra* of the Ādhipuriśvara temple at Tiruvorriyūr in the Saidāpēt taluka of the Chingleput district.¹ The name of the temple is derived from *Ādhipura*,² i.e. 'the mortgage-village,' which is the Sanskrit equivalent of *Orriy-ūr*. That this Śiva temple is a very ancient one, follows from the fact that *Orriyūr* is mentioned by each of the three authors of the *Dēvāram*.³

Like the two next following inscriptions (Nos. 65 and 66), this one is dated in the 2nd year of the reign of Rājakēsarivarman, *alias* Rājēndra-Chōladēva (II.). From the Chellūr plates of Vira-Chōḍa⁴ we know that Rājēndra-Chōḍa was the original name of Kulōttuṅga I., who is distinguished from his maternal grandfather Parakēsarivarman, *alias* Rājēndra-Chōḍa I., by the surname Rājakēsarivarman. That the Rājēndra-Chōḍa of this inscription is identical with Kulōttuṅga-Chōḍa I. follows from its historical introduction, which mentions the capture of elephants at Vayirāgaram and the conquest of the king of Dhārā at Śakkarakōṭṭam. The first of these two deeds is also referred to in the later inscriptions of Kulōttuṅga I.⁵ And both these and the *Kaliṅgattu-Parani* report that he conquered Śakkarakōṭṭam when still a *Yuvarāja*.⁶ Further the subjoined inscription says that he took possession of the eastern country, by which his original dominion, the country of Vēṅgi,⁷ may be meant. Perhaps he took Vēṅgi from his uncle Vijayāditya VII., who appears to have received it from the Chōḍa king Virarājēndra I.⁸ The southern limit of the dominions of Rājēndra-Chōḍa II. in the second year of his reign is perhaps roughly indicated by a line connecting Tiruvorriyūr, Tiruvālaṅgāḍu and Kōlār, the localities of the inscriptions Nos. 64 to 66. The subjoined inscription implies that he felt himself already at that time as a member of the Chōḍa family to which his mother and grandmother belonged,⁹ and not as an Eastern Chālukya, because it mentions as his crest the tiger, and not the boar. But he cannot yet have taken possession of the Chōḍa country on the banks of the Kāvēri. For, his victory over the Kuntala king (Vikramāditya VI.) and his accession to the Chōḍa throne are referred to only in later inscriptions of his; and in these he bears the new name Kulōttuṅga, which, to judge from verse 11 of the Chellūr plates,¹⁰ he assumed on the very occasion of his coronation as Chōḍa king and after his victory over Vikramāditya VI.¹¹

The purpose of this inscription is to record that a general, whose name we know already from an inscription of Adhirājēndra,¹² granted 240 *kāṣu*, which the temple authorities employed for purchasing certain land from five villages. Three of these belonged, like Tiruvorriyūr itself, to Puḷal-nāḍu, a subdivision of Puḷarkōṭṭam; one to a sub-

¹ No. 27 on the *Madras Survey Map* of that taluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 176, the name is erroneously spelt 'Tiruvattiyūr.'

² This name occurs in a short Sanskrit inscription of Kulōttuṅga I. at Tiruvorriyūr; *Ep. Ind.* Vol. V. p. 106.

³ See above, Vol. II. pp. 152, 252 and note 9; and *Ep. Ind.* Vol. III. p. 277 f.

⁴ Above, Vol. I. p. 52.

⁵ See above, Vol. II. p. 235.

⁶ See *ibid.* p. 230 and note 4.

⁷ See above, Vol. I. p. 51.

⁸ See above, p. 128, note 9.

⁹ See, e.g., the Table in Vol. II. p. 232. ¹⁰ Above, Vol. I. p. 59.

¹¹ This view is supported by the fact that the *Vikramāśekedīcocharita* does not yet call him Kulōttuṅga, but Rājiga, which is a familiar abbreviation of his original name Rājēndra-Chōḍa; see above, Vol. II. p. 231.

¹² Above, No. 57, text line 6 f.

division of Puliyūr-kôttam; and the last to Elumūr-nādu. Both Pulal¹ and Puliyūr² now belong to the Saidāpēt taluka. Pulal-nādu must have comprised the north-eastern portion of that taluka, where we find Tiruvorriyūr and two of the three other villages which the inscription locates in Pulal-nādu, *viz.* Maṇali³ and Āmbilavāyil.⁴ Elumūr-nādu owes its name to Elumbūr (Egmore), now a portion of the city of Madras.

TEXT.

- 1 ஹவழி ஸ்ரீ [||*] [கி]ரு மன்னி வி[ன]ங்குமிருகு[வ]டனை ய தன் தொ[ன]ரும் வாளு-
 றுனைபெ[ன]க்கொலர் வஞ்சனை [க]டன⁵ விராகாத்துக்கு[ஞ்]சரக்குழும் பல
 வாரியெஞ்சலில் சக்கா[க]ரட்டத்து[த்]தாராவாசனை[த்தி]க்கு கிகழ[த்]திறை கொ-
 ண்ட[ரு]ளி அ[ரு]க்கதூதையத்தாசை[யி]விருக்குங்கமலப[னை]ய நிலமகந்த[ன்னை]
⁶ முன்[னி]ர்க்கு[னி]ச[தவன்னு]ன் திருமாலாதிக்க[ொ]ழுவாதி⁷ [ய]ச[து]ஞ்சலியா
 வகையிந்தெடுத்ததன் குடை [கி]ழத்தி⁸ இன்புறவிருத்தித்திரியாம்⁹ புதி-
 யாத்திசைதொ[து]ம் கடாத்திப்பு[க]யூத்த[ரு]மமும் புவிதொதும் சிறு[த்]தி¹⁰ விர-
 மு[தி]யாகமு[ம்] மா[னமு]வச[ரு]ணையும் உரிமைச்சந்தமாக[ப்]பிரிய[ச]த்தலகிழ
 [ச]ய[மு]காணும்¹¹ [வி]ற்றி[ரு]ணு குலமணி[ம]கு[டமு]றைமையில் குடித்த[ன்] கழல்
 [த]ராதிபர் [ரு]டச்செங்கொல் காவலம்புவிதொதும் கடாத்திய[கொ ஸாஜகெலாநி-
 லநா[ன] உ[ன]டயார் ஸ்ரீராஜே[சு]சொழ[தெ]வர்க்கு யாண்டு இரண்டாவது ஐயங்-
 கொண்டசொழமண்டலத்துப்புழற்கொட்ட[த்து]ப்பு[மு]வகா[ட்]தெ[த்]ருவொற்றி[சூ]ர்
 உடையார் கோயிலில் காரா[னை]யிட¹²
 சாட[து]க்கு [வெ]ண்ணும் சிவ[னங்கு]ஞ்சு [வெ]ணு[பதி]க[ன்] [சொ]ழ[மண்]-
 [ட]வத்து உப்பக்கொண்டார்[வ]னகாட்டுத்திரமுர்காட்டு¹³ கட[ர்] கிழார்
 ஸாஜாஜன் பாடுபா[கா]வகாரா[ன] ¹⁰ விரசொழிளங்கொவெனார் இத்தெவர்
 பண்டாரத்து ஒக்கென அன்றாடு கற்காக இருதாற்று காற்பது [||*]
 இக்காக இருதாற்று காற்பதும் இத்தெவர் பண்டாரத்து [||*]கி
 இக்கா[சு]க்கு [இ]க்கெவதா[ன]ம் புழற்கொட்டத்துப்புழல் காட்டு ம[ண]வியான
 சிங்கவியூர்ச்சதா[ஜெ]கிமங்கலத்து லெவெயொ[மும்] இன்காட்டு [சூ]ம்-
 பிலவாரிதும் இகையூரும் புவிபூர்க்கொட்டத்துத்தடர்மு[ன்]னிகாட்டு வெ[ழ]சா-
 [ற்]தும்¹⁴ [ச]முழர்காட்டுப்பி[ச]ய[பு]ச[சு]க[த்]தும்¹⁵ ஊரொம் க[வ]வியையா-
 2 வணக்கைய[யெ]ழுத்து [||*]¹⁶

TRANSLATION.

Hail! Prosperity! With his arms which resembled two mountains, (*and between*) which the goddess of prosperity permanently rested and shone, and with (*his*) sword as (*only*) helps, (*the king*) overcame the treachery of (*his*) enemies; carried off many herds of

¹ See above, p. 76, note 15.

² See above, p. 49, note 9.

³ No. 26 on the *Madras Survey Map* of the Saidāpēt taluka.

⁴ Now Āmulavāyil, No. 23 on the same map.

⁵ Nos. 65 to 67 read கடனூ.

⁶ Read முன்னிர்.

⁷ Nos. 65 to 67 add எடுத்தன்.

⁸ Read கி.

⁹ No. 66 reads திரியும் [பு]வியுத்.

¹⁰ Read வீச.

¹¹ Read வீற்றி.

¹² Read கிடக்கொ[சு]வச் [கி]ருச்சாஜாட as in line 4.

¹³ Read திராமுர்காட்டு in accordance with No. 57 above, text line 6. In text line 7 of the same inscription fill up இன்கொவெனாரும் on the strength of the present inscription.

¹⁴ Read எழமுர்.

¹⁵ Read பிராயபாக்கத்தும் or பிரையபாக்கத்தும் as in lines 3 and 4.

¹⁶ I consider it unnecessary to publish the remaining three lines, which contain details of the land sold by each of the five villages mentioned at the end of line 1.

elephants at Vayirāgaram (Vajrākara); and was pleased to levy tribute (*which*) illuminated (*all*) directions from the king of Dhārā at the rich¹ Śakkarakōṭṭam (Chakrakōṭṭa). (*He*) gently raised, without wearying (*her*) in the least, the lotus-like goddess of the earth residing in the region of the rising of the sun,²—just as (*the god*) Tirumāl (Vishṇu), having assumed the form of the primeval boar, had raised (*the earth*) on the day when (*she*) was submerged in the ocean (*by the demon* Hiranyāksha),—and seated (*her*) under the shade of his parasol, (*where she*) experienced delight. (*He*) made the wheel (*of his authority*) and the tiger(*-banner*) go in every direction and established (*his*) fame and justice in every country. While valour, liberality, pride and compassion, as (*his*) intimate relatives, were resplendent on the undivided³ earth, he took his seat (*on the throne*) with (*the goddess of*) victory and put on by right the jewelled crown of (*his*) family. While the rulers of the earth bore his feet (*on their heads*), (*he*) wielded the sceptre in every (*quarter of the*) beautiful continent of the *nēal* (tree).⁴

In the second year (*of the reign*) of this king Rājakēsarivarman, *alias* the lord Sri-Rājendra-Śōladēva,—the general (*sēnāpālī*) Rājarājaṇ-Paranriparākshasānār, *alias* Vira-Śōla-Ilaṅgōvōlār, the headman of [Nad]ār in Tiraimūr-nādu, (*a subdivision*) of Uyyakkondār-vaṇanādu, (*a district*) of Śōla-maṇḍalam, deposited — for the expenses required for anointing (*the idol of*) Kārāṇai-Vidaṅgadēvar in the temple of the god of Tiruvorriyūr in Puḷal-nādu, (*a subdivision*) of Puḷarkōṭṭam, (*a district*) of Jayaṅgonḍa-Śōla-maṇḍalam, — in the treasury of this god two hundred and forty good⁵ *kāṣu* current at the time. After these two hundred and forty *kāṣu* had been deposited in the treasury of this god, (*the following*) deed of sale of land was drawn up in writing against (*the receipt of*) these *kāṣu* by us, the assembly of Maṇali, *alias* Simhavishṇu-chaturvēdimāṅgalam,⁶ a *dēvādāna* of this (*temple*) in Puḷal-nādu, (*a subdivision*) of Puḷarkōṭṭam, and by us, the villagers of Āmbilavāyil and Igaṇaiyūr in the same *nādu*, of Vēlaśāṅgu in Tudarmunṇi-nādu, (*a subdivision*) of Puliyūr-kōṭṭam, and of Pirayapākkam in [E]lūmūr-nādu.

No. 65.—INSCRIPTION AT TIRUVALANGADU.

This inscription (No. 14 of 1896) is engraved on the east wall of the second *prākāra* of the Vaṭāranyēśvara temple at Tiruvālaṅgādu, a village in the Kārvētnagar Zamīndārī, 3 miles north-north-east of the Chinnamapēṭ Railway Station. The present name of the temple is derived from *Vaṭ-āranya*, 'the banyan forest,' which is the Sanskrit equivalent of *Ālaṅ-gāḍu*. In Tiruñāṇasambandar's *Dēvāram* the place is mentioned by the name Paḷaiyaṇūr-Ālaṅgādu, *i.e.* 'Ālaṅgādu (near) Paḷaiyaṇūr.' And the subjoined inscription speaks of it as "Tiruvālaṅgādu (near) Paḷaiyaṇūr in Paḷaiyaṇūr-nādu, (*a subdivision*) of Mēṇmalai."⁷ Paḷaiyaṇūr is found on the *Madras Survey Map* of the Kārvētnagar Zamīndārī; it is close to Tiruvālaṅgādu and 3 miles north-east of the Chinnamapēṭ Railway Station. According to another inscription at Tiruvālaṅgādu (No. 16 of 1896), Mēlmalai, the district to which Paḷaiyaṇūr-nādu belonged, was included in Jayaṅgonḍa Śōlamāṇḍalam.

¹ Literally 'not deficient.'

² *I.e.* he conquered the eastern country.

³ *I.e.* not shared in by other kings.

⁴ *I.e.* Jambūdvīpa. *Nēal* is the Tamil equivalent of *jambū*; compare above, Vol. II. p. 253.

⁵ *I.e.* of full weight; compare p. 111 above.

⁶ This surname may go back to the Pallava king Simhavishṇu; see above, Vol. II. p. 314.

⁷ Mēlmalai or (with *...āni*), Mēṇmalai means 'the Western hills.'

The historical introduction and the date of this inscription are identical with those of No. 64. The inscription records that Rājendra-Chōla II. issued an order to the effect that twenty-five families of Śāṅkarappāḍi should be settled on the land of Tiruvālaṅgādu, that the new settlement should be called Rājendra-Śōlappāḍi (after the name of the king), and that the settlers should have the duty of looking after fifteen lamps of the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!]* திரு மன்னி வினங்கும் இருதுவடனை தனொளும் வானுனுனை-
யென்கெழலர்¹ வருசனை கடந்து வயிராகாத்து குஞ்சாடுழாம் பல வாரி² அ-
ஞ்சலிச்சகரகொட்டத்து தா[ர]ாவனாசனைத்தெடு கிழத்திறை கொண்டருளி
அருளுதையத்தாசையி[ரி]ருளும் கமலமனை³ விவமகள்நனை⁴ [மு]க்கீட்டு[ளி]த்-
[த]வன்[ன]த் திருமாலா[தி]-
- 2 கெழவாழி எடுத்தக்க யாதும் சலியா வகை இடுதெடுத்து தக் குடை சிழல்
இப்புற இருத்தி கீர்தியும்⁵ புதி[ய]ுனைசெதொழும் செலுத்தி புகழுநருமமும்
புவிதொழுகிதுத்தி வீரமும் திய[ர]க[மு]மா[மு] கருணையும் [உ]ரிமைச்சும-
[ம]ாகிப்பியாதத்தவகீழ⁶ சயமும் தாதும் வீர்த்த[ரு]னு குலமணி[ம]துடமுறை-
மைவிச்சுடி தன் சழல் தா-
- 3 திகர் கு[ட]ச்செ[வ்]கொல் காவலம்புவிதொழுகடாத்திய கொவிராஜகெசரிவதாரக
உடையார் ஸ்ரீராமஜெயசொழுவெவற்கு யாண்டு இரண்டாவது ஐயங்கொண்ட-
சொழமண்டவ[த்]து மணியி[ற்]கொடத்து புரிசைகாட்டுச்[ரி]வபுரத்துப்பகலிருக்-
கையி[வ்]த்திருவமு[து]⁷ செய்தருள[ர]யி[ரு]த்[து] மென்மலைப்படை[ய]-
- 4⁸ [னு]க்காட்டுப்பழையலுர்⁹ திருவ[ர]வங்காடெய வேமாடு[வ]ச்சு இவ்லுர் சில-
த்திவெ [ர]ஜெருசொழப்ப[ர]டிபெ[ன்]னும்¹⁰ பியரால் இருபத்தை[ஞ்]க சங்கர-
ப்பாடிக்குடி எ[ற்]றிப்பதிகஞ்ச திரு[ந]காவினக்குக்கு வெண்டும் எண்ணையட்டி
எரிக்கப்பண்ண வெண்டுமெ[ன்]து கம்-
- 5 கன்மிகளில் வீரசொழப்பல்லவலாயன் கமக்குச்சொன்ன[ம]யில் இருபத்தை[ஞ்]க சங்-
கரப்பாடிக்குடியும் இத்தெவர்க்குத்திருவினக்கெண்ணையட்டக்கடவர்க்காந் காடும
குறித்தொமெ[ன்]து திருமந்திரவொ-
- 6 லை அருமொழிவிழுப்பரவர் எழுத்தினற்புது திருவாய்க்கெழிப்படி இத்தம்மத்தக்கு
அழிவு செய்வார் திருவாணை ம[து]த்தாரொன்[து] கல் கெட்டுக்கெடுவ[து] அதி-
காரிகள் காங்கொத்த[க்]கடம்பன் எ[வ] இ[ர]ங்க[ர]ரான வீரசொழப்-
- 7 பல்லவலாயர்க்கு குடிக[ரு]க்கு குடி இருக்கையு[ம்] கத்து மெய பா[மும்]
த[ண்ணி]ற்கு[ளம்] தடாக[மு]ம் கடுகா[டு]ம்¹¹

TRANSLATION.

(Line 3.) Hail! Prosperity! In the second year (of the reign) of king Rājakesari-
varman, alias the lord Śrī-Rājendra-Śōladēva, who &c.¹¹— the following royal order

¹ No. 64 reads க்கெளவர் வருசனை.

² No. 64 reads யெஞ்சலில். Probably the reading intended in the present inscription is the same as in No. 67: அஞ்சலில் சக்கரகொட்டத்து, 'at Śāṅkarakōṭṭam (whose inhabitants were) fearless.'

³ The க of மான் is engraved below the line.

⁴ Read முக்கீர்.

⁵ No. 66 reads திதிரியும்.

⁶ No. 64 reads மாசு[ப்]பி[ய]ரத்தல.

⁷ The ப after சிவபுரத்து is engraved above the line.

⁸ Read னார்.

⁹ Read பாடிவென்னும்.

¹⁰ This line and the remaining two lines which are preserved are much damaged.

¹¹ The historical introduction of this inscription is the same as in No. 64.

was received with the signature of the royal secretary (*iru-mandirav-ōlai*) Arumoli-Vilup-parayar:—"While (*we*) were dining in the day-residence (*pagal-irukkai*) at Śivapuram in Purisai-nādu, (*a subdivision*) of Maṇaiyirkōttam,¹ (*a district*) of Jayan-gonda-Śōla-maṇḍalam, (*and*) when Vira-Śōla-Pallavaraiyan, (*one*) among our officials (*kaṇmi*), submitted to us that twenty-five families of Śaṅkarappādi should be settled on the land of this village, (*that this settlement should be called*) by the name of Rājendra-Śōlappādi, and that (*they*) should supply the oil required for, and keep burning, fifteen perpetual lamps (*in the temple*) of Mahādēva at Tiruvālaṅgādu (*near*) Palaiyaṇūr in Palaiyaṇūr-nādu, (*a subdivision*) of Mēṇmalai,— we granted that the twenty-five families of Śaṅkarappādi should supply lamp-oil to this god."

(L. 6.) Accordingly, the magistrate (*adhikārin*) Nāṅorra-Kaḍamban ordered:—"Let it be engraved on stone that those who shall cause injury to this charity will have disobeyed the royal order."

No. 60.—INSCRIPTION AT KOLAR.

This inscription (No. 131 of 1892) is engraved on the east wall of the Kōlāramma temple at Kōlār in the Mysore State. In the Chōla inscriptions of the temple the goddess is called Piḍāri,² and Kōlār itself Kuvalālam. As the traditional capital of the Gaṅga family it is mentioned under the names of Kuvalālapura,³ Kōlālapura and Kōlāhalapura.⁴ According to the subjoined inscription (l. 5) it belonged to Kuvalāla-nādu, a district of Vijayarājendra-maṇḍalam.

The historical introduction and the date of this inscription are identical with those of Nos. 64 and 65. The inscription records that an officer named Viraśikhāmaṇi-Māvēndavēḷār inspected the temple and appointed a committee,⁵ which seems to have made allotments to various shrines included in the temple. The temple revenue had been originally paid by the temple villages in gold coins (*māḍai*), but was subsequently converted into supplies of paddy. We learn that one *māḍai* corresponded to two *kāṣu* (l. 11) and that one *kāṣu* purchased about $2\frac{3}{4}$ *kalam* of paddy (l. 11 f.). In the Tiruvallam inscription of Adhirājendra one *kāṣu* corresponds to four *kalam* of paddy.⁶ The Tanjore inscriptions of Rājārāja I. and Rājendra-Chōla I.⁷ fix the interest per *kāṣu* at 3 *kurunī* of paddy or one eighth *kāṣu*, from which it follows that one *kāṣu* corresponded to 24 *kurunī*, i.e. 2 *kalam*. This shows that the prices of grain must have varied considerably either according to the locality or at different times.

The preserved portion of the inscription consists of 28 lines. At the end of each of the lines 1 to 7 a few syllables are lost; at the end of line 8 much more is lost; and from line 9 it is impossible to supply the missing portions of each line. To give a general idea of the contents of the inscription, I am publishing the text as far as line 13, but am quoting also from the unpublished portion in the following list of shrines to which allotments were made:— Virabhadradēva (l. 12), Brahmāṇi, Īśvari (l. 13), Vaishṇavi (l. 14),

¹ This district is the same as Maṇaiyirkōttam or Maṇavirkōttam in Vol. I. p. 147.

² Compare above, p. 9 and note 6. Piḍāri is evidently a corruption of Bhaṭṭārikā, a name of Durgā.

³ Above, Vol. II. p. 380.

⁴ See *Ep. Ind.* Vol. IV. p. 200, note 1.

⁵ One of the members of this committee is also referred to in the Tiruvallam inscription of Adhirājendra; see below, p. 139, note 2.

⁶ See page 117 above.

⁷ Above, Vol. II. No. 9, paragraphs 5 and 6, and No. 26, paragraphs 4 and 5.

Indrānt (l. 15), Gaṇapati (l. 16), Chāmūṇḍēśvari of the chief shrine (*mūlāsthāna*) (l. 17), Kshētrapālādēva, Mahāśāstā¹ (l. 18), Sūryadēva (l. 19), Yōgini and Yōgēśvara (ll. 24 and 27). At the worship of the two last deities intoxicating drinks (*madya-pāna*) were consumed.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி வினங்குமிருகு[வடனை] தந் தொளும் வாளுஞ்ஞனை-
யெனக்கெழ³
- 2 னை கட[ரு]து ஸயிராகரத்துக்குஞ்சாக்குழாம் பல வாரி அஞ்சி⁴ சக்கரொட்டத்தத்-
தாராச[ச]ர[னை]த்திக்கு கிகழத்திறை கொண்டருளி அ[ரு]க்கதுதையத்[தாராசி]-
விருக்குங்கமலமனை சிலமகள்தன்னை முஸ்[வி]⁵
- 3 வந்தான் திருமாலாதிக்கெழுலாயெடுத்த[ன்*]னவியாது[ஞ்]சலியா [வ]ரைவந்தெடுத்து-
த்தன் குடை கீழியின்பு[ற] இருக்கித்திரியும் [பு]யியுன்கைதொடகடாத்திப்-
புரமுருமமு[ற] புவிதொது[ற] கிதத்தி [வி]ரமுடியாசமுமாஸமுங்குணையும்
உரிமைச்⁶
- 4 யாத்தலகிழ ஐ[ய]முனாணும் வீத்திருது குலமணிமரு[ட]முதையிற்றடித்தன் கழல்
தாநிலர் குடச்செங்க[டு]கால் காவகம்புகிதொதும் கடாத்திப கொ ராஜகேலாநி-
வதூரன [உடை]யா[ர்*] [பு]ர[ந]ரஜெழுசொழுவெவர்க்கு யாண்டு இரண்டாவது
ஆதிகாசி⁷
- 5 [மு]மண்ட[வ]த்துக்காவிழர்க்கெ[ச]ட்டத்த[ப்]பெ[ரு]மபுவிழர்க[ா]ட்டுப்பாண்டியம்பாக்கத்-
த[ப்]பாண்டியம்பாக்கமுடையா[ன்] அப[ப]வ[வ]ந் திருப்[பெ]பாணையாராக வீர-
சிகாமணி[மு]மெ[ரு]வென[ச]ர் விஜையாஜெழுமண்டலத்துக்குவனாகா⁸
- 6 த்துப்பிடாரியா[ர்] கெ[ச]யினுன்னால் திருச்சு[ம்]தமணடபத்துக்கொயித்[சு]ரும[மு]ர-
ராயாவிருது இத்தெவர் தெ[வ]தாக்கமான [ஊ]ர்கனால் வ[ரு] ம[ச]டை கெல்-
லாக்கி இத்தெவர்க்கும் பதிபாதமுலப்பட்டுடைய⁹
- 7 பலபணி கிவனக்கா[ர்*]க்கு[ம்] கிவ[ரு]ஞ்செ[ய]ந்த படி உண்டெவென்று இத்தெவர்-
க்கு மாடபத்தியஞ்செ[ய]நெ கந்துடகடண்டிதனா[யும்] ¹⁰பத[ப]ரதமுலப்பட்டு-
டைப்ப[ப]ஞ்சா[ச]ரியத்தெவகழிகளையுங்கெட்க உடை[ய]ரர் [பு]ர¹¹
- 8 முடிவர்க்கு யாண்டு இரண்டாவது வனா[யும்] கிவனஞ்செ[ய]ந்தகிலகெ[ய]ன்று
[ெ]சால்ல மெத[ப]டியாச்சனையும் புரவு[வ]ரி[தி]ணை[கள]த்து [மு]க[ெ]வ[ட]டி
டைபய[ப]ழர்க்கெ[ச]ட்டத்த [ஆ]ரணி கிலை மும்முடிசொழ[ரு]வூர் இளை¹²
.
- 9 வெளான் கணபுரமான கிருபசிக[ச]ாமணிவிழுப்ப[ப]ரை[ய]னை [ன]க[ய]த்த[க்கெ]-
து ஆ[தி]கா[ரி]கள் வீர[ச]ிகாம[ணி]ம[ெ]ய-
வெளா

¹ See above, p. 9 and note 5.

² யொயிதியொமெயாவ-ஒமெஜெரு மத்த[ய]பாதம் இருகலத்திலுல் தெந்கலம் (l. 27), "one kalam of paddy for two kalam of intoxicating drinks for the worship of Yōgini and Yōgēśvara."

³ See above, p. 135, note 1.

⁴ See above, p. 135, note 2.

⁵ Read முன்னர்க்குனித்த.

⁶ No. 61 reads உரிமைச்சத்தமாக[ப்]பிரி.

⁷ Read ஆதிகாசி[ன்] ஐயக்கொண்டசொழமுண்டலத்து and compare above, Nos. 4 and 10, where Kāliyūr-kōtam is mentioned as a district of Jayanagōḍa-Chōla-maṇḍalam.

⁸ Read தாட்டுக்குவனாலத்து in accordance with unpublished inscriptions of the same temple.

⁹ Read முலப்பட்டுடைப்பஞ்சாசரிய.

¹⁰ Read ஸூல.

¹¹ Read புர[ந]ரஜெழுசொழ.

¹² See below, p. 139, note 2.

- 10 மாகட துத்தெண்டத்தெழெ முன்று¹ மா |— பாக்கம்பன்[ன்] மாகடை இருதுந்து
இரண்டெ மாகா[ணி] ||— [அ]றையூர் மாகடை பத்தையெ ஒருமாவன[ா] ||—
[நீ]
- 11 [நை]— ஐயு[ந்]தொ[ந்]தெரு[ப]த்[தெ]ழெ மு[ன்]து² ம[ர]க்காணியினு[ல்]³ மாகடை
ஒன்[து]க்கு காக இரண்டாக காக ஆ[யி]ரத்து முப்பத்து காலெ முயமா-
லனாக்கு காலொன்[து]க்கு [ர]ா[ஜ]⁴
- 12 [க*][ந]தெ [துணி]யினு[ல்] கலங்கலநெ துணி காகாழி வாக. ஏற்றி அநுமெ[ச]ழி-
தெ[வ]ன் ப[ர]க்காவால் கெல்லு இரண்டாகிரத்தெண்ணுமது கார்பத்து முக்-
கலகெய் இரு[து]ணி மு[க்]குமணிக்கும் கீல[க]ஞ்செ[ய*]த படி |— *கா-
ல[சு]ர[ெ]காவாக்கு ஸ[க]⁵
- 13 காலு[ம்] |— ஸ்ரீமூ[ர்த்தி]யார்க்கு ஸ[க]⁶ ஒன்றுக்கு திருவமுதநிதி
காகாழியும் கதி[ய]முது இரண்டெம் [அ]டைக்காயமுது இரண்டெ இலையமுது
காலும் |— ரா[ஜ]ய[ா]ரியார்க்கு ஸ[க]⁷ ஒன்றுக்கு திருவமுதநிதி

TRANSLATION.

(Lane 4.) Hail ! Prosperity ! In the second year (of the reign) of king Rājakēśari-
varman, *alias* the lord Śrī-Rājēndra-Śōladēva, who *etc.*¹— when the magistrate (*adhi-
kārī*) Ambalavan Tiruppondaiyār, *alias* Virāśikhāmaṇi-Mūvēndavēlār, the
lord of Pāndiyambākkam² (and a native) of Pāndiyambākkam in Perumbuliyūr-
nāḍu, (a subdivision) of Kāliyūr-kōttam,³ (a district) of [Jayāṅgonda-Śōla]-maṇ-
ḍalam, was examining the affairs of the temple in the *mandapa* enclosing the temple
of Piḍāriyār at [Kuvāḷālam] in Kuvāḷāla-nāḍu, (a district) of Vijayarājēndra-
maṇḍalam, (he) asked the *Kaṇṇādiga-Pāṇḍita*⁴ who was the superintendent of the *matha*⁵
of this god,⁶ the *Pañchāchārya* (who wears) a silk garment (in honour) of the feet of the god,⁷
and the *Pūjārī* (*kaym*) of the god :— “Have allotments been made to this god, [to the
Pañchāchārya] (who wears) a silk garment (in honour) of the feet of the god, and to the
various temple servants,⁸ after the (payments in) gold coins (*māḍai*) accruing from the villages
which are *dēvadānas* of this god were converted into (supplies of) paddy ?”

(L. 7.) The answer was :— “No allotments have been made until the second year (of the
reign) of the lord [Śrī-Rājēndra-Śō]ladēva.”

¹ Read ஸ[க]ந்து.

See below, page 139, note 4.

² Read ராஜகேசரியாள்.³ Read கி[ர].⁴ Read ஸ[க]தி.⁵ The historical introduction of this inscription is the same as in No. 64.⁶ No. 215 on the *Madras Survey Map* of the Arcot tāluka.⁷ The same district is mentioned above, Vol. I. Nos. 84, 85, 147 and 148, and Vol. III. p. 2. One of its subdivisions, Vippēḍu-nāḍu (Vol. I. p. 117 and Corrigenda on p. 184; *Ep. Ind.* Vol. VI. p. 228), is named after the modern Vippēḍu, No. 59 on the *Madras Survey Map* of the Conjeeveram tāluka. Another of its subdivisions, Pāḍūr-nāḍu (above, Vol. III. p. 2), is probably named after Pāvūr, No. 247 on the *Madras Survey Map* of the Arcot tāluka. Uttaramēṇār formed a separate subdivision of it; see above, p. 3 and note 6.⁸ As Kōlār is situated in the Kanarese country, the head of the *matha* was naturally a Karnāṭaka Brāh-
maṇa.⁹ மாகடபத்தியம் is the same as *māthāpatya* in Dr. Kittel's *Kannada-English Dictionary*, p. 1232.¹⁰ In reality the deity of the temple was not a god, but the goddess Piḍāri.¹¹ The same term occurs in two Tanjore inscriptions (above, Vol. II. No. 21, paragraph 2, and No. 68, paragraph 2) and in an inscription at Pallāvaram (*ibid.* p. 111, note 3). Regarding *pāḍamāla* see *Ep. Ind.* Vol. IV. p. 254, note 4.¹² For *தெய்வகாந்த* see above, Vol. II. p. 278, note 2.

(L. 8.) Thereon the magistrate Virasīkhāmaṇi-Māvēndavēḷā[r] appointed (a committee consisting of) the above mentioned persons; the *Puracavaritinnikalattu-Mugavēḷi*² of Ilai[yūru] (near) Mummudi-Śōḷa-nallūr (and) a resident of Āraṇi in Paiyyār-kōṭṭam; (and) Vēḷāṇ Kaṇapuram, alias Nṛipaśikhāmaṇi-Vilupparaiyaṇ.

(L. 10.) māḍai one hundred and eighty-seven and three twentieths.³ Pākkambal[li] (had to pay) māḍai two hundred and two, one twentieth and one eightieth. [A]rāiyār (had to pay) māḍai ten and a half, one twentieth and one fortieth

(L. 11.) [Altogether], [mā]ḍai five hundred and seventeen, three twentieths and one eightieth, which correspond— at the rate of two kāṣu for one māḍai— to kāṣu one thousand and thirty-four, three twentieths and one fortieth,⁴ which correspond,— at the rate of by the Rāju[kēsari]⁵ (measure) for each kāṣu—to kalam and one tāṇi [of paddy], which correspond— with an increment⁶ of one kalam, one tāṇi and four nāḷi for each kalam— to two thousand eight hundred and forty-three kalam, two tāṇi and three kuṇṇi of paddy by the marakkāl (called after) Arumolidevaṇ.⁷

(L. 12.) Out of this the following allotments were made:— To Vīrabhadradēvar, [at each] of the three times of the day, four To Brahmāṇiyār, at each of the three times of the day, four nāḷi of rice, two dishes of vegetables, two areca-nuts and four betel-leaves. To Īsvariyaṇ, at each of the three times of the day, of rice

No. 67.—INSCRIPTION AT SOMANGALAM.

This inscription (No. 182 of 1901) is engraved on three walls of the Saṇḍararāja-Perumāḷ temple at Sōmaṅgalam,⁸ a village north of Maṇimaṅgalam in the Chingleput district. The ancient name of the temple was Chitrakūṭa (l. 3). Like Maṇimaṅgalam,⁹ Sōmaṅgalam belonged to Māgaṇūr-nāḍu, a subdivision of the district of Śēṅgāṭṭu-kōṭṭam (l. 2 f.).

The inscription is dated in the 3rd year of Rājēndra-Chōḷa II. The introduction agrees with that of the inscriptions of his 2nd year (Nos. 64 to 66 above), but adds a reference to his queen, without mentioning her name.

TEXT.

1 ஸ்ரீ ஸ்ரீ [I*] திரு மனு¹⁰ விளங்கும் இருகுபட்டை[ய] த[ன்] தெரளும்
[ய]தும்¹¹ [தனை]பெயர்க்கெ[ன]ரவு¹² வஞ்சனை கடனு வ[ரி]ராகரத்து
குஞ்சரக்குழாம் பல வாரி அஞ்சலில் சக்கரகொட்டத்து தா[ர]ரவர[னை]ந்.

¹ Regarding this designation see above, p. 117, note 10, and p. 118, note 4.

² The missing name is preserved in No. 57 above, text line 23 f.

³ This amount must have been due to the temple from some village, the name of which is lost at the end of line 9.

⁴ This product is wrong. It would be correct if, at the beginning of line 11, we read ஐந்தும்கொடுபத். தெறே பரவகரவெ காணியிலும், "five hundred and seventeen, one twentieth, one fortieth and one eightieth."

⁵ On this measure see above, Vol. II. p. 42.

⁶ Regarding *ēḍi*, 'an increment,' see above, Vol. II. p. 149 and note 1.

⁷ See above, p. 8 and note 3.

⁸ No. 311 on the *Madras Survey Map* of the Conjeeveram tāluka.

⁹ See above, p. 49 and notes 6 and 7. ¹⁰ Read மண்ணி. ¹¹ Read வரளும். ¹² Read கொலர்.

The subjoined inscription records that a merchant of Kāñchipuram provided the temple with a flower-garden and purchased from the villagers of Ōrirukkai some land for the benefit of the gardeners. I cannot find Ōrirukkai on the map; but it must be looked for near Uttiramēlūr¹ (l. 4) in the Madurāntakam tāluka of the Chingleput district. As boundaries of the land granted, the inscription mentions also the river Alichchiyāru and apparently the village of Śāttamangalam. A village of this name² I find 8 miles east of Madurāntakam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [] [] புதம் சூழ புணரி அகம் சூழ புலியில் பெ[]சன்கெமி-
யனவுன் கெமி கடாத்தி விளங்கு ஜயமகளை இனங்கொப்ப[]ருவத்து சக்கரகொட்-
டத்து விக்கிரமத்தொழி[]ல் புதுமணம் புணர்³ வள்களிற்றிட்ட[]⁴ வயி-
ராகரத்து வாரி அரிஞ்முனைக்கொண்டவரைசர் தனகயிரிய[] வாநுறை கழித்து
தொன் வலி காட்டி பொர்ப்பரி கட்ட[]த்தி⁵ ஸீர்த்தியை நிறுத்தி வடநிசை வா-
கை சூடித்தென்றிசை[]தெமருகமலப்பூ[]மகள்⁶ புதுமையும் பொன்சீயாடை[]யும்
கன்சிலப்பாலைபுலவரிமைபுலவிர்த்து⁷ புதிதரு[]திருமணிமரு-
- 2 முறைமை[]ரில் சூடி தன்[]புயிச[]ன[]தும் தடமுடி[]யாக []தொக்கிலவெ[]நர்
[]புப்பொ[]நி மதுவாறு []பரு[]க கலி[]ராது வறப்ப செ[]கொல் திசை-
தொதுஞ்செல்[] வெண்குடை இருசிலவள[]கமெ[]ங்கணுக்காது திருசி[]வெண்-
ணிலாத்திகழ ஒருநரி மெருவில் புலி விளையாட []ஆழ்[]கடற்[]வாணரத்து பூவர்
தினை வி[]டுத்த கல[]ன் சொ[]ரி⁸ களிறு முறை கி[]ற்ப விளங்கிய தெக்கவக-
ருகலை பருவலைத்துக்கிடப்ப []ன்மணியாசமுனி[]ப்புயத்தலங்கலும்⁹ தக[]து
¹⁰விரமு[]கி[]யாகமு[] விளங்க பார்மிசை மெவ[]ர் வணக்க¹¹ விரவிறுதாலாகத்து
புலகமுமுதுடையாளோடும் []நிற்றி-
- 3 குருகுளிய []கா []ராஜகெ[]வறி[]வது[]ராக உடையார் ஸ்ரீகுலொத்துக்கசொழமெவ-
[]ற்கு யாண்டு அஞ்சாவது []வ[] ஜயங்கொண்டசொழமண்டலத்துக்காலியூர்க்கொ-
ட்டத்துக்காலியூர்காட்டு ஓர்[]ருக்கை ஊரோம் விலாவெகை செய்த குடுத்த
பரிசாவது []¹² விற்கொட்டத்தெயில்காட்டு ககாங்குரஞ்சிபுரத்து¹³ அருமொழிதெ-
லப்பெருமெருவில் வியாபாரி குமா[]ப்பெருவாணியன் தெவ[]ன் ஏறிஞ்சொடியாக
அருளாண்டாவன் திருப்பாடகத்தெழுருளியிருக ஆழ்வா[]துக்குச்செய்த திருகை-
னவகம் கொயிலில் திருப்புறக்குடையில்¹⁴
- 4 அரு[]னாவலகென்தும் திருனனவ[]ன்முழப்ப[]ர்க்குக்கொற்றுக்கும்¹⁵ புடவை
[]முதலுக்கும்¹⁶ கிவதல்[]சய்ய[]கங்கள் இறைவிழிச்சி எங்களுரில்¹⁷ விந்து-
க்குடுத்த []லமாவது []¹⁸ கிழ்பாற்கெல்லை உத்தி[]சமெலூரார் வதிக்கு மெற்கு-
கெப்பாற்கெல்லை அழிச்சியாற்றுக்கு வடக்கும் மெல்[]பாற்[]கெல்லை []திரு[]வ-
[]¹⁹காவாழ்வ[]துக்கு காக்க[]ன் விற்ற கிவ[]தாரும் சாத்தமங்கலமுடைய[]ன்
கடகள் செதுவுக்கும் கிழக்கும் வடபாற்கெல்லை சாத்தமங்கலமுடையான் கடிச்சா-
ஞ்செதுக்குண்டி[]துக்குத்தெற்கும் []²⁰ இக்காக்கெல்லைபு-
- 5 []னாமகப்பட்ட உண்ணிலமொழியின் திப்ப[]கதுசாண் கெ[]லால் குழியிசண்டாயர-
மு[]²¹ விந்து இக்கிலத்துக்கு விலை[]பாருளின் பக்கல் கொண்ட பெ[]ன்

¹ This is another form of Uttiramēlūr on page 3 above, note 6.

² No. 491 on the Madras Survey Map of the Madurāntakam tāluka.

³ Read புணர்ந்து.

⁴ Read நீட்டம்.

⁵ Read சீர்த்தி.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனிதத்திரு.

⁹ Other inscriptions add பொல்.

¹⁰ Read வீர.

¹¹ Read காஞ்சி.

¹² Read கடையில்.

¹³ Read கருங்கொத்துக்கும்.

¹⁴ Read னூரில்.

¹⁵ Read கீழ்.

¹⁶ Read விரமும்.

alias Aruḷāḷadāsaṅ,¹ a merchant (*residing*) in the great street of Arumolidēva² at Kāñchipuram, a city in Eyil-nāḍu, (a *subdivision*) of Eyirkōṭṭam,³ had made for the god who is pleased to reside in the Tiruppāḍagam (*temple*) a flower-garden, called the flower-garden of Aruḷāḷadāsaṅ (*and situated*) on the outside of the temple. In order to provide for the cost (*mudal*) of the clothing of those who work (*in this garden*) and of (*their*) families, we sold the following land in our village free from taxes.

(L. 4.) The eastern boundary (*is*) to the west of the road of the inhabitants of Uttira-mēlār; the southern boundary (*is*) to the north of the Aḷiccheiyāṅ (*river*); the western boundary (*is*) to the east of the land which we have sold to (*the temple of*) Tiruve[h]kāvālvāṅ⁴ and of the field of Śāttamaṅgalam-Uḍaiyāṅ Kadagaṅ; and the northern boundary (*is*) to the south of the small field of Śāttamaṅgalam-Uḍaiyāṅ Kadichehūṅ. Having sold the two thousand *kaḷi*, (measured) by the rod of sixteen spans,⁵ enclosed in these four boundaries, not excluding the cultivated land, (*we*) received from him⁶ as purchase-money for this land eleven *kaḷañju* of gold, weighed by the true standard of the city (*kuḍi-nar-kal*) (and) equal (*in fineness*) to the *Madurāntakaṅ-māḍai*.⁷ Having received (*this amount*) in full and having made (*the land*) a tax-free *dēvadāna*, we shall not be able to claim on this land *velikkāsu*,⁸ water-cess (*nir-vilai*), petty taxes,⁹ *śōrumāṭṭu*¹⁰ and any other (*tax*).

(L. 5.) We have to measure into the treasury of the temple the paddy which comes from the land harvested in *Āṇaikkaṟukku*, (a portion of?) this land. It shall be lawful to irrigate the land lying to the east (*of the land sold*), from the channels included in this land.

(L. 6.) Having thus agreed, we, the inhabitants of Ōrirukkai, made and gave (*this*) writing on stone to continue as long as the moon and the sun. At the bidding of these, I, Śāttamaṅgalam-Uḍaiyāṅ Vēḷāṅ Kayilāyat[āṅ], a cultivator of this village, wrote (*this*). This is my writing. (*This is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

No. 69.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 174 of 1894) is engraved on the wall of the strong-room of the Vēdagiriśvara temple at Tirukkalukkunram, a large village in the Chingleput district on the road from Chingleput to the port of Sadras.¹¹ This village is mentioned in Sundaramūrti's *Dēvāram* as Kaḷukkunram, 'the hill of the kites.' The ancient name of the temple was Mālasthāna.¹² Tirukkalukkunram itself bore the surname Ulagaḷanda-Śōḷapuram and belonged to Kaḷattār-nāḍu, a subdivision of the district of Kaḷattār-kōṭṭam. The names of this district and of its subdivision are derived from Kaḷattār, a village on the south of Chingleput.¹³

¹ This name is derived from Aruḷāḷa-Perumāl, the name of the great Viṣṇu temple in Little Kāñchi. Compare *Ep. Ind.* Vol. III. pp. 71 and 118, Vol. IV. p. 145, and Vol. V. p. 72.

² See above, p. 8, note 3.

³ See above, Vol. II. p. 390.

⁴ According to the *Nāḍiyiraprabandhaṅ*, Vēḷkā was one of the Viṣṇu temples in Kāñchi. Besides, Vēḷkā or Vēḡavati is the name of a river which passes Conjeevaram and joins the Pālāṅ near Villivalam; see above Vol. II. p. 345 and note 9.

⁵ See above, p. 106 and note 3, and p. 109.

⁶ *Viz.* from Aruḷāḷadāsaṅ (l. 3).

⁷ On *kuḍi-nar-kal* and *Madurāntakaṅ-māḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁸ The same term occurs in No. 57 above, text line 9.

⁹ *Śīl iṟai* is the same as *śīl-viri*, on which see above, p. 122, note 6.

¹⁰ With this obscure term compare *ēṇē'chōṇu*, above, No. 24, text line 7, and No. 27, text line 3.

¹¹ See *Ep. Ind.* Vol. III. p. 276, and *Ind. Ant.* Vol. XXI. p. 343.

¹² See line 31 of the present inscription, and the four inscriptions quoted in the preceding note.

¹³ See *Ind. Ant.* Vol. XXI. p. 197, note 1.

The inscription records the grant of two lamps, made in the 14th and 15th years of the reign of Kulōttunga I. (ll. 32 and 38). The historical introduction agrees on the whole with that of No. 68 as far as line 11. It then relates that Kulōttunga I. drove Vikkalan (i.e. Vikramāditya VI.) from Naṅgili (in the Kōlār district)¹ by way of Maṅgalūr² to the Tuṅgabhadrā river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam, by which the dominions of Jayasimha III. seem to be meant.³ Having secured his frontiers in the north, he turned against the Pāṇdyas⁴ and subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇār, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōttāru, the Sahya (i.e. the Western Ghāts) and Kuḍamalai-nāḍu (i.e. Malabar). From the statement that he "fixed the boundary of the Southern country" (l. 27), it may be concluded that he limited the territories of the Pāṇḍya king to the Madura district. In order to pacify the newly acquired country, he settled some of his officers on the roads passing through Kōttāru, etc. An inscription of the 39th year of his reign at Chōlapuram, a portion of Kōttāru (No. 46 of 1896), actually mentions one of those military settlers.⁵

TEXT.

- 1 லு[லு] ஸ்ரீ [||*] [புசம் குழை] பு[ணரி] அசுழ் கு[ழ்*] பு[ரி]ம்பொன்னெ-
மிய[னவு]ம் தக் கெம்* [னி]-
- 2 [ன]ங்கு சயமா[னை] இளங்கொப்பருவது சகாசொட்டில் விக்கரமதெ[ச]* . . .
- 3 [ச]து மதவனா[ரி]ட்டம் வரி[சா]காது [வா]ரி அரிதுனைக்கொளவனாசர் த* . . .
. . . . [சுதை] சந்[து]
- 4 தொழ்* வலிகாட்டி[ப்பெ]ப[ச*]ர்ப்பரி கடாதித்தியை¹⁰ திறுதி வட[தினை]ச வானக
குடிதெ[ன்நிசை]தெ[ம]ருகமல[ப்பூ]-
- 5 மகன் பொதுன[ம]யும் பொன்னியாடை நன்னிப்பாலை[ரி*]யநிமையுறவிந்து ¹¹ பு.
[னி]தருகரும[ணி]-
- 6 மருட[ம்*] உசிமைதி[ந்]குடித்தன்னடி. [இ]ரண்டெட முடியாகதெ[ச]ச[ன்*]னிவவெகர்
சூட மு[ன்]னை மதுவ[ச]து பெருக ¹² க-
- 7 விபாறு வறுப்ப செ[ந்]கொலினுவல்புந்[தா]துச்செல்வ ¹³ [வெ]ண்[ரு]டை
- 8 ¹⁴ இருசிலகினாகமெ[ந்]கணு[க]து [தி]ருதிழ[வ்] வெ[ண்]ன[னி]வாதிதழ் து-
- 9 குத[னி] மெருவிந்[பு]வி வி[ன]ய[ச]ட [வா]ரகட[வ்] ¹⁵ திவா[ந]சது பூவ[ச] த[ன]ற
விதெ க[வ]-

¹ See above, Vol. II. p. 235, note 5.

² This place cannot be identified.

³ See above, Vol. II. p. 235, note 7, and p. 391, note 7.

⁴ Here (l. 22 f.), as in the Chidambaram inscription (*Ep. Ind.* Vol. V. p. 104) and in the *Kalinga'tu-Tarani* (xi. verse 69), 'five Pāṇdyas' are spoken of. Mr. Venkayya has drawn attention to the word Pañchavah, 'one of the five,' which is used in this inscription (l. 22) and in Tamil literature as a title of the Pāṇḍya kings, and concludes that "very often, if not always, there were five Pāṇḍya princes ruling at the same time" (*Ind. Ant.* Vol. XXII. p. 60 f.). I suspect that this custom may have been due to the desire of imitating the mythical Pāṇḍava brothers, who were five in number.

⁵ L. 3 f. :—கொட்டாற்று தலைப்படை [காணி]விச்சாநாதத்த[த]ம்பில் படைவிலாத் தமிழன்
மாணிக்கன். Compare *Ind. Ant.* Vol. XXIV. p. 264, note 28.

¹⁰ Read தன் தெமி தடப்ப.

¹¹ Read தன் தளமிரிய வானுறை.

¹² Read புனித்ததிரு.

¹³ Read வனாக.

¹⁴ Read விக்கரமத்தொழிலாக புதுமனம் புணர்த்து.

¹⁵ Read தொன்.

¹⁶ Read கச்சேத்தியை.

¹⁷ Read பெருக.

¹⁸ Read தொறுஞ்செல்வ.

¹⁹ Read தவச.

- ¹⁰
- Road sign.

- 32 [க]ள் ஸ்ரீகுலோது[ங்]சொ[ழ]தெவற்கு [யாண்டு ய]ச ஆவது தூயங்கெ-
 33 ண்டொ[சுழ]ம[ண்டல]துக[ன]தூர்க்கொ[ட்டது] கனதூர்காட்டு த[ன்] கூற்ற
 தெவதரக[ஹிருக]மு-
 34 இ[ன்]மமாந ¹உலகனகசொ[ழமு]து ²ஸ்ரீமலலூரகமுடையதேவதரகெவற்கு ³ஒய்மச-
 னாட்டு செஞ்ச[ரக]
 35 சொ[ழ]தெவனகலுரிகு . . . ப்பள்ளி செவ்வன் பழமுடையனாக குலோது-
 க்கசொழ[ப்]பெரி-
 36 யாயந் வைத கிருது[ச]ர[வின]து க ஒன்றிதது அருமொழிதெவதழகால் கிச-
 தமுழகு செய[து]
 37 விட்ட சா[வா] மு[வாப்பொ[ர]டு தெண்ணுது [*] இவை சா[வா]தீதவகாய்
 செலு[த்து]வ[ான்] அடி எந் [த]-
 38 லை மெலிக [*] இது [வா]த[டு]தையாராகெந் [*] மெற்படியான் [ய]ரண்டு
 ய்து ஆவது [வை]வ[த]
 39 கிருதுயாவினது . . . ட ⁴[ஆடு] தெண்ணுதும் சாவா [மு]வ[ா]ப்பெ-
 ராடு [*] இவை[வ]ய் ப[ா]டுதையாராகெந் [||*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mēru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of victory at Śakkarakōttum by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirāgaram.

(L. 3.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and sparred (*his*) war-steed, so that the army of the king of Kondala, (*whose spear had*) a sharp point, retreated.

(L. 4.) Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Ponggi, (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the earth bore his two feet (*on their heads*) as a large crown.

(L. 6.) The river (*of the rules*) of the ancient king Mannu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up.

(L. 7.) (*His*) sceptre swayed over every (*quarter of*) this continent of the *nāval* (tree) ; the white light of the sacred shadow of (*his*) white parasol shone everywhere on the circle of the great earth ; (*and his*) tiger (*-banner*) fluttered unrivalled on the Mēru (*mountain*).

(L. 9.) (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands whose girdle is the sea.

(L. 10.) The excellent head of the refractory king of the South (*i.e.* the Pāṇḍya) lay outside his (*viz.* Kulōttunga's) beautiful city, being pecked by kites.

¹ The ஂ of உலகனக is engraved below the line.

² Read ஸ்ரீமலலூரக.

³ Read ஒய்மச. The ஂ is added in order to mark the length of the preceding vowel ஓ ; compare above, p. 16, note 2. The ய is engraved below the line.

Read க இ விட்ட.

* (L. 11.) Not only did the speech (of Vikkalan):—"After this day a permanent blemish (*will attach to* Kulōttuṅga), as to the crescent¹ (*which is the origin*) of (*his*) family,"²—turn out wrong, but the bow (*in*) the hand of Vikkalan was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads—with Maṇalūr in the middle—to the Tuṅgabhadra, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very seas into which (*he*) plunged became troubled and agitated.

(L. 16.) (*The Chōla king*) seized simultaneously the two countries (*pāṇi*) called Gaṅga-maṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (*on* Vikkalan), and the great goddess of victory, who changed to the opposite (*side*) and caused (Vikkalan) himself and (*his*) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days.

(L. 20.) Having resolved in (*his*) royal mind to conquer also the Pāṇḍi-maṇḍalam (*i.e.* the Pāṇḍya country) with great fame, (*he*) despatched his great army,—which possessed [excellent horses (*resembling*) the waves of the sea], war-elephants (*resembling*) ships, and troops (*resembling*) water,—as though the Northern ocean was overflowing the Southern ocean.

(L. 22.) (*He*) completely destroyed the forest which the five Pañchavas (*i.e.* Pāṇḍyas) had entered as refuge, when they were routed on a battlefield where (*he*) fought (*with them*), and fled cowering with fear.

(L. 24.) (*He*) subdued (*their*) country, drove them into hot jungles (*in*) hills where woodmen roamed about, and planted pillars of victory in every region.

(L. 25.) (*He*) was pleased to seize the pearl fisheries,³ the Podiyil (*mountain*) where the three kinds of Tamil (*flourished*),⁴ [the (*very*) centre of the (*mountain*) Śaiyam⁵] where furious rutting elephants were captured, and Kanni,⁶ and fixed the boundaries of the Southern (*i.e.* Pāṇḍya) country.

(L. 27.) While all the heroes⁷ in the Western hill-country (Kudamalai-nāḍu)⁸ ascended voluntarily to heaven, (*he*) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (*that which passed*) Kōṭṭāru,⁹ in order that the enemies might be scattered, and took his seat on the throne acquired in warfare.

¹ The spot in the moon is alluded to.

² The Eastern Chālukya family, from which Kulōttuṅga I. was descended in the male line, claimed the Moon as its ancestor.

³ This refers to the coast of the Gulf of Mannār.

⁴ See above, Vol. II. p. 236, notes 1 and 2.

⁵ This is the Tamil form of *Sahya*, the Sanskrit name of the Western Ghāṭa.

⁶ See above, Vol. II. p. 236, note 3.

⁷ In Malayālam, *chāḍēṟ* (Tamil *śāṭēṟu*) means 'one who has elected to die, *moriturus*.' Interesting details about the *Chāḍēṟs* are found in Mr. Logan's *Malabar*, Vol. I. pp. 162 to 169.

⁸ This term does not refer to Coorg as I suggested in Vol. I. p. 63, but is probably identical with the modern Malayālam or Malabar.

⁹ This is the well known town near Cape Comorin; see *Ep. Ind.* Vol. V. p. 104, note 3.

(L. 29.) (*He*) was pleased to be seated (*on it*) while (*his*) valour and liberality shone like (*his*) necklace of great splendour and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 31.) In the [1]th year (*of the reign*) of this king Rājakēsarivarmaṇ, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva, 1—one—perpetual lamp was given to Mahādēva, the lord of the Śrī-Mūlasthāna (*temple*) at Tirukkaḷukkuṇṇam, *alias* Ulagaḷanda-Śōlapuram, a *dēvadāna* in its own circle (*kūru*)¹ in Kaḷattūr-nādu, (*a subdivision*) of Kaḷattūr-kōttam, (*a district*) of Jayanṅṇḍa-Śōḷa-maṇḍalam, by . . . ppalli Śelvaṇ Paḷumadaiyaṇ, *alias* Kulōttuṅga-Śōḷa-periyarayaṇ, who resided at Śēvūr,² *alias* Śōḷakēraḷanallūr, in Ōymāṇḍu.³

(L. 36.) In order (*to supply*) to (*this lamp*) one *ṇḷakku* of ghee per day, (*measured*) by the *Arumolidevaṇ-ṇḷakku*,⁴ (*he*) granted ninety full-grown ewes, which must neither die nor grow old.⁵

(L. 37.) The feet of him who will continue this (*grant*) as long as the moon and the sun exist, shall be on my head. This (*is placed under*) the protection of all *Māhēscaras*.

(L. 38.) In the 15th year (*of the king's reign*) the above-mentioned person (*also*) granted ninety full-grown ewes, which must neither die nor grow old, for 1 (*other*) perpetual lamp which (*he*) had given. This (*is placed under*) the protection of all *Māhēscaras*.

No. 70.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 62 of 1892) is engraved on the east wall of the third *prākāra* of the Rāṅganātha temple⁶ on the island of Śrīraṅgam near Trichinopoly. It mentions Śrīraṅgam as Tiruvaraṅgam (l. 16) and the temple as Tiruvaraṅgadēvar (l. 10).

The date is the 18th year of the reign of Kulōttuṅga I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscriptions of the 14th and 15th years.⁷ The inscription records that a certain Kāḷiṅgarāyar granted to the temple 6½ *kāḷu* with the condition that the interest should be applied to defraying the cost of offerings on two festival days.

As discovered by Mr. Venkayya,⁸ the subjoined inscription fixes the time before which two of the twelve Vaiṣṇava Āḷvārs, who were the authors of the *Nāḷāyiraprabandham*, must have lived. For, (1) it refers to the recital of the text beginning with *Tēṭṭarundīraḷ* (l. 13), which is the 2nd chapter of the sacred hymns of Kulaśēkhara; and (2) the names of three of the temple officials who are mentioned in the inscription prove that the Vaiṣṇava saint Śaṭthagōpa or Nammāḷvār was already at that time well known and highly venerated.⁹ As noticed before, his work, the *Tiruvāymoli*, is presupposed already in an inscription of Rājarāja I.¹⁰ These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Āḷvārs in the 12th or 13th century.¹¹

¹ See p. 3 above, note 7.

² In accordance with the next following note, this must be Chēvūr near Tiṇḍivaṇam; see Mr. Sewell's *Lists of Antiquities*, Vol. I p. 207.

³ According to the inscriptions of the Tintriṇḷēvara temple at Tiṇḍivaṇam, this place belonged to Ōymāṇḍu.

⁴ See above, p. 8, note 3.

⁵ See above, Vol. II. p. 375, note 3.

⁶ Regarding a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 344; *Ep. Ind.* Vol. III. pp. 7 and 117, and Vol. IV. p. 148.

⁷ See below, p. 151, note 1.

⁸ See above, Vol. II. p. 252, note 7. ⁹ See below, p. 151, notes 3, 5 and 6.

¹⁰ See page 2 above.

¹¹ *Comparative Grammar*, p. 143 of the Introduction.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [I] பு[சு]ந் சூழ் புணரி [அ]ரந் சூழ்த [பு]¹ . . . [அ]ப[ான்]-
கெ[மி]ப[ன]யு[க] கெ[மி] கடப்ப வி[ன]ங்கு ஜயமகளை இளங்கொப்பருவந்து ச[க]-
காக்கொட்டத்[து வி]க்[தி]ரமத்தொ[மு]லால் புதுமணம் புணர்[க்]²து ³ம[து]வ[ன]ர-
[ரி]ட்டம் விரா[கா]த்[து வாரி அயிரமு[னை]க்கொ[க்]தளவரசர் தக் தளமி[ரி]ய
வ[ர]னாறு கழித்துத்தொன் வலி காட்டி[ப]ப்பொ[ர்ப்]பரி கடாத்தி[க்]தி[ர்த்]தியை⁴
- 2 [ரி]தத்தி வடநகை வாகை சூடித்தெ⁵ ம[ருக]ம[ல]ப்[பு]மகன் பொரு-
மையும் பொக்கியாடை க[ன்]சிலப்பாவை தகிமையுத்தவிர வந்து ⁶புதித்திருமணி-
மரு-ம் உ[ரி]மைமிறசூடித்த[ன்]சே. இரண்டும் தடமுடியாகத்தொக்கிலவெந்தர்
[சூ]ட முக்கை [ம]து[வ]ரது பெருக கலியா-
- 3 து வது[ப்ப]ச்செங்கொல் திகை[டு]காது[க்]⁷ [கு]டை [இ]ரு[சி]வ-
வளாகம் எங்கனா[க்]காது திருவிழல் வெ[ண்]ணிலாத்திகழ ஒருநகி மெருகி[ர்பு]வி
வி[னை]யா[ட] ⁸வார்கடந்தீவா[கா]த்துப்பூபாலர் தி[டு]றெ விநெரு கலஞ்சொரி
கலியு முறை தி[ந்]ப விலங்கிய தெ[க]க[வ]க் கரு[ன]லை பரு[ந]லை-
- 4 த்திடத்தக் பொக்க[சு] புறத்திடை[க்]தி[டு]ப்ப இக்⁹ . . . [ந்]கு[லப்]பிறை
பொல் தி[ந்]பி[ந]மு[யெ]ந்துஞ்சொல்வெதிர் கொடிற்றல்லது தக் கை வில்லெதிர்
கொடா விக்கலந் தாகக்கலி [து]டங்கி ம[ன]லூர் கடுவெ[ந்]துங்கபத்திகா-
[ய]ச[வு]த்தா[த்]தி வெங்கனும்¹⁰
- 5 பட்ட வெங்கனிலும் விட்ட[டு] தக் மா[ந்]முங்கு[ந்]ச ¹¹விரமுங்கி[டு]ப்ப எ[ரி]ச
மலைகளுமுதகு கெ[ன]ி[ப்ப] இழிகை கத்[சு]னா¹² . . . த்துடைத்தொட [வி]ழத்த
கடல்களுந்தலைவித்தலமா[க்]துடகிசைத்த[ந்]சா[ன]கு[சு]னா தாது[ம்] த[ா]னையும் பக்-
காவிட்ட ப[ல]பல மு[து]கு ப[ய]த்தெ[தி]ர் மாற¹³ ஐ-
- 6 யப்பெருத்திருவும் [ப]ரிபுகனா குடுத்த புகழிக் செல்விபும் வானாரொ[சன்]கன்
மட[ன]¹⁴யரிட்டமு[மி]னாது¹⁵ விட்ட வெங்க[ரி] தீரையும் கங்கமண்டலமும்
சிலங்கைமேலும் பாணி இரண்டும் ஒருவிசை[க்]கை[க்]கொண்டிண்டிய¹⁶ புகழொடு
பா¹⁷ [டு]ளன்னத்திருவு-
- 7 ன்னத்தடைத்[து] வென்ன[வ]ருபரித்தாங்கனும்¹⁸ பொரு . . . க்ருலங்க . . தவி-
வாரியும் உடைத்தாய் வனா வடகடல் தெக்கடல் பட[ர்]வது பொலத்தக் பெரு-
ஞ்செனை எவிப்பஞ்சவர் ஐயலரும் [பெ]ராத மொய்க்கனத்தஞ்சி வெரு கொளித்-
தெ¹⁹ த்து-
- 8 தைத்து ²⁰நாகடிப்ப[டு]த்து மற்றவர்தம்மை வகசரச் திரியும் பொத்[ன]²¹ம [வெ]-
ஞ்சாமெற்றிகொற்றவிஜெயலு[ம்]பம் திகை[டு]தா²² . . . த்தி முத்தி[சு]
சலாபமுமுத்தயிப்பொதிருமத்தவெங்க[ரி] ப[டு]மைய்யச்சயமுங்கக்க[பு]ய்கைக்-
கொ[ன்]
- 9 ²³கடல்மலை[சு]ர[ட்]டு[ன்]ன சாவெதெ[ல்]லாம் தகி [வி]கம்பெ[ந்]ற மாவெறிய [த]க்
²⁴வருகசிற்றிலை[வ]ச[ச] . . . கவர்²⁵ குலையக்கொட்டாதுட்பட கெ[ந்]தொது-

¹ Read புலியில்.² Read சீர்த்தியை.³ Read புனிதத்திரு.⁴ Read கடந்தீவா.⁵ Read எங்கனும்.⁶ Read கனும் சமுத்து.⁷ Read சீட்டமுயினாது.⁸ Read பாண்டமண்டலமும்.⁹ Read தெறித்தொடி ஆணைப்புக்க காடற.¹⁰ Read திகைத்தொறித்துத்தி.¹¹ Read வனாவினித்தலை.¹² Read மதவனா.¹³ Read தென்றிசைத்தெமரு.¹⁴ Read தொறுஞ்செல்வ வெண்குடை.¹⁵ Read இத்தான் பித்.¹⁶ Read வீச.¹⁷ Read மாநிய.¹⁸ Read அண்டிய.¹⁹ Read தாங்கமும் பொருகரிக் கலங்கனும்.²⁰ Read நாடடி.²¹ Read குடமலை.²² Read குறுகவர்.

[ந், லை[ளி]ட்டரு[ளி]த்[தி]தை கொண் [வி]ரவரிகா[லா]கனிய லிட்டரு[ளி]ப்-
பொக[கொ]ளியா[ரமு]கி[ரு]ப்ப[ய]ச[ச]க[க]னும்¹ பொலிய [வி]ரமு[கியா]னும்
[வி]நங்கப்பார்மிசை மெவவர் வ . . . க² [வி]த்[தி]ரு[கரு]ளிய

10 கொலிராஜகெஸிபம்மாசக [அ]ருவத்திக[ன்] ஸ்ரீகொலொத்தவகசொ[ழ]லெவரு
யாண்³ கட்டாவது [வ] ஆழ்வார் [தி]ருவரக்கதெவர்க்கு ஸ்ரீகாரி-
யஞ்செய்திற அதி[கா]ரிகள நிக[த]ராஜர் எவ்வ படியும் ஸ்ரீல[வி]ஜய[லா]வாரியம்
[தி]ருலெழு[தி]கா[லெ]ரு[ம்] வடமதுரப்பிறநாகம்பியும் இராஜரா[ளி]ம்⁴யும்
. . . [ர்] கா[ய]னம்⁵.

11 யும் பெரும்[ப]தம்புரிசூர் ஸ்ரீசடகொபலாவரும் மார்க்கமங்கலத்த ⁶ அரிகு[ல]வாரண-
கம்பியும் ஸ்ரீ[ப]ண்டாராவாரியம் ஆரிதந் குருகைகாவலக் ஆராவமுதம் ஆரி[த]ந்
[தி]ருவாய்க்குலமுடையாக் ⁷ சிராகவதும்⁸ ஆரி[த]ந் கெவல[ந்] தி[தி]ன[த்]ரு[ந்]க-
⁹மும் பாரதாயக் கெவலக் அவிவரியாதும்¹⁰ பாரதாய[ந்] திரு[வ]ய[க]காராயண-

12 க் ஸ்ரீ[ல]ஜயதம்¹¹ பாரிதந்¹² [ஆ]ராவமுத ¹³ சிராமதம் லெலெக்கண[த்]ரு அரயக்
அம்பல சாந்துவப்பிரியதம் ஸ்ரீலயிஜயவக்கண[த்]ரு திருலெவ-
கடவக் சொமகாக [ப]கிகெட்டுகா[தி]மலதம் உள்ளிட்ட ஆம்[வ] . . . ¹⁴ க்மிக-
லொம் [அ]ர[ய]ந் [அ]ரு[வ]ராமகாக காலிங்கராயர்க்கு கால்கன் லம்ம[தி]த்து-
த்திட்டுக்கு . . . ¹⁵ பரி[ச]ராவது [!]

13 [அ]ப்ப[தி]கை [தெ]ரத்திருகா[ளி]தும் பங்க[தி]த்[தி]ருகா[ளி]தும் [தி]ர்த்தம் பிர[வ]ர-
தித்தரு[ளி]க [அ]த்[தி]ரா [தி]ருப்ப[ந்]ன[க்]கே¹⁶ எழுந்தருளி இருந்து தெட்டரு-
கிவ் கெட்டரு[ந்] [தெ]ராத [இ]ந்[தி]ற நானால் திருகான் ஒத்துக்கு அமுதி
செய்தருளும் அப்பமுது தாது[க்]து வெண்ணும் பழவரிசி பதக்கும் பகுப்பு
முந்நாயும் கெய் முக்கா[தி]யும்¹⁷ சர்க-

14 வி[ர] தா[த]த[ப]பலமும் மினகு முழாக்கும் சி[ர]கம்¹⁸ உழ[ர]க்தும் உப்பு முழா-
கும் வானை[ப]பும் [ஐ]ம்பதம் தெங்காய் ஐஞ்கம் இனகிரமுது¹⁹ பத்தம
அடைகாயமுது தாற்றிருபதம் கம்பூரதபிலம்²⁰ ஒருசெவிடனாயும் தெரிஇ[ல]ப-
பந்து பதி[ர]ண்²¹ம் கத்[சூ]ரம்²² இரண்[டு] மஞ்சாடியும் அப்பமுதுக்கு மாவி-
டிப்பார்க்குசிரட்டுவார்.²³

15 க்ரும் வி[தி]ரு[தி]வார்க்கும் அப்பமுது க[டு]வா[ர்]க்கும்²⁴ கு . [க]வத்துக்கும் உள்-
ளிட்ட மத்தும் வெண்ணெ[வ]வைபித்தக்கு²⁵ . . . கிராதி[த்]தவல் செல்ல இவர்
ஒடுக்கிக் காக ஆறெ கால் [!] இக்காக ஆறெ காலுக்கொண்டு பொலிசைபால்
இரண்[டு] திருகா[ளி]தும் இப்படியெய் சகிராதித்தவல் அமுதி செய்[தி]க்க-
கடவொடாக.

16 யும் [!] இப்படி கல் வெட்டி[வி]த்துக்கொ[ன்ன]ப்பெ [வ]ம் [!] இப்படி இ[சை]ரு²⁶ லம்மாதத்தி[ட்]டுக்குத்தெ[நா]ம் [ஆ]ழ்வார் கம்மிகனொம்
[!] இது சகிராதித்தவல் [தெ]வ[து]த்த[தி]க்க [க]டபொமா[கொ]ம்²⁷ திருவர-
கத்[து] மலமாஸ[டு]மெ[யொ]ம் [!] இது ஸ்ரீலயிஜயவா[கெ] [!]

¹ Read த்தவக்கனும்.

² Read யாண்டெபெனெட்டாவது.

³ Read சி.

⁴ This is perhaps a mistake for ஆரிதன் or நாரிதன்.

⁵ Read ஆழ்வார் கய்யி.

⁶ Read சி.

⁷ Read திரமுது.

⁸ Read திரட்டு.

⁹ Read க்ருக்சத்திரா.

¹⁰ Read கடவொமா[கொ]ம்.

¹¹ Read வணக்க.

¹² An erased r seems to stand after ஆரி.

¹³ A few indistinct letters are here entered below the line.

¹⁴ Read திட்டுக்குத்த.

¹⁵ Read சிரகம்.

¹⁶ Read தபிலம்.

¹⁷ Read குசக்கல.

¹⁸ Read லம்மத்திட்டு.

TRANSLATION.

(Line 10.) In the [eighteenth] year (*of the reign*) of king Rājakēsarivarman, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva, who *etc.*¹—by order of the magistrate (*adhikārin*) Nisha[dha]rājar, the manager of the temple of the god Tiruvaraṅgadēvar, the following was agreed on and given in writing to Arayan [Garu]da[v]āhan, *alias* Kāliṅgarāyar, by us, the *Pājāris* (*haṇmi*) of the god, such as (1) the members of the committee² of the *Śrī-Vaiṣṇavas*: Tiruveḷu[di]nādu-Dāsar,³ Vaḍamadurappiṇau-dā[ṇ]-⁴Nambi, Irāyūrā[li]-Nambi, r Nārāyaṇa-Nambi, Śrīśaḍa-gōpa-Dāsar⁵ of Perum[ba]ṇṇappuliyūr, and Arikulavāraṇa-Nambi of Mārkkamaṅgalam; (2) the members of the committee of the temple treasury: Kurugaikāvalaṇ⁶ Ārāvamudu of the Hārita (*gōtra*), Tiruvāykkulam-Uḍaiyāṇ⁷ Śrīrāghavaṇ of the Hārita (*gōtra*), Kēśuvaṇ (Kēśava) [Ta]ni-Iḷa[ṇ]jiṅgam of the Hārita (*gōtra*), Kēśuvaṇ Arivariyāṇ of the Bhāradvāja (*gōtra*), [Tiru]va[raṇ]ga-Nārāyaṇa Śrīkṛishṇaṇ of the Bhāradvāja (*gōtra*), and Ārāvamudu Śrīrāmaṇ of the [H]ārita (*gōtra*); (3) the accountants of the assembly: Arayan Ambala and āṇṇuvappiriyaṇ; and (4) the accountant of the *Śrī-Vaiṣṇavas*: Tiruvēṅgaḍavaṇ⁸ Sōmaṇ, *alias* Paḍineṭṭunādu-Kiḷavaṇ.⁹

(L. 13.) During the ear festival in (the month of) *Appigai* (Aippaṣi) and during the festival in *Paṇṇūni* (Paṇṇuṇi), on the night of that day on which the bathing-water (*of the idol*) is distributed, at the time when (*the idol*) has been placed under the sacred *punnai* (tree) and is listening to (the recital of the hymn) *Tēḷḷarundūḷal*, (the following requirements have to be supplied) on this day of either festival:—For one hundred cakes to be offered (*to the god*) are required one *padakku* of old rice, three *nāḷi* of pulse (*paruppu*), three *nāḷi* of ghee, one hundred *palam* of sugar, three *ulakku* of pepper, one *ulakku* of cumin, three *ulakku* of salt, fifty plantains, five cocoa-nuts, ten young cocoa-nuts, one hundred and twenty areca-nuts, one *sevidu* and a half of camphor-oil, twelve bundles of *teri*¹⁰ leaves, and two *maṇḍi* of camphor. (*For all this*), for those who pound (*the rice into*) flour for the cakes, for those who carry water, for those who fetch firewood, for those who fry the cakes, for pots, and for other requirements, he¹¹ deposited six and a quarter *kāśu*, to continue as long as the moon and the sun.

(L. 15.) Having received these six and a quarter *kāśu*, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun

¹ The historical introduction of this inscription is the same as in No. 69 and in the Tanjore inscription of the 15th year (above, Vol. II. No. 58).

² *Vāriyam* is probably connected with *vāra*, on which see Professor Kielhorn's remarks in *Ep. Ind.* Vol. V. p. 138, note 7. It occurs also in the Ukkal inscriptions, where I have translated it by 'elected for' or 'in charge of'; see p. 2 above.

³ This person was named after the Vaiṣṇava saint Śaṭhaḡōpa, who, according to the *Nāḍiyāraprabandham*, came from Tiruvaluḍi-nāḍu.

⁴ *I.e.* 'he who was born in the northern Mathurā,' *viz.* Kṛishṇa.

⁵ See note 3 above.

⁶ *I.e.* 'the protector of Kurugai.' The saint Śaṭhaḡōpa was the son of Kāri, the *adhikārin* of the city of Kurugai.

⁷ This title is perhaps derived from Tiruvāykkulam, one of the names of the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam; see p. 49 above, and *Ep. Ind.* Vol. V. p. 72.

⁸ This person was called after the god of Tirupati.

⁹ *I.e.* 'the chief of eighteen districts.'

¹⁰ This word is not found in the dictionary. Probably betel-leaves are meant.

¹¹ This refers to Kāliṅgarāyar (L. 12).

shall exist. Thus [it should be] caused to be engraved on stone. Having agreed thus, we, the *Pūjiris* of the god, gave a written agreement.

(L. 16.) We, the great assembly of Tiruvarāṅgam, shall be bound to continue this as long as the moon and the sun exist. This (*is placed under*) the protection of the *Śrī-Vaiṣṇavaras*.

No. 71.—INSCRIPTION AT KILAPPALUVUR.

This inscription (No. 105 of 1895) is engraved on the west wall of the second *prākāra* of the Vaṭamūlēśvara temple at Kilappaluvūr in the Uḍaiyārpālaiyam tāluka of the Trichinopoly district.¹ This village is mentioned under the name of Paluvūr in Tirañāṇa-sumbandar's *Dēvāram*. The subjoined inscription calls it both Śirupaluvūr (ll. 18, 23, 25) and simply Paluvūr (ll. 26, 27). It belonged to Kuṇṇa-kūṇṇam, a subdivision of the district of Uttongatoṅga-vaṇanāḍu (l. 18). According to other inscriptions at Kilappaluvūr, the name of the Śiva temple was Tiruvālanduṅai-Mahādēva, in which *āl*, 'the banyan,' is the Tamil equivalent of *vaṭa*, the first member of Vaṭamūlēśvara, the Sanskrit designation of the temple. A Vishnu temple at the same village, which was named Vira-Śōḷa-Viṇṇagar, is mentioned in line 25 of the subjoined inscription.

The date is the 20th year of the reign of Kulōttuṅga I., when the assembly of Śirupaluvūr sold one twentieth *vēli* of land for one *kāṣu* to the mother of a certain Virudarājabhayaṃkara-Vāṇakōvaraiyar. This may have been the chief of Vāṇakōppāḍi, a district which is mentioned in an inscription at Tirukkōvalūr (No. 126 of 1900). That he received his title from Kulōttuṅga I., follows from the first portion of his name, Virudarājabhayaṃkara, which, according to the *Kalingattu-Parani* (x. verse 25), was a surname of Kulōttuṅga I. Another derivative of the same surname is the district of Virudarājabhayaṃkara-vaṇanāḍu; Gaṅgaikondachōlapuram and Tirumudukuṇṇam (*i.e.* Vṛiddhāchalam in the South Arcot district) belonged to Mērkā-nāḍu, a subdivision of this district.² A Telugu inscription of Kulōttuṅga I. mentions Manni-nāḍu as another subdivision of the same district.³

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புசந் குற்ற பு[ண]ரி அசந் கு[ம்*]த்[த] புந்[ரி]ல் பொந்-
கெரியனவும் தந் நெமி கட(ச)[ப்]ப யி[ன]ன்கு நெ[று]யமா[னை] இனங்கொப்பரு-
வத்[து]ச்சக்க-
- 2 சகொட்டத்து விக்ஷா[ம்]த்தொழிலால் பு[து]ம[ண]ம் புணர்த்து *மதவ[ரை]யிட-
டம் வயிராகரத்[து] வ[ரி]ரி அ[ரி]து[ரை]த்[த]கொ[க]க[ன]வ[ரை]ச[ச]ர் த[ந்] தளமி-
ரிய வாளுமை கழி[த்]-
- 3 அத்தொள் வலி காட்டிப்பொர்ப்பரி கடாத்தி *கிரத்தியை கிறத்தி வட[ரி]னச
வ[ரை]கை குடி தெத்திக[ச] தெமருகமலப்பூம[கன்] பொ[து]மையும் பொத்தி-
யா[னு]ட(யும்)
- 4 கல்லிலப்பாலை த[ரி]யை[யும்] தவர வனு *புரிதத்தி[ரும]னிமருடம் [உ]ரிமையிற்ச-
குடி தன்னடி இரண்டும் தடமுடியாகத்தொக்கீவெனச் சூட [மு][ன்*][னை] மதுவ-
- 5 அ¹ பெருந்[க]ரியாறு [வ]னுப்ப செக்கொல் திசைதொறும் செல்ல வெண்கு[டை]-
²இருவிலகினாகம்மென்கனுத்தனது திருகிழல் (வெண்குடை) கெ[ண்ணி]வா[த்]தி-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 265.

² *Ev. Ind.* Vol. VI. p. 223.

³ Read மதவரை.

⁴ Read மதுவாறு டெருக கலியாறு.

⁵ See No. 78 of 1892 and No. 137 of 1900.

⁶ Read செத்தி.

⁷ Read புரித்ததிரு.

⁸ Read வளாக.

- 6 கழ [ஓரு]ததி மெருகிற்புலி [கி]ளையாட வார்கடல் திலா[ரு]ரத்து பூபாவுர்
நிறை விடுத்த கலஞ்சொரி ரனா¹ முறைமுறை [கி]ற்ப்ப விலங்கிய தெ[ர்]ன-
வ[க] கரு[க*]தலை ப[ரு]கலை-
- 7 ததி- த² பொருக்கர்ப்புறத்திடைக்கெட்ப இஞ்ஞான் பிற்குலப்பிறை பொல் கிற்ப-
பிறை[டு]வ[தி]லும்³ சொல்லெதிர்க்கொடிற்றல்லது தக் கை வில்[டு]வதிர் கொ-
- 8 டா விக் கலக் கல்லதர் க[ங்]கிவி [கு]டங்கி மணலார் கடுகிக் கு[ட]ங்கபத்திரை-
யனவுற்று கெ[ங்]கனும்⁴ பட்ட வெங்கனும்⁵ விட்ட தக் மா[ன]முங்கு[தி]ய
[வி]ரமுங்கிடப்ப ஏதி-
- 9 க மலை[கு]ளும் முதகு கெளிப்ப இழி[கு] க[தி]ர[னும்] சமுத்துடை[டு]வாட
[விழு]க கடல்களும் தலைவிரிவலமா⁶ ⁷ குட[தனை]சத்த[தக்]ராஜெனும்⁸ தாதும் தா-
கையும் ப[க்]க[வி]ட்ட[மும்]⁹ பல-
- 10 பல முத[கு*]ம் ப[ப]கெதிர் மாதிய ஜயப்பெருகிரு[வு]ம் ¹⁰ வானாலொண்கண்
மடையையீட்டமு[ம்] ம[ன]ர[னும்]¹¹ குடுத்த வெங்கரி கீளையும் கங்க[ன]டல-
மு[ம்] சிங்க[ன]மெந்தும் ட[ர]ணி இர-
- 11 ரம¹² ஒருவி[சை]க்[ன]கக்கொண்டு இணையிப்புகொடும் பாண்டி[மண்]டலக்கொ-
[ள்]ள ¹³ திருவிசைத்தடைத்தருளி ¹⁴ மெ[ன]வருபரித்த[வ]களும் ¹⁵ பொருபரித்தலங்க-
- 12 ன[ம்] (பொல) தகிரவாரியு[ம்]முடைத்தாரி வந்து வடகடல் தெக்கடல் படர்வது
பொல் தக் பெருஞ்செனையை எகி பஞ்சவ[ர்]னாவரும் பொருத பொருளந்-
தஞ்-
- 13 கி வெருவி கெளித்தொடி அர[ன]புபுக்க காடறத்துடைத்து காட்டிடைப்படுத்த¹⁶
ம[ந்]மவர்தம்மை வ[க]சார் திரியும் பொச்சை வெஞ்சு[ர]மெ[ந்]றி [டு]காந்த-
கிசைஜெய்யு[ம்]¹⁷
- 14 தி[ன]சதொதும் திறத்தி முத்திக் கி[ல]ரபமும் முத்தமு¹⁸ பொதியலும் மத்தவெ-
ங்கரி படு[ன]மயகதெய்வமும்¹⁹ கச்சியு[ம்] கைக்கொண்டருளி தெக்காட்டெலை
- 15 காட்டி குடமலைநாட்டு[ன்] சாவெ[டு]மவ்லாந்தரி விகம்பெற மாவெறிய தக்
²⁰ வருக[வி]த்தலை[வ]னா குறாவர் குடைய கொட்டாதுள்[ப]ட கெத்தொதும்
கிலை[ன்]னி[ட்டரு]ளி தி[ம]ல்
- 16 கொள் வீரவ[டு]ஹா[வ]க[தி]ரி[ய*] க்[ட்ட]ரு[னி] பொக்கொளியாரும் திருப்-
புயக்கலங்க[னும்]²¹ பொல் வீரமு[ம்] தி[ய]ர[மும்] வினங்க[ப[ர*]மிசை
மெவலர் வணங்க வீரவ[டு]ஹாலாந்த அ-
- 17 வகிமுமுதடையா[ன்]டு[ன]ர[மும்] வி[ந்]றி[ந்]த[ரு]ளிப கொ ரா[ஜ]கெசரி[வக]ராக
[தி]ரிபுவ[ன]ச்சக்க[ரக]கி[கள்] ஸிகொலொத்த[க்]சொழதெவர்க்கு [ய]ரண்டு
இருபதாவ-
- 18 கு உத்தொங்க[டு]ரங்க[வன]ர[ட்டெ]க்குத்தகற்றத்து ஸ்ரஹ[டு]த[ய]ம் கி[து]ப[பு]வூர்
[வ]ணையொம் வி[ரு*]தராஜபயங்காவாணசெ[ரவ]னா[ர்] தங்க[ன்]னாச்சி [டு]சாழ-
ருவகனாகக்கிச்சா-
- 19 திரியா[ழ்]வார்க்கு வாவெலையியாக விறுக்குடுத்த கிலமா[வ]து [ர*] ராஜென-
[செ]முலா[ய*]க்காலுக்கு வடக்கு பறித்தி[ரம]ரணிக்கலகிக்குக்கிழக்கு முதல் கண்-
னாற்று இரண்-

¹ Read களிது.² Read கக்கனும்.³ Read குடசிறை.⁴ Read வானாலொண்.⁵ Read திருவுன்.⁶ Read தாக்கமும் பொருபரிக்கல்களும்.⁷ Read விஜயவல்லம்.⁸ Read வருகினி.⁹ Read பொன்னகர்.¹⁰ Read களிதும்.¹¹ Read தானுந்த.¹² Read டீனாது.¹³ Read வெள்ளவரு.¹⁴ Read தாட்டிப்படுத்த.¹⁵ Read தமிழ் பொதியிலும்.¹⁶ Read தலக்கலும்.¹⁷ Read யென்னும்.¹⁸ Read விரித்தல.¹⁹ Read ளிட்ட.²⁰ Read இரண்டும்.²¹ Read மையச்சைமும்.

- 20 டாம் சதுர்த்து¹ தி[ல]ம் கா[லும]ராவில் வடக்கடைய நிலம் ஒருமாகில் 'நி[ல]ம்' கடைநிலம் அ[ன]ர[ம]ராவும் இவ்வதிக்குக்கிழக்கு இ[ல]வா[ய்]*கோதுக்கு வடக்கு இ[ல]ர[ண]டா[ல]க-
 21 ண்[ண]ரத்த இரண்டாஞ்சதிரம் தி[ல]ம் க[ர]லுமா[லி]வ் வடக்கா[ல]டய் தி[ல]ம் ஒருமாகில் மெ[ம]ற்க்கடைய நிலம் அராமாவும் ஆக நிலம் ஒருமா [l]* இந்-
 தி[ல]ம் ஒருமாவும் இவரு-
 22 க்கு விற்புக்கொள்வதாக எம்மிவ்வி[ன]சஞ்ச விலைப்பொருள் அக்[ரு]ர[ா]டு னவ்-
 காசு [ல]க்து [l]* இக்காசு ஒத்தும் ஆவணக்களியெ கைச்செல்லறகொண்டு
 வித்த விலையா-
 23 வண[ம்] செயி[து] குசெ[மெ]தாம் ஸ்ர[ஸ்த]தெ[யம்] சிறுபழுதுர் வலையொம் [l]*
 இந்நிலம் ஒரு[ம]ரவுக்கும் இதவெ விலையொலை ஆவதாகவும் இது[வெ] ²பொ-
 ரு[ம]ரவது-
 24 [தி]பொருள்சில[வெ]ரலை[ம]ரவதாகவும் இதுவ[ல்]*வது வெ[ல]து ²பொருமாவ-
 துதிப்பொருள்சில[வெ]ரலை காட்டக்கடவர் அல்லாதாராகவும் [l]* இப்படி இ-
 ரைஞ்-
 25 க இக்காசு ஒத்த[ம்] கொண்[டு] இந்நிலம் [ல]ருமாவும் விலைக்கற விற்பு பொரு-
 ளதக்கொண்டொம் சிறுபழுதுர் வலையொம் [l]* இவர்கள் பணிக்க இப்பி[ல]-
 ராமாணம் எழுதின-
 26 க் [தி]யுலுக்³ பழுதுரு[டையாக] ஆ[தி]ரத்திருநாற்றவக் முடிக்கொண்டாகெக் இ-
 வை[ல] எக்கெழுத்த[து] [l]* இப்படிக்கு ச[ர]த[ம]மக்க[ல]த்து பாலாசிரிய[க்]
 இலக்குவண[ன்]
 27 [கூ]த்தப்ப[ல]கெக் இவை எக்கெழுத்து [l]* இப்படிக்கு டழுது[ல்]* ச[ல]ச[லி]
 காராணகெக் இவை எக்கெழுத்து [l]* இது சாந்தி பாலாசிரியக் ⁴விநா-
 ராக[ண]தது [l]* இது சா[லா]ந்தி காராயணக் மாறக் [l]*
 28 சிப்படி அறிவெக் இவ்வுர் வீரசொழிண்ணக[ர்]ராஜ்வார் கொயில் திரு[வ]ராச-
 த[ன]ை ப[ண்]ணும் காராயணக் திருவா[லி]க்குவமுடையாகெக் [l]* [இ]ப்படி
 அறிவெக்
 29 இவ்வுர் கருமாக்⁵ [l]* இது வ[த]ர[தெ]ய[ரா]கெடு வ

TRANSLATION.

(Line 17.) In the twentieth year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who *etc.*⁶—we, the assembly of Śirupaluvūr, a *brahmadēya* in Kuṅṅa-kūṅṅam, (a *subdivision*) of Uttoṅgatoṅga-vala-nādu, sold the following land at a price (*settled by*) the assembly to Śōlakulasundaraṅ-Viechhādīri Ālvār, the mother of Vi[ru]darājabhayaṁkara-Vāṇakō[va]raiyar.

(L. 19.) One fortieth (*vēli*) of land on the eastern side of the one twentieth (*vēli*) of land on the northern side of the four twentieths (*vēli*) of land of the second square of the first *kannāru*⁷ to the north of the Rājendra-Śōla channel (*and*) to the east of the Pavitti[ram]āṇikka road.

¹ Read தி.² Other, unpublished inscriptions read பொருள் மாவதுதி.³ Read ஸூக்.⁴ Read வீர.⁵ After this word the characters +[தலு]டு are entered above the line.⁶ The historical introduction of this inscription is the same as in No. 69.⁷ See p. 73 above, note 6.

(L. 20.) And one fortieth (*vēli*) of land on the western side of the one twentieth (*vēli*) of land on the northern side of the four twentieths (*vēli*) of land (*of*) the second square of the second *kannāru* to the east of this road (*and*) to the north of this channel.

(L. 21.) Altogether, one twentieth (*vēli*) of land. The price which we have to receive from her for this one twentieth (*vēli*) of land, (*and*) on which we have agreed, (*is*) one good *kāṣu* current at the time.¹

(L. 22.) Having received this one *kāṣu* in full into the hand we, the assembly of the *brahmadēya* of Śigupaluvūr, sold (*the land*) and made and gave a deed of sale. For this one twentieth (*vēli*) of land this alone shall be the record of sale, and this alone shall be the record of the final payment of the money,² and they (*viz.* the purchasers) shall not be bound to produce another record of the final payment of the money besides this.

(L. 24.) Having thus agreed, having received this one *kāṣu*, and having sold this one twentieth (*vēli*) of land at the full price, we, the assembly of Śigupaluvūr, have received the money in full.

(L. 25.) By their order, I, the *Madhyastha*⁴ Pa[luvūr-U]ḍaiyāṇ Āyirattiru-nūḥruvaṇ Muḍikonḍāṇ, wrote this document (*pramāṇa*); this is my writing. I, Pālāśiriyaṇ [Ila]kkuvaṇaṇ (Lakshmaṇa) [Kū]ttappaṇ of [Ś]āṇ[da]maṅgalam, (*know*) this; this is my writing. I, Śa[v]āṇḍi Nārāṇaṇ (*i.e.* Nārāyaṇa) of Paḷuvū[r], (*know*) this; this is my writing. This (*is the writing*) of Śāṇḍi Pālāśiriyaṇ Viranārāyaṇaṇ. This (*is the writing of*) Śā[v]āṇḍi Nārāyaṇaṇ Māraṇ. Thus do I know, Nārāyaṇaṇ Tiruvā[yi]kkulam-Uḍaiyāṇ,⁵ who performs the worship of the temple of Vira-Śōḷa-Viṇṇagar-Ālvār in this village. Thus do I know, the blacksmith of this village. This (*is placed under*) the protection of all *Māhēśvaras*.

No. 72.—INSCRIPTION AT TIRUVIDAIMARUDUR.

This inscription (No. 132 of 1895) is engraved on the east wall of the second *prakāra* of the Mahāliṅgasvāmin temple at Tiruvīdaimarudūr⁶ in the Kumbhakōṇam tāluka of the Tanjore district. This village is mentioned in Tiruñāṇasambandar's *Dēvāraṁ* as Idaimarudu. The Sanskrit equivalent of this name is *Madhyārjuna*,⁷ in which *madhya* corresponds to *iḍai*, 'the middle,' and *arjuna* to *marudu*, 'Terminalia alata.' In the subjoined inscription the village is called Tiruvīdaimarudil⁸ and its temple Tiruvīdaimarud-Uḍaiyār (*i.e.* the lord of Tiruvīdaimarudu). It belonged to Tiraimūr-nāḍu, a subdivision of Ulaguyyakkonḍa-Śōḷa-vaṇanāḍu.⁹ The inscription records a grant of 120 sheep for two lamps. The *Pūjāris* of the temple and the inhabitants of Tiruvīdaimarudil and Tiraimūr were appointed trustees of the grant. Tiraimūr I do not find on the

¹ See above, p. 134 and note 5.

² The meaning of *சுலபண்குடிமே*, which occurs also in other unpublished inscriptions, is not apparent.

³ This seems to be the meaning of the term *poru[f]-mā-ayudi-pporu[ḥ]-chchilaz-ḍai*.

⁴ Compare page 2 above.

⁵ See above, p. 151, note 7.

⁶ No. 160 on the *Madras Survey Map* of the Kumbhakōṇam tāluka.

⁷ Compare the *Madhyārjuna-Ādhātmya*, No. 1079 in my *Reports on Sanskrit Manuscripts in Southern India*, No. II.

⁸ The same form of the name occurs in the Tanjore inscriptions; *e.g.* above, Vol. II. p. 279 and note 7.

⁹ In No. 64 above this district is called Uyyakkonḍār-vaṇanāḍu, which in a Tanjore inscription (above, Vol. II. p. 52) is stated to be situated between the Ariāl and Kāvēri rivers.

map; but, as its inhabitants seem to have had a share in the management of the temple at Tiruvidaimarudūr, it was probably not far distant from the latter.

The date is the 172nd day of the 26th year of the reign of Kulōttunga I. The historical introduction agrees with that of the 20th year (No. 71 above), but adds that the king conquered the Kalinga-maṇḍalam (l. 4). Other inscriptions refer to a single queen, who is styled 'the mistress of the whole world,'¹ 'the mistress of the whole earth,'² or 'the mistress of the world,'³ and who is perhaps identical with Madhurāntakī, the daughter of Rājēndradēva.⁴ In addition to this queen,⁵ the subjoined inscription mentions three other queens, viz. Dīnāchintāmaṇi, Ēlīśai-Vallabhi,⁶ and Tyāgavallī. Of the last of these the *Kaliṅgattu-Paranī* (x. verse 55) states that "she had the right to issue orders together with the orders of the Senni (i.e. the Chōla king)."

TEXT.

- 1 —|| ஸ்ரீ ஸ்ரீ ||— புகழ் [கு]ம்த¹ புணரி அகம் சூழ்த்த [பு]லியில் பொக்கெயி
அளவும் தக் [டு]லி நடப்ப னி[ன]ங்கு ஜயமகளை இளங்[டு]பாப்பருவத்துச்சக்-
காகொட்டந்து விக்கிரமத்தொழிலாற்புகழ்மணம் புணர்க்கு மதுவ[ரை]ச² ஈட்டம்
[வயி]ராகாத்து வாரி அ[ரி]வ்மு[கை] கொத்தளவ[ரை]ச³ த[க்] தளம்[ரி]ய
வாளுறை கழித்து தொ[ன்] வலி காட்டி பொரப்பரி நடா[த்]தி⁴ கி[த்]தயை
[சி]றுத்தி வடகிசை வாகை [கு]டி[த்]தென்[ந]கைத்தெமரு[கமலப்பூமச]ன்
[பொ]துவ[ம்]யும் [பெ]சன்க[ம்]டை⁵ கன்கிலப்பாளை தன்[மை]யும் [த]விர-
த்த⁶ பு[னி]த[ச்]சிருமணிமகுடம் உரிமைசீர்குடி தன்குடி இரண்டெட்டமுடியாக-
த்தொக்கிலெந்தர் கு[டி] மு[ன்னை] மதுவாறு பெருக கையாறு வ[து]ப்ப
செக்கொல் திரை.
- 2 தெ[சு]றஞ்செல்ல வெ[ண்]குடை¹⁰ [இ]ருநில[வி]ன[சு]ம்கெண்டனாந்தனாது திருநில-
வெண்ணிவ[ச]த்தி[ம்]வெருதனி மெருகித்புலி கலைகாட¹¹ வாரகடந்தவசந்தர-
த்தப்பூபாவர் திறை விதெந்த [கல]ஞ்செ[ச]ரி ச[னா]க¹² முறை கி[ப்]பி விவ-
கிய¹³ பித்தலப்பிறை பொல் [தி]றபிழைமென்னுஞ்சொல்லெதிர்க்கொடித்தல்து
தன் கை விவ[டு]வதிர்க்கொடா [வி]க்கலந் சக்[ல]ச¹⁴ கக்[வி]வி துடக்[வி] ம-
ண[லூர்] கடுவெரு து[க்]கத்தி[ரை]ச [பு]கத்தாத்தி வெக்கனும்¹⁵ பட்ட[டு]
வெங்கலி[ம்] கிட்ட [க]க் [ம]சகமுக்[க]ய¹⁶ கிரமுகிடப்ப எந்ந [ம]லை-
கன[மு]கரு செனிப்ப இழிந்த நெடுகனஞ்செய[ன்]துடைத்தொட விழுத்த
கடல்கனாத்த[லை]விசித்தவ[ம்]ச.
- 3 க்குட[தி]செசெத்தனனா[னா]கத்து தாலுத்தா[டு]கெயும் பன்[னா]ளிட்ட பஸ்பல மு[க]-
கு[ம்] பயத்தெ[ரி]¹⁷ ம[ச]யிய ஜயப்பெருக[தி]ருவும் ப[தி]யு[க]க்[க] குந்த

¹ புலமழமுதலையாள், above, No. 58, l. 1, No. 67, l. 2, and No. 68, l. 2; Vol. II. No. 77, l. 2, and No. 78, l. 2.

² அவதீருமுதலையாள், above, No. 71, l. 16 f., and No. 74, l. 2.

³ உலகுதலையாள், above, No. 81, l. 3.

⁴ See verse 12 of the Chellūr plates of Vira-Chōḷa, above, Vol. I. p. 59, and verse 11 of the Pīlāpūram plates of the same prince, *Ep. Ind.* Vol. V. p. 77.

⁵ புலமழமுதலையாள், l. 5.

⁶ The first part of this name, *ḷ-ṭai*, means 'the seven principal notes.'

⁷ Read மதுவரை.

⁸ Read கித்தி.

⁹ Read புனிதத்திரு.

¹⁰ Read வளாக.

¹¹ Read கடந்திவா.

¹² Read கனித.

¹³ Here the engraver has omitted a long passage.

¹⁴ Read கல்லதர்.

¹⁵ Read வக்கனும்.

¹⁶ Read கீச.

¹⁷ Read பயத்தெதிர்.

¹ புழுஞ்செல்வியும் வாளாசொண்கண் மடத்தையரிட்டமும்² மிளாது குடுத்த
யெங்கரி னி[ர]யும் கங்கப[ண]டலமு[ஞ்சிக்[ண]மெ[ன்]னும் பாணியிரண்டு-
மெ[ர]ருவிசை கைக்கொ[ண்]டி[ண்]டிய³ புகழொடு[ம்] பாண்டி[மு]ண்டல[ங்]-
கொ[ன்]னத்திருவு[ன்]னத்தடைத்து வெள்ள[வருபசித்த[ர]க்கமும் பொருகரித்தாங்-
கமும்⁴ [த]ன் திரவாரியமுடைத்தாய் வந்து வடகடல் தெக்கடல் பாக்[வ⁵]
பொலத்தன் பெருஞ்செ[னை]யமெலிப்பஞ்சவர் ஐய்வரும் பொருத பொர்.

4 க்கனத்தஞ்சி வெரு செளித்தொடி அரணென்புக்க காட[ற]த்துடைத்து காட்டடிப்-
படுத்து [ம]ற்றவர்தம்மை வகசார் திரியும் பொ[ற்]தை வெஞ்சாமெற்றி [கெ]ச-
த்தங்[ஜ]ய[வழியும்]⁶ [கி]ச[தெ]ரமும் திறத்தி மு[த்]தின் சலாபமு[மு]த்தமிட்-
பொதியு[மு]மத்த[வெங்கரி⁷ பமெய்யச்சைய(வ)மும் கநியுங்கைக்கொண்டு தெக்-
கரட்டெல்லை [க]ரட்டி குடமலை[ரட்டு]ள்ள சாவெறெல்லாம் தரி வித[ம்]பெற⁸
மாவெறிய ⁹ வருதநித்த[லை]வரைக்குறுகலர் குலைக்கொட்டாதுட[ப]ட நெ[ற்]-
தொறும் திலைகளிட்டருளி மற்புகல் கவி[க்க]மண்டலங்[ன]ப்படுத்த[ரு]ளி திற[ல்]
கொளாரும்¹⁰ திரு-

5 ப்புய[த்]தலங்கலும் பொ[ல்] ¹¹ வி[ர]மும் தியாக[மு]ம் விளக்க[பார் தொழச்சிவ-
நிடத்தமை(ய்)யெ[ய]கத்தி[ன]சித்தாமணி¹² புலனமுழுதடைய[ர]ளிரப்ப[ப] அவளுடன்
கங்கை ¹³ விற்றிருத்தென [மங்][க¹⁴]யப் திவதம் எழிசைவ[ல்]வழி எழுநக[மு]-
டையான் வாழி அமர்[வ்]விதிதருப்ப ணழிய[ம்]¹⁵ திருமாலாத்தா பிரியா[டு]த-
த்த ¹⁶ திருமகன் திகழொத்தியாக[வல்]வித்த[ம்] உளருடையா[ன்]ருப்ப மாவி[னி]ய்
[பு]வகமுழுது[டைய]னொடும் ¹⁷ வித்திருத்தருளிய கொளிராநகெல்லி[பத]ரான
சக்கிரவத்திகள் ஸ்ரீகுலொத்துங்கொ[ர]முதெவர்க்கு யா[ண்]டு உயசு ஆவது [க]ல்
வெட்டும் ப[டி] ய[ரண்]டு உயசு ஆவது க[ர]ன் ஈயலுணல் உளருய[த்].

6 [கெ]ரண்டசொழவனகாட்டுத்தொழு[ர]ட்டு¹⁸ உடைபார் திருவிடைமருதடைய[ர]-
க்குத்திரு[கெ]ரத்தானக்குக்கு [ப]ட்டியூர் உடை[யா]ன் கம்ப[ன்] ம[து]ராக-
த[க]தெ[வ]கான குலொத்துங்கொழு[வி]ந[கா]ட்டு ¹⁹ முவெத்தவெள[ன்]
வை[த்]த திருகொ[த்]தானக்குக்கல் வெட்டுவிக்கவென்று திருவிடைமருதடையார்
[ஸ்ரீ]பாதமுலப்பட்டுடை²⁰ பஞ்சாசாரிய[த்]தெ[வ]ர்க்கத்திகள் [தி]னாமு[ர்]²¹ வ-
வெயசர்க்கு[ம்] திருவிடைமருதில் ககரத்தா[க்கு]ம் தினாமு[ர்]²² ஊ[ர²³]ர்க்கும்
ஸ்ரீகாரியம் வடசாத்தமங்கலமுடையான் கூத்தன் சொமதெவக[ன] கன்ன[தி]-
தரபாணி ²⁴ முவெத்தவெள[ர]னு[க்கு]ம் ஸ்ரீ[தி]செவையாக்க[ண்].

7 காணி ப[ர]தாயன் [எடு]த்தபாதம் இ[ன்]புற்றிருத்தாகான பெ[ற்]ற்கொயில் ²⁵ ம 9-
[க்]தும் [கா]னத்தா[னுக்]கு[ம்] ஸ்ரீ[மு]கம் பிரவாதஞ்செய்தருளி வாதநலை மெல்
[டு]காண்டு பிரவாதப்பட்டு பட்டியூரு[வட]யான் கம்பன் மதுராத்ததெவகான
குலொத்துங்கொழு[வி]தகாட்டு ²⁶ [மு]வெத்தவெள[ன்] வைத்த [தி]ருகொத்தா-
வி[னக்]கு இரண்டினுக்கு வைத்த ஆடு ஈய [ி²⁷] [இவ்]வாடு துத்திரு[பத]ம்
கொ[ண்]டு ஏகநாயக்கால் [வித்த]ம் உ[ரி]ய் கெய்ய[ட்டு]வதா[க]க்கெ[ர]ண்ட
ம[ன்]ருடி தாமொ[தி]ன் கெண[க]ரடலும் தெவன் இடக்கெ[ர]ண்டாலும்
[ம]ரு[த்]ன் தெ[ய]னு[ம்] பட்ட[ன்] பெ[ற்]ருளும் இந்த ஆடு

¹ Read புகழின்.

² Read கண்டிய.

³ Read பொதியிலு.

⁴ Read வருதினி.

⁵ Read வீச.

⁶ Read வீத்தி.

⁷ No. 76 reads [பிரி]யாதெற்று; read தெத்த.

⁸ Read முவெத்த.

⁹ Read ரிட்டமும் மிளாது

¹⁰ Read கரிக்கலக்களும்.

¹¹ Read விசம்பெற.

¹² Read கொளாரமும்.

¹³ Read தீன.

¹⁴ Read ஊழியும்.

¹⁵ Read திகாமுர்.

¹⁶ Read மூல.

8 துத்திரா[து]வ[ெ]க[ா]ண்[டு] சித்தம் ஏககா[ய]கா[ய] உரிய கெய் ஸந்திராதித்[த]வல்
இன்கெய த[ண்]டி இ[த்த]ருவொத்தாவினக்கு இரண்டும் எ[ரி]ப்பிக்க கடவொமா-
னும் தெவர் க்[தி]களுத்தினாமுர்¹ ஸ்வெயொரும் திருவிடைமருகில் க[க]ா-
த்தாரும் தினாமுர்¹ [ஊ]ராகும் [||*] இ[வை] பூ[ரி]கொயில் [க]ணக்கு கொ-
த்த[ம]க[வ]லமுடையான் அருமொழி பொற்காசி எழுத்து [||*] இது பக்கோதெ-
யா[ந]டுக்கு ||உ

TRANSLATION.

(Line 4.)² (*He*) was pleased to seize the Kalinga-maṇḍalam, whose rivers were checked (*by dams*), and was pleased to take his seat (*on the throne*) with the mistress of the whole world who remained (*his*) chief consort,³ while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole world, Dīnāchintāmani, was present, as Umā near Śiva; while the mistress of the seven worlds, Ēlīsai-Vallabhi,—may she prosper!—the ornament of women, was calmly and joyfully seated, as Gaṅgā takes her seat with her (*viz.* Umā); (*and*) while his (*i.e.* the king's favourite) mistress of the world, Tyāgavallī, possessing the splendour of Lakṣmī who is inseparably clinging⁴ to the bosom of Tirumāl (Viṣṇu) to the end of the world, was present.

(L. 5.) In the 26th year (*of the reign*) of this king Rājākēsarivarman, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva,—the *Pañchāchārya* (who wears) a silk garment (*in honour of*) the feet of the god⁵ Tiruviḍaimarud-Uḍaiyār, and the *Pūjāris* of the god were pleased to send a letter (*śrīmangam*) to the members of the assembly of Tiraimūr, to the citizens of Tiruviḍaimarudil, to the villagers of Tiraimūr, to the temple-manager Vada-Śāttamaṅgalam-Uḍaiyāṇ Kūttan⁶ Sōmadēvaṇ, *alias* Kanna[gi]darapāṇi-Mūvēndavēlāṇ, to the overseer of the *Śrī-Māhēśvaras*, [Eḍu]ttapādam⁷ I[n]burri-rundāṇ, *alias* Porūkōyil-Nambi,⁸ of the Bhāradvāja (*gōtra*), and to the accountant—to the effect that it should be engraved on stone⁹ that, on the 172nd day of the 26th year (*of the king's reign*), Paṭṭiyūr-Uḍaiyāṇ Nambāṇ Madurāntakadēvaṇ, *alias* Kulōttuṅga-Śōla-[Vi]raināṭṭu Mūvēndavēlāṇ, had given a perpetual lamp¹⁰ to (*the temple of*) Tiruviḍaimarud-Uḍaiyār, the lord of Tiraimūr-nāḍu, (*a subdivision*) of Ulaguyya[k k]onḍa-Śōla-vaṇanāḍu.

(L. 7.) When (*this letter*) arrived, (*the addressees*) placed (*it*) on (*their*) heads and felt honoured. Paṭṭiyūr-Uḍaiyāṇ Nambāṇ Madurāntakadēvaṇ, *alias* Kulōttuṅga-Śōla-[Vi]raināṭṭu Mūvēndavēlāṇ, had assigned 120 sheep for the two perpetual lamps given (*by him*), in order to supply one *uri* of ghee per day by the *Ēkanāyakaṇ* (measure). These one hundred and twenty sheep were taken over by Maṇṇāḍi Tāmōdiraṇ (Dāmōḍara)

¹ Read தினாமுர்.

² The introduction of this inscription is the same as in No. 69 as far as the words "in order that the enemies might be scattered" (p. 147 above).

³ மசவினில் may b. dissolved into மச+இல்+தல்.

⁴ உத்த is derived from the root உக.

⁵ See above, p. 158 and note 12.

⁶ See above, Vol. II. p. 257, note 5.

⁷ See *ibid.* note 1.

⁸ The first part of this name refers to the 'Golden Temple' at Chidambaram; compare above, Vol. II. No. 66, paragraph 291.

⁹ This order is expressed twice, *viz.* by கல் வெட்டும் படி in line 5, and by கல் வெட்டுவிக்க in line 6.

¹⁰ The word திருவொத்தாவினக்கு is repeated in a clumsy manner; it occurs before and after the name of the donor in line 6. From lines 7 and 8 it appears that not one, but two lamps were actually granted.

Vengādan,¹ Dēvaṇ Idāṅgondāṇ, Marudaṇ² Dēvaṇ and Paṭṭaṇ Perṇāṇ. We, the *Pūjāris* of the god, the members of the assembly of Tiraimūr, the citizens of Tiruviḍaimarudil, and the villagers of Tiraimūr, shall be bound to levy, as long as the moon and the sun exist, this one *uri* of ghee per day by the *Ēkaṇḍyakāṇ* (measure) from (the recipients of) these one hundred and twenty sheep and to keep these two perpetual lamps burning.

(L. 8.) This (*is*) the writing of the accountant of the temple, Kogṛamaṅgalam-Uḍaiyāṇ Arumeḷi Porḱāri. This (*is placed under*) the protection of all *Māhēśvaras*.

NO. 73.—INSCRIPTION AT CHOLAPURAM.

The inscriptions of Kulōttuṅga I. inform us that he conquered and colonized Kōṭṭāru.³ This ancient town now belongs to the Travancore State and is situated about 10 miles north of Cape Comorin and near the British Post Office. "Nagercoil." A temple named Chōlēsvara is now included in a quarter of Nagercoil which bears the name Chōlapuram, while according to the subjoined inscription it belonged to Kōṭṭāru itself. The inscription (No. 31 of 1896) is engraved on the north, west and south walls of the first *prākāra* of this temple.

The date is the 180th day of the [30]th year of the reign of Kulōttuṅga I. The historical introduction agrees on the whole with that of No. 72. But, among the queens, Dīnachintāmaṇi is omitted and Tyāgavallī mentioned in the first place. Hence it may be concluded that Dīnachintāmaṇi died between the 26th and 30th years of the king's reign.⁴

The inscription records that Kulōttuṅga I. himself, while staying in his palace at Kāñchipuram, granted to the temple the village of Āndāyakkudi, which received the new name Rājēndra-Śōḷa-nallār. The temple itself, we are told, was built by one of the king's officers and named Rājēndra-Śōḷa-Īśvara. Both this name and the new name of the village granted must have been chosen with reference either to Rājēndra-Chōḷa II.,⁵ the name which Kulōttuṅga I. bore during the first few years of his reign, or to Rājēndra-Chōḷa I., the name of his maternal grandfather. Kōṭṭāru had the surname Mummudi-Śōḷa-nallār⁶ and belonged to Nāñji-nāḍu,⁷ a subdivision of Uttama-Śōḷa-vaḷanāḍu, a district of Rājarāja-Pāṇḍi-nāḍu.⁸

The inscription is incomplete at the end, and lines 5 and 6 are so much damaged that they cannot be published. They contain a detailed description of the boundaries of the village granted and mention the villages of Aḷagiya-Pāṇḍiyapuram (ll. 4 and 6), Śivīndiram,⁹ Tarumapuram, Irāśak[ka]maṅgalam (l. 5), Śillār, and the temple of Maṇivaṇ-ṇīśvara (l. 6).

¹ See above, Vol. II. p. 253 and note 1.

² See *ibid.* p. 259, note 4.

³ See page 141 above.

⁴ A mutilated inscription in the Lakshminarasimhasvāmī temple at Sindhāchalam in the Vizagapatam taluk (No. 333 of 1893) opens with the same introduction as No. 73. The name of the king and the year of his reign are lost. The first line of the inscription contains a Śaka date, the first two figures of which are 1000 and 20, while the unit is obliterated.

⁵ See page 132 above.

⁶ This designation is derived from a surname of the Chōḷa king Rājarāja I.; see p. 29 above.

⁷ Śuchindram near Cape Comorin was included in the same *nāḍu*; *Ep. Ind.* Vol. V. pp. 43, 44, 45 and 46.

⁸ This is an abridged form of "Pāṇḍi-nāḍu, *alias* Rājarāja-maṇḍa'am," on which see above, Vol. II. p. 149 and note 7.

⁹ This is the ancient name of the present Śuchindram between Kōṭṭāru and Cape Comorin; *Ep. Ind.* Vol. V. p. 41 ff.

குப்புயத்த[வ]ங்களு[ம்]¹ பொல்² விரமுத்திப[ர]கமு[ம்] வி[ன]ங்கப்பாச் தொழ-
ச்சிவ[னி]டத்த[ு].

3 [மை*]யெனத்தி[ய]ாகவல்லி அவ[னி]முழுதுடையானிருப்ப அவனுடன் கங்கை³ விற-
நிருத்தென [ம]ங்கையர் திலத[ம்] எழிசைவல்ல[ரி] எ[ழு]லகுடை[ய]ர[ன்] வ[ச]-
ழிப யலர்க்கி[ரி]திருப்ப ஊழிய[ம்] அவனிமுழுதுடையானொடும் விரவிறைமாலுன-
த்து [வி*]ந்நிரு[க்]தருளின [டு]காவிராஜகெசரி[பதூ]ரான சக்கரவர்த்திகன் [பு]ரு-
வொ[த்]துங்க[சொ]மு[தெ]வர் ந[ர]ஞ்சிபு[ரத்த]க[டு]கொயிலினுன்[ச]ரல் அ[ட்]-
ட[தது] வெ[ன்]டுமலைமண்ட[ப]ம் நானெகதிரொழு[னி]ல் சொட்டை[ரி]ல் எ[ழு]-
க்த[ரு]ளிரி[ருத்த] நானொராஜப்ப[ர]ண்[டி]காட்டு உத்தம[டு]சாழ[வ]னக[ர]ட்டு [க]ர-
ஞ்சிகாட்டுக்கொட்ட[ர]குள மு[ம்]முடிசொ[மு]கல்[வூ]சில் [டு]சாழ[மு]ண்டலத்து
மண்ணிகாட்டு முழைபுருதையான் அனாயன் மதுராந்தகனை குவொத்துங்க[டு]கொ-
ழக்கொனரா[ஜ]ன் எடுப்பித்த இராசெக்திரொழு[நாய]ரமுடைய சீதா[டு]வ[ர்]-
க்கு இக்காட்டு ஆத்தாயக்கு[டி]க்கு காணிக்[டு]ன் காக எழுபத்தொன்ப[து]க்கு[ம]
டுக[லு] முன்னுற்றிருபத்து காங்கலத்துக்கு[ம்] [இ]ராஜெருசொழதெவற்கு
எறினவாண்டு எழுவது செவ[னி]ன் படி இறை கட்டின மரடை காற்பத்த-
[ஞ்ச]ரையெ மும்மாவரையும் யாண்டு க[டு]தாவது முதல் இத்தெவ[ற்]கு⁴ வெண்-
டு[சிவ]த்தங்களுக்கு இடப்பதாக இவ்வு-

4 ஃ முன் [ரி]யர் தவிர்க்கு இ[ர]ராஜெருசொழக[ல்]லுன்னும் பியரால் ஊர்க்கமு-
ஞ்ச குமாக்கச்சாணமு[மி]ன்பாட்டமு[ம்*] தமிறி[றை] திட்ட[ர்]ப்பாட்டமு[ம்]ச-
டைக்க[லியு]ச[வல]ங்க[ர]கன[வு]க[லி]யும் உள்ளிட்ட பாட்டங்க[லும்] அக்-
தராயமும் சிலகு[டி]மையும் உ[ட்டப] யாண்டு முப்ப[த]ரவது முகவ தெவ-
த[ன]இறை[ரி]லியாக விரிவி[ட்ட]க[தி]ருவாய் மொ[ழி]த்தரு[ளி]னொன்று திரு-
[ம]த்தி[ச]வொலை கொளர்த்தகப்பல்லவரய[ன்] எழுத்தினால் புகுத்த திரு[வாய்க்]-
டு[ழி]ப[படி] பு[ச]வ[ரி]கிண்க்கனகரயகம் அருமொ[ழி]தெவவ[ன]காட்டு காகன்-
குடை[ய]ரான பஞ்சகெதி திருக்கண்ணபுரமுதையானும் முவ்வூர் கிழவன் வெளரன்
குமாளை குவலையகராமுலெலெனாலும்⁵ புரவரிதி[ண]க்க[ன]த்து முகவெட்டி
இ[ராசக]த்த[ரவன]காட்டு அம்ப[ர்]காட்டு அண்டக்குடையான் ந[ர*]ராயன் [தி]-
ருச்சி[ற்றம்]பலமுடை[ய]ர[ன]ம் கு . [லு]ருடைய[ன்] அ[ன]ரயன் குடித[ர]வ-
[லிய]ர[ன] இ[ச]ர[ஜக]ச[ர*]ராய[ன]மு[வெ]த்தவெனாலும் இரு[த்]து ய[ர]ண்டு
. வது கான் துற்றென்பதினால் தெவதான இறை[ரி]லியாக வ[ரி]யி[ரி]-
ட்டது [ரி*] இவ்வூர் கெ[ர]ன் இராசரா[சன்] ஆ[ன] கெ[ர]லொத்துங்க[டு]கொ-
ழ[க]ஞ்சி[காடு]டை[ய]ர[ன்*] இவ்வூர்க்கு[ச்]சமை[த்]த⁶ பெருகானகெல்லை
[அ]தை[லி] [ரி*] செய்த அமை[ற்]லிப்ப[டி] இ[த]ற்கு கீழ்பா[ற்கெ]ல்லை அ[மு]-
[டு]யப[ர]ண்டிய[பு]ரத்துக்கு-

5 [படு]பான [வ]ழிக்கு மெற்கு[ம்]

TRANSLATION.

[The historical introduction is the same as in No. 69, with the following differences.]
(Line 12 f. of No. 69.) For "Vikkalan" No. 73 substitutes "Vēlpulattaraśu."⁷
(L. 13 f. of No. 69.) "At Alatti there were lying low herds of elephants abandoned
(by him), the dead (bodies of his) fiery horses, his lost pride and (his) boasted valour."

¹ Read தலக்கலும்.

² Read வீர.

³ Read வீத்தி.

⁴ The ௨ of வென்டு is entered below the ன்.

⁵ Read ஸுவெந்த.

⁶ Read சமைத்த.

⁷ According to the *Dictionnaire Tamoul-Français*, வேல்புலவரசர் is the same as சளுக்கையர், 'the Chalukya kings.' The word means literally 'the kings of the region of Vēl (Skanda or Kāma?).' Instead of *Vēlpulattaraśu* No. 73 reads *Vēlakulattara[śu]*, 'the king of the elephant family.'

(L. 16 of No. 69.) “(*The Chôla king*) seized simultaneously the two countries (*called*) Ganga-maṇḍalam and Koṅgaṇa-dēśam,¹ troops of furious elephants,” &c.

[Instead of the passage in line 4 f. of No. 72, which was translated on page 158 above, No. 73 reads:] “(*He*) was pleased to take his seat on the throne of heroes for life-time with the mistress of the whole earth, while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole earth, Tyāgavallī, was present, as Umā near Śiva; (*and*) while the mistress of the seven worlds, Ēlīśai-Vallabhī,— may she prosper!— the ornament of women, was pleasantly and joyfully seated, as Gaṅgā takes her seat with him (*viz.* Śiva).”

(L. 3.) While this king Rājakēsarivarman, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva, was graciously seated on the *soṭṭai* (?) in the white (?) *maṇḍapa* (called after) Rājendra-Śōḷaṇ in the west of the octangular (court?) within the royal palace at Kāñchi-puram,² he was pleased to order as follows:—“To (*the god*) Mahādēva (*of the temple*) of Rājendra-Śōḷa-Īśvara, which Araiyaṇ Madurāntakaṇ, *alias* Kulōttuṅga-Śōḷa-Kēraḷarājaṇ, the lord of Mulaiyār in Maṇṇi-nāḍu,³ (*a district*) of Śōḷa-maṇḍalam, had caused to be built at Kōṭṭāṅṅu, *alias* Mummudi-Śōḷa-nallūr, in Nāñji-nāḍu, (*a subdivision*) of Uttama-Śōḷa-vaḷanāḍu, (*a district*) of Rājarāja-Pāṇḍi-nāḍu, shall be paid, for the expenses required by this god, from the [30]th year (*of my reign*) forty-five and a half, three twentieths and one fortieth *māḍai*⁴ by (*the village of*) Āṇḍāyakkuḍi in the same *nāḍu*. According to (*the settlement of*) payments (*that had taken place*) in the seventh year after the accession of Rājendra-Śōḷadēva,⁵ (*this*) tax was paid instead of the (*original*) land-tax of seventy-nine *kāṣu* and three hundred and twenty-four *kalam* of paddy. The previous name of this village having been cancelled and the name of Rājendra-Śōḷa-nallūr (*having been substituted*), let it be entered in the revenue-register (*vari*)⁶ as a tax-free *dēva-dāna* from the thirtieth year (*of my reign*), including rents, internal revenue,⁷ and small rights, such as *ūr-kalāṅṅu*, *kumara-kachchāṇam*, the fishing-rent,⁸ the tax on looms,⁹ the rent of the goldsmiths,¹⁰ *māḍai-kūḷi*, *daṣavandam*¹¹ and *kāl-aḷaru-kūḷi*.”

(L. 4.) In accordance with this royal order, received with the signature of the royal secretary, Kēraḷāntaka-Pallavarayaṇ, it was entered in the revenue-register as a tax-free *dēvadāna* on the one-hundred-and-eightieth day of the th year (*of the king's reign*) in the presence of the *Puravaritinaikkala-nāyagam*¹² Pañchanedi Tirukkannapuram-Uḍaiyaṇ, the lord of Nāgangu[ḍi] in Arumolīdēva-vaḷanāḍu;

¹ Instead of this all other inscriptions, both earlier and later ones, read *Śiṅgaṇam*.

² Similar detailed descriptions of the place in which the Chôla king was seated at the time of a grant occur in Vol. II. No. 1, l. 5 f.; No. 20, l. 12 f.; Vol. III. No. 9, l. 3 f.; No. 20, l. 11 f.; No. 65, l. 3; in the large Leyden grant, l. 116 f.; and in the small Leyden grant, l. 4 f.

³ In the time of Rājarāja I. Maṇṇi-nāḍu formed a subdivision of the district of Rājendrasitha-vaḷanāḍu; above, Vol. II. pp. 125, 321 and 336. A Telugu inscription of Kulōttuṅga I. refers to Maṇṇi-nāḍu as a subdivision of Birudarājabhayaṇkara-vaḷanāḍu; *Ep. Ind.* Vol. VI. p. 223.

⁴ See page 136 above.

⁵ This statement seems to refer to the reign of Rājendra-Chôla I.

⁶ Compare page 38 above.

⁷ For *antarāḍya* see above, No. 57, l. 10; p. 121, note 3; and No. 61, l. 5.

⁸ The same three terms occur in No. 57 above, l. 8 f.

⁹ The same term occurs in Vol. I. No. 59, l. 6; No. 61, l. 4; No. 62, l. 16; and No. 78, l. 2.

¹⁰ See *Ep. Ind.* Vol. V. p. 53, note 6.

¹¹ This term is used in Kanarese and Telugu and means ‘one tenth of the produce.’

¹² Compare above, p. 117, note 10.

Vēlaṇ Kumaraṇ, *alias* Kuvalayasundara-Mūvēṇḍavēlaṇ, the headman of Muilār; the *Puravaritinaikkalattu-Mugaveṭṭi* ¹ N[ā]rāyaṇaṇ Tiruchchiggrambalam-Udaiyāṇ, the lord of Andakku[di] in Ambar-nāḍu, (*a subdivision*) of Rājasundara-valanāḍu; and Araiyaṇ Kuditaṅgi, *alias* Rājan[ā]rāyaṇa-Mūvēṇḍavēlaṇ, the lord of Ku . . . [lār]. The chief (*kōṇ*) of this village, Rājarājaṇ, *alias* Kulōttuṅga-Śōḷa-Nāṇjinād-Udaiyā[ṇ], (*drew up*) a document specifying ² the four great boundaries of this village. According to the document drawn up (*by him*), the eastern boundary of this (*village is*) to the west of the road leading to Aḷagiya-Pāṇḍiyapuram. . . .

No. 74.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 18 of 1893) is engraved on the south wall of the Pāṇḍava-Perumāḷ temple at Conjeeveram. As in No. 68 above, the name of the temple is given as Tiruppāḍagam (l. 3).

The date is the 39th year of the reign of Kulōttuṅga I. But the historical introduction agrees almost literally with an inscription of the 5th year in the same temple (No. 68 above), while the intervening inscriptions (Nos. 69 to 73, 78, and Vol. II. No. 58) contain much additional matter.

The inscription records that a merchant of Kāñchipuram paid two *kaḷaṇḷu* and two *maṇḍi* of gold to the *Pūjāris* of the temple, who pledged themselves to have the god supplied daily with two *ṇḍi* of curds.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புதம் கு[ழ்*]ய புணரி அடம் சூழ் புலியில் பொதேயியனவு[ரு]-
தேயி நட[ர]த்தி வின[வ்]கு ஜயமகன் இனங்கொ பருவத்து சக்கரகொட்டத்து
கிச்சிமத்தொழிலால் புதமணம் புணர்¹ வ[ன்]க[னி*]த்திட்ட[ம்*] ² வைபி-
ராத்த வ[ர*]ரி ³ஜயிழ்முறைக்கொணவனா[சு]ர் தனகமிரி[ய] வாலா[ன]ை
கழித்து தொன் வலி காட்டி பொர்ப்பரி நடாத்தி [கி]ர்த்தி[ன]ய சிறுத்தி
வடநினை[ச] வாகை சூடி தெவிசை தெமரு[க]மல[ப]பூ[ம]க[ன்] ⁴பு[த]ம[ய]ம
பெ[ர]ாத்தியாடை[ய]ம [நதி]வப்பாவையு[ரு]சிமையு[ரு]க[ர்*]த்து ⁵பு[த]ம[ய]ம
மணியமகுடம் [மு]றைமையில் சூடி தூடி இரண்டும் தடமுடியாக
- 2 [கெ]தா[ந்]தில[வெ]ணர் சூட பொக்கி மதுவாறு [பெ]ரு[க] க[னி]பாறு வறப்ப செ-
ங்கொ[வ்] தி[சை]தெ[ச]ு[த]ஞ்[செ]வ [வெ]ண்குடை இரு[தி]வவ[ன]ாகமெக்கணு-
க[ந]ாது திருவிவெண்ணி[வ]ரத்தி[க]ழ ஒருததி மெருவில் புதி வினையாட ஆழ்-
[க]டல் ⁶தவாசரத்து பூவர் திறை விடுத்த கல[ன்] சொ[நி*] களுது ⁷முறை
நிற்ப கி[ன]விய தெந்நகருவை பருவ[கி]த்து கிட[ப்ப] [ந]ன்மணியாரமுனி
குப்பு[ய]த்தவ[வ்]தும் ⁸தனு ⁹விரமும் தியாகமும் கிளங்க பார்மிசை மெவலர்
வணங்க [வி]ரவிந்தமாவாத்து அவரிமுழுதுடையாளொடு ¹⁰வித்திரு-
- 3 ஸ்ரீய கொ[னி]ராஜகெல்லரிபக்கிராக உடையார் ஸ்ரீகுலொத்துக்கொழத்தெவர்க்கு
[ய]ன்னை முப்பத்தொன்ப[த]ாவது ஜயங்கொண்டசொழமண்ட[ல]த்து எயிர்க்-
கொட்டத்து ¹¹ககர[க]ரஞ்சிபுரத்து திருப்பாடகத்தாழ்வாசைத்திருவாராதை[ந]

¹ See above, p. 139, note 1.

² *Arai-ōlai*, *araiyōlai* or *aravōlai* occurs in the large Leyden grant (*passim*); in the large Tiruppāvayam grant (twice); in Vol. II. No. 76, l. 100; and *Ep. Ind.* Vol. V. No. 8, l. 22. In the two last cases it has been erroneously translated by 'the order of the king.'

³ Read புணர்ந்து.

⁴ Read தீட்டம்.

⁵ Read அயில்.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனித்ததிரு.

⁹ Read தவர.

¹⁰ Read கனித.

¹¹ Other inscriptions add பொல்.

¹² Read தனது.

¹³ Read வீற்றி.

¹⁴ Read எயிறக்கொட்டத்து.

பண்ணும் [வ]ரதூரவி¹ கிற்றகாராயணப்பட்டகெதும் உரு[உ]கரி திருவர[ங்]கம[ச]-
 னிப்பட்டகெ[து]ம் சிவா[வெ*][கெ]க ப[ண்*]ணிக்குத்த பரிசுவது [i*] இது-
 க[ச]த்து² ராஜாபுரியப்பெ[ரு]கெருகில் இருக்கும் வாணியன் தோட்டங்கிழா-
 காதல் சொமம் [ப]ககல் [க]ரங்க[ள்] கெகக்கொண்ட மது[ச]ரங்கமாடெ-
 4 யொடொக்கும் பொன் குடினென்கல் கிடுகெ இருகழஞ்செ இ[ச]னெ மஞ்சா-
 டிக்கும் பெ[ச]லிசெயால் இவ்வாழ்வா[சு]தக்கு கித்தப்ப[டி]க்கு [கி]த்தாழ்வா³
 [இ]ருகாழி தெத[ச]முது செ[ய]கெ[க*]ரு செதுத்தக்க[ட]வொமாகவுமாடெடா-
 மாகில செதுத்துவார் பக்கலிப்பொன் [கு]வக்க கடவொமாகவுந் [i*] இக்கொசில்
 காணி தகி[ச*]யு பெ[ச]கிலிப்பெ[ச]ன் ஒடுக்கிப்பெ[ச]கக்க[ட]வொமாகொம்
 இவ்விருவெ[ச]ம ||—

TRANSLATION.

(Line 3.) In the thirty-ninth year (of the reign) of king Rājakēsarivarman, alias the lord Śrī-Kulōttuṅga-Śōladēva, who *etc.*⁴ — the following writing on stone was made and given by me, Niṅṇanārāyaṇa-Bhaṭṭaṇ of the Bhāradvāja (*gōtra*) and by me, Dū[da]kari⁵ Tiruvarāṅgamāṇi-Bhaṭṭaṇ, who are performing the worship in the temple of Tiruppādagatt-Ālvāṇ at Kāñchipuram, a city in Eyirkōṭṭam,⁶ (a district) of Jyaṅgonḍa-Śōla-maṇḍalam. From Tōṭṭaṅgilānāḍaṇ Sōmaṇ, a merchant who resides in the great street of Rājāśraya⁷ in this city, we have received two *kaṭāṇju* and two *mañjāḍi* of gold, weighed by the standard of the city (*kuḍiṇai-kal*) (and) equal (in fineness) to the *Madurāntaka-māḍai*.⁸

(L. 4.) Out of the interest from (this) we shall be bound to pay for supplying daily to this god two *nāli* of curds by the *Niṅṇāṇ* (? measure). If we are not able (to pay it), we shall be bound to make over this gold to those who will pay (it). If (our) right (to serve) in this temple should cease, we two shall be bound to refund this money before leaving.

No. 75.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 179 of 1894) is engraved on the south wall of the second *prākāra* of the Vēdagiriśvara temple at Tirukkalukkunram.⁹ It has been published before in a tentative manner by Mr. V. Kanakasabhai Pillai in the *Indian Antiquary*, Vol. XXI. p. 281 ff.¹⁰ The date is the 42nd year of the reign of Kulōttuṅga I. (l. 11).

The inscription records that an inhabitant of Rājarājapuram (l. 17) made over 10 *kāsu* (l. 14) to the temple authorities, who purchased for this sum from the villagers of Vāṇavaṇmahādēvi-chaturvēdimāṅgalam (l. 11) some land for maintaining the

¹ Read வாசுதூரவி.

² Read ராஜாபுரிய.

³ Read திக்குனல்.

⁴ The introduction of this inscription is the same as in No. 68 above.

⁵ This is the Tamil spelling of *Dāta-Hari*, i.e. 'Kṛishṇa as messenger (of the Pāṇḍavas).' What it may be connected Pāṇḍavadāta-Perumāḷ, which is given by Mr. Kanakasabhai Pillai (*Ind. Ant.* Vol. XXI p. 281) as the name of the Pāṇḍava-Perumāḷ temple.

⁶ See above, Vol. II. p. 390.

⁷ This was one of the surnames of Rājarāja I.; see above, Vol. II. p. 280, note 5.

⁸ On *kuḍiṇai-kal* and *Madurāntaka-māḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁹ See page 143 above.

¹⁰ Of the numerous misreadings in the transcript I need only note four, because they are connected with proper names. In line 35 of Mr. Kanakasabhai's text, the original does not read *Viliṇa*, but *vilinda*; in l. 42, not *Koṅku*, but *Gōṅga*; and in l. 43, not *Sinakaṇam*, but *Sinṅaṇam*. The passage from *Vikkilaṇ* (l. 24) to *venka-jirum* (l. 31) is taken from the Kilappaluvūr and Tiruviḍaimaradūr inscriptions (Nos. 71 and 72 above), which read however *Vikkilaṇ* instead of *Vikkilaṇ*.

Maṭha of Naminandi-Adiga! at Tirukkalukkunram (l. 14). As stated by Mr. Kanakasabhai,¹ the person after whom this *Maṭha* was named is one of the sixty-three devotees of Śiva, whose lives are described in the *Periyapurāṇam*.

Vāṇavaṇmahādēvi-chaturvēdimāṅgalaṃ belonged to Kumīli-nāḍu, a subdivision of the district of Āmūr-kōṭṭam (l. 11). The land purchased was situated in Kiraippākkam, a hamlet in the west of that village (l. 12), and was bounded in the east by Uroḍagam, in the south by Tālaivēdu, in the west by Uragambākkam, and in the north by Tanḍurai (l. 13). Kiraippākkam is the modern Kīrappākkam² in the Chingleput tāluka. East of it the map shows Oragaḍam (No. 228), south of it Tālabāvēdu (No. 266), and north of it Tanḍurai (No. 233). The *nāḍu* to which these villages belonged is named after Kumīli³ in the same tāluka. The district of Āmūr-kōṭṭam owes its name to the village of Āmūr⁴ near Māmallapuram,⁵ which belonged to the subdivision Āmūr-nāḍu.⁶ From the Kōṇḍyāta grant of Veṅkaṭa II.⁷ it appears that there was another district which also bore the name of Āmūr-kōṭṭam, but which was named after the town of Āmūr or Āmbūr in the Vēlūr tāluka of the North Arcot district.⁸

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [பு]சுழ் கு[ம்*]ய புணரி அகழ் சூழ்ன புலியில் பொன்னெமி
அ[ன]வுணன் [ெ]யி கடப்ப வி[ன]ங்கு ஜயமகளினங்கொப்ப[ருவ]த்துச்சக்கரகோ-
ட்டத்து விக்க[ெ]மத்தொழிலால் புதுமணம் புண[ர்*]னு ⁹ய[து]வனாவிட்டம்
விராகரத்து வாரி அயிற்று
- 2 ரர் ¹⁰வன்னமிரிய வானநகர கழித்து தென் வலி காட்டிப்பொர்ப்பரி கடாத்திக்-
கீர்த்தியை கிதத்தி வடகிசை வாகை சூடி தென்கிசை தெமருகமலப்பூமகள்
பொதுமையும் பொன்னிஆடை(யும்) கன்னிவப்பாலையும்¹¹ [த]னிமையும் தவி-
ர்த்து¹² புன[த]ருகிருமணிமகுட[ம்]
- 3 ன்ளடிவிரண்டுத்தமுடியாகத்தொன்னிலவெனர் குட முன்னை மதுவாது பெ[ரு]சுக்-
கன்[யா]து [வ]து[ப்ப]ச்செக்கொல் திசைசெ[ச]துஞ்செல்ல வெண்குடையிருகில-
வி[னா]சும[ெ]யங்கணுயனது¹³ [தி]ருகேவெண்ணிலாத்தி(வாத்தி)கழ ஒருதனி [ெ]ம-
ருவிற்புவி வி[னை]
- 4 வானாது பூபாலர் திறை விசெ[ரு] கலஞ்சொரி களி[அ] முறை திற்ப விலங்கெ
தென்ன[வ]ன் ச[ரு]வ[லை]ப்ப[ரு]வலைத்திட தன் பொன்னகர் புறத்திடைக்கிடப்ப
துன்ன[ன்] பிர்குப்பிறை பொல் கிற்சிறை என்னு[ம்] சொல்லெதிர் கொடிந்-
தல்லது தன் கை வில்லெதிர் கொடா வெழுகுலத்தா¹⁴
- 5 டமுட்ட[ட] செம்ப[சிய]ம் கெட்ட தன் ம[ச]னமும் [க]றின விரமங்கிடப்ப
எதின மலைகளுகுதுகு ரெளிப்ப இழிகை எதிகளுஞ்சுழன்[து]டைகொட

¹ *Ind. Ant.* Vol. XXI. p. 284.

² No. 264 on the *Madras Survey Map* of the Chingleput tāluka.

³ No. 19 on the same map. Compare *Ep. Ind.* Vol. III. p. 149.

⁴ No. 123 on the same map.

⁵ No. 162 on the same map.

⁶ Above, Vol. I. p. 68.

⁷ *Ind. Ant.* Vol. XIII. p. 132, plate iv. b, line 1, and *Ep. Ind.* Vol. IV. p. 271, note 3.

⁸ *Ep. Ind.* Vol. IV. p. 180. The statement that Āmūr-nāḍu and the *kōṭṭam* to which it belonged were named after the town of Āmbūr (above, Vol. I. p. 126, note 2, and *Ep. Ind.* Vol. III. p. 149) is due to an error.

⁹ Read மதவனா.

¹⁰ Read தன் தன.

¹¹ Read பானவயின்.

¹² Read புனித்ததிரு.

¹³ Read வனாக.

¹⁴ Read தரக அசத்தியிலிட்ட களித்திசுதிட்டமும் பட்ட வெம்பரியும்.

- விழுந் கட[ல்]களுந்விநித்தலமாக்குடிகைக்காடு [உ]ந் தாதுநாதையும் பன்-
னாட்ட பலபல மு[த*]கும் [பய]த்தெதி¹
- 6 டெருகிருவும் பழியுந் குடுத்த புகழின் செல்கியும் வானாரொண்[சு]ண் மட-
[சு*]கயசீட்டமுநீனாது குடுத்த வெங்கரி நிகாபுந்நகமண்டலமுஞ்சிங்கணமெ-
ன்னும் பாணியிண்கெம் ஒ[ருகி]சை கை[டு]காண்டண்டிய புறமுடு பாண்டி-
மண்டல²
- 7 ன்னத்தன[ட]த்து வெழ்பரித்தலங்கரும்³ [பெ]ருபரித்தலகாளுந[கிரா]பியுமுடைத்-
தாய்ப்பா[ரு] வடதிசை⁴ தென்கடல் பாய்[வ]து பொலத்தன் டெருஞ்செனை-
மையெயிப்பஞ்சவனாவரும் பொருத (பொருத) [பெ]ரர்க்களத்தஞ்சி டெரு கெ-
ளித்தொடி அரணெனப்⁵
- 8 து னாட்டடிப்படுத்து மற்றவந்தம்மை வனசாராக்கிக்கொற்றவெஞ்சாம் பற்றி⁶ கொ-
ற்றவிஜயவழம்வெ[ழி][ல்*] [பெ]ரு நிறுத்தி முத்தின் சலா[ப]மும் முத்த[ந்]ட்-
பொடியமும்⁷ மத்தவெம்பரி மய்யச்சய்யமுங்கன்கியுங்கைக்கொ[ண]டருளித்தென்னு-
ட்டெல்லை காட்டிக்கு[ட]⁸
- 9 வெறெல்லாணனி வி[சு]ம்பெற எறிய⁹ தன்¹⁰ மருதுவத்தலவரைக்குறுகவர் குலையக்-
கொட்டாறுப்பட செத்தொடும் கிலைகலிட்டருளி¹¹ அப்புலத்தலங்கமுங்கய்கம[ன]-
ட[லங்கைப்படுத்தருளி நிறை கொனாரமுநிருப்பயுத்தலங்கமும்¹² டொல் வீரமுவி-
யாகமும் [வி]
- 10 ன் சில[னி]டத்துமையெனத்தியாகவல்லி [அ]வனிமுழுதுடெயாளுடனிருப்ப அவளு-
டன் கங்கை வீற்றிருநென மந்[சு*]யர் திலதம் எழிசைவல்லி எழுகமு-
டை[ய]ரன் [வா]ழிரும் பொன்னிசெதிருப்ப ஊழி[யு]மவனிமுழுதுடையானொடும் வீர-
விறவாணத்து வீற்றிருநருளிய
- 11 க்காவர்த்தினன் ஸ்ரீதுவொத்துக்கொழுவெவர்க்கு யாண்டு காற்பத்திரண்டாவது ஜய-
க்கொண்டசொழமண்டலத்து¹³ ஆழார்க்கொட்டத்துக்குமிழிகாட்டு வான[வக்]-
மறாபெவிசதுவெத்திமங்கலத்து மறாவிவெயொம் கிலைவேயாக[ண]க்கையெழு-
த்து [சு*] கனத்தூர்க்கொ¹⁴
- 12 காட்டு உலகனயசொழபுரமான செம்பியத்திருக்கமுக்குன்றத்து உடையார் திருக்கா-
க்குன்றமுடையிறாபெவர்க்கொயிலில் கு[திடி]ரவா[ர] வண்டெனா[ர]பெவர்க்கு கா-
க்க[ள்] மடப்புறமாக கி[ந்]துக்குடுத்த¹⁵ நிலமாவது [சு*] எங்களுர்¹⁶ மேல்பிடாளை
[சு]காப்பாக்கம் காடு கொளா
- 13 டு வெட்டிக்கட்டை பறித்துத்திரு[த்]திக்கொள்வதாகக்குடுத்த கிலத்துக்கு¹⁷ நெழ்பார்க்கொ-
ல்லையுரொட[த்]தெல்லையுறவும் தென்பாற்கெல்லை நாதைவெட்டெல்லையுறவும் மெந்-
பார்க்கெல்லை உ[ர]ம்ப[ர][க்*]த்தெல்லை [உ]றவும் [வடப]ாற்கெல்லை [த்]ன்னொறை
எல்லை உறவு[ம்] [சு*] கா
- 14 [அ] பட்ட சீ[சு]லமு[ம்] புஞ்சைகிலமுமெனொ[க்]கென மாமுந்[சு]னெனாககின¹⁸ கிண-
னம் இல்லூர் மடைவினாகத்திருக்கும் கமிகனி அ[டி]கன் மடத்துக்கு மட[ப்]புற-

¹ Read பயத்தெதிர் மாதிய கயப்பெரு.² Read வெம்பரித்தலங்கரும் பொருகரிக்கலங்களு.³ Read புகை காடறத்தடைத்து.⁴ Read பொதியிலும் மத்தவெங்கரி.⁵ Read மாவெறிய.⁶ Read வங்கலும்.⁷ Read ஆழர்.⁸ Read கனத்தூர்க்கொட்டத்து கனத்தூர்நாட்டு in accordance with No. 69 above, text line 33.⁹ Read எங்களுர்.¹⁰ Read சேழ்.¹¹ Read மண்டலமும் கொள்ளத்திருவுள்ள.¹² Read வடகடல்.¹³ Read எறிய.¹⁴ Read குடமலைநாட்டுள்ள சாவெ.¹⁵ Read வருதினித்தலை.¹⁶ Read வக்கலும்.¹⁷ Read செனாககின.



- மாக க[சு]ஈனற இழி[ச]சி விறந்துக்குடுத்து விவையாக¹ க[ச]ஈன்² கை-
கொண்ட அ[ச]னாடு க[ச]ந்[ச]காக பத்துக்கை
- 15 ம விறந்து பொருள[த]க்கொண்டு விவையா[ண]ந்[ச]யது குடுத்தொம் 3[ஹ]ர[வ].
கெ[ஹ]யொம் [1*] இன்னிலத்துக்கு வன சி[வ்]வரி பெருவ[ரி] மற்ற எப்-
பெ[ச]ப்பட்டதும் காங்க[ன] இறுக்க கடவொமாக வ[ம்]மதித்தி[ந]ற இழி[ச]சி
விறந்துக்குத்தொம் [1*] வாகெ[ஹ](க)[ந] சமமாக [க[ச]ர]ம்[பி]வெட்டு [வ[வ்]வ்]ர[தி]-
த்தன் பணியாவ்
- 16 [1*]ட[ஹ]ம[ழ]ப்பிராந்[ரு]காரவாமிக்கிரம[வி]த்தனும்³ உ[ஹ]ப்புட்டுருளாபட்ட-
[ஹ]ம் பகம்புறத்து ஸ்ரீங்ககாதபட்ட[ஹ]ம்⁴ உ[ஹ]ப்புடிரு⁵ ச[ங்க]ரகாரவணபட்-
டனும் ரு[வ்]வ[சு]சரித்திவ்[வ்]சு[சு]த்த[க]க்கிரமசித்தனும்⁶ கெ[ச]ர[தி]த்தொண-
ருக்கிரமசித்தனும் இவ்வண[வ]ம் [வ[வ்]வ்]ர[தி]த்
- 17 [1*]வ[சு]கெ பண்ணிக்குத்தொந்[ச]வ[சு]ய[ம்] [1*] இப்படிக்கு இவை வானவ-
ன்மதூரென உடையான் செ[வ்]வன் குழைஞான் எழுத்து ||— இத்த[தி]ம்[சு]
செய்தாக் விற்கொட்டத்து ராஜராஜபுரத்து தெவகெகாதன் அருளா[தி]ர[தி]
குலொத்துக்கசொழமாபொதியா[தி]ர[தி]⁷ ||— இத்த[தி]ம்[சு]ரும

TRANSLATION.

(Line 11.) In the forty-second year (of the reign) of the emperor Śrī-Kulōttunga-Śōladēva, who *etc.*—we, the great assembly of Vāṇavan-mahādēvi-chaturvēdimaṅgalam in Kumīli-nādu, (a subdivision) of Āmūr-kōṭṭam, (a district) of Jayāṅḡḇa-Śōla-maṇḍalam, (drew up) a written deed of sale of land. We sold the following land, for maintaining⁸ a *Maṭha*, to Ādidāsa [Chandēśvara]dēva⁹ in the temple of Tirukkalukkunram-udaiya-Mahādēvar, the lord of Ulagaḷanda-Śōlapuram, *alias* Śembiyan-Tirukkalukkunram,¹⁰ in [Kaḷattūr]-nādu, (a sub-division) of Kaḷattūr-[kōṭṭam].

(L. 12.) The land sold (at) [Ki]raippākkam, a western hamlet of our village, has to be reclaimed by cutting down the jungle and removing the stumps.

(L. 13.) The eastern boundary of (*this land*) adjoins the boundary of Uroḍagam; the southern boundary adjoins the boundary of Tālaivēḍu; the western boundary adjoins the boundary of U[ra]gamb[ākka]m; and the northern boundary adjoins the boundary of [Ta]ṇḍurai.

(L. 14.) Having freed from taxes the wet land and the dry land, the trees above and the wells below, [enclosed within these four boundaries], and sold (*it*) for maintaining the *Maṭha* of Naminandi-Adigaḷ, which is situated in the *Madaiyēḍam*¹¹ of this village, we received as price ten good *kāṣu* current at the time.¹²

¹ Read விவையாக.² Read புட்டுரு.³ The 3 seems to be engraved below the line.⁴ Read புட்டுசு.⁵ Read ககாதத்திரம.⁶ Read ராஜகோன்.

⁷ The historical introduction of this inscription is the same as in No. 73. But it agrees with No. 72 in inserting a short passage after the words "in order that the enemies might be scattered." This passage runs here: "(He) was pleased to seize the garland of that region, and the Gaṅga-maṇḍalam."

⁸ On *puraṇ* see above, p. 6, note 9.⁹ See above, Vol. I. p. 92 and note 6, and Vol. II. p. 134.¹⁰ *I.e.* 'Tirukkalukkunram (belonging to) the Chōla king.'¹¹ *I.e.* the environs of the temple; see above, p. 24 and note 3.¹² See above, p. 134 and note 5.

(L. 15.) Having sold and having received the money in full, we, the great assembly, made and gave a deed of sale. Having agreed that we alone should be bound to pay the small taxes, the big taxes,¹ and any other (*tax*) due on this land, we sold (*it*) free from taxes. By order of [Karā]mbiecheṭṭu² [Sarv]ādittan, who belonged (?) to the *sabhā*, we, Ehaṭṭan, Ma[la]ppirāṇ Kumārasāmi-Kramavittan, Arulāla-Bhaṭṭan³ of Uṇuppuṭṭūr,⁴ Śrīraṅga-nātha-Bhaṭṭan of Paṣumburaṁ, Śaṁkaranārāyaṇa-Bhaṭṭan of Uṇuppuṭṭūr, Tillaikkāṭṭa-Kramavittan⁵ of Kura[va]ś[ē]ri, and Dōṇaśūra-Kramavittan⁶ of Kirāñji,⁷ — all these members of the great assembly made and gave (*this*) writing [on stone, to last as long as] the moon and the sun.

(L. 17.) This is the writing of Vāṇavaṇmahādēvi-Uḍaiyāṇ Śelvaṇ Kulaiñāṇ. This charity was made by me, Dēvandaināḍaṇ Arulālaṇ, *alias* Kulōttuṅga-Solā-Māpodiyarāyaṇ,⁸ of Rājarājapuram in Eyiṅkōṭṭam. This charity

No. 76.—INSCRIPTION IN THE JAMBUKĒSVARA TEMPLE.

This inscription (No. 31 of 1891) is engraved on the east wall of the second *prākāra* of the Jambukēśvara temple⁹ on the island of Śrīraṅgam near Trichinopoly. As stated in Vol. II. p. 253, the ancient name of the locality is Tiruvāṇaikkā, *i.e.* 'the sacred elephant-grove,' and the name of the temple is derived from 'the sacred white *jambū* tree' (*tiru-ven-nāval* in Tamil). At the time of the inscription, Tiruvāṇaikkā belonged to Migōlai, a subdivision of the district of Pāṇḍikulāśani-vaṇaṇḍu.¹⁰

The date is the 47th year of the reign of Kulōttuṅga I. A certain Villavarāyaṇ had set up in the temple images of Rishabhavāhana, *i.e.* Śiva riding on the bull, and of Pārvati. To provide for the requirements of these two images, he purchased from the temple authorities some land, whose crop of paddy had to be made over to the temple.

TEXT.

1 ஹவழி ஸ்ரீ [] பு[சு]ழ் சூழ்க்கு பு[ணர்]லகழ்¹¹ சூழ்க்கு புகிசில் பொக்க[சு]யன. வுக்க[சு] செ[ம்] கடப்ப வினங்கு சய[மக]ன வினங்கெப்பருவத்து சக்க[சு]ரரோட்டத்து விக்கிசமத்தொழிலால் புதுமணம் புணர்க்கு¹² மதுவனையிட்ட[ம்*] வயி. சாகரத்து வாரி [சு]யிர-

2 [மு]னோச[தகா]க்[தனவரசா]¹³ தக் தனமிரிய வானுறை கழித்து தொன் வ[வி]காட்டிப்பொர[ப்ப]ரி [சு]டாத்திக்கீர்த்தியை [சு]துத்தி வடதிசை வாகை சூழித்-

¹ The two terms *til-vari* and *peru-vari* occur also in Vol. I. p. 87, text line 6.

² Compare above, p. 73 and note 7.

³ See above, p. 143, note 1.

⁴ The same village is mentioned on page 4 above.

⁵ See above, Vol. II. p. 253, and p. 258, note 6.

⁶ Dōṇa is a Prākṛit form of Drōṇa. Compare Dōṇaśarman, Dōṇaya, Dōṇiya, *etc.* in *Ep. Ind.* Vol. V.

Index.

⁷ The same village is mentioned in an inscription at Śevilimēḍa near Conjeeveram; *Ep. Ind.* Vol. VI. p. 230.

⁸ The last member of this title means 'the great king of the Podiyam (mountain).' On Podiyam see above, Vol. II. p. 236, note 1.

⁹ For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 121, and *Ep. Ind.* Vol. III. pp. 9, 10 and 72.

¹⁰ The city of Tañjāvūr belonged to Tañjāvūr-kūṇṇam, a subdivision of the district of Pāṇḍyakulāśani vaṇaṇḍu; above, Vol. II. No. 1, paragraph 2.

¹¹ Read புணர்சயகழ்.

¹² Read மதுவனா.

¹³ Read முனோசொத்தனவரசர்.

தெங்கைசத்தெமருமலப்பூமக[ள்] பொதுமையும் பொங்கியாடை ¹ நன்நில[ப்]பா-
வையுத்தலிமையுத்த[வி]ரப்.

3 புனித[த்]திருமணிமுதம் உரிமைபிற்ரு[டித்தக்]டிச[ன்] தெத்தமுடியாகத்தொந்நில-
வெ[த்]தர் ரூட முத்[னை] ம[னு]வாறு பெருக கலியாறு வறுப்ப செ[ங்]கொல்
திரைதொறுஞ்செல்ல வெ[ண்]துடைவிருவில[வி]ளாகம் ² வெ[ண்]க[னு]த்[தி]ன[து]
திருபிழல் வி[ண்]ணி[வ]ரத்திழை

4 ஒருத[தி] மெருகில் புதி கிளைபாட ³ வாகடற்றிவாந்தரத்துப்பூபாவர் திறை விடு-
த்த கல[ஞ்]செ[ச*][ரி] கலிது முறை கிற்ப விலங்கிய தெ[ன்]வந் [க]ரு-
கதலை பருந்தலைத்திடத்தக் பெ[ரந்]னக[ர்]ப்புறத்தி[டைக்கிடப்பக[ர்]கள் பிற்ரு]-
வப்[தி]றை பொல் திற்றிழை [சு]த்[னு]ஞ்செ[சு]வ்வெநி[ர்] செ[சு]டிற்ற[ல்].

5 வது [த]க் கை வில்லது கொடா ⁴ வெ[ற்]குலத்தா[சு]ர் [அ]க[தி]பிற்பட்ட ⁵ கன-
த்த[தி]ல் பட்டமு[ம்] பரியும் விட்ட [த]க் மாகமும் கூறிக [வி]ரமும் [நி]-
டப்ப எறின ம[லை]க[னு]மு[து]கு கெளிப்ப யிழித்த கதிகளு[ஞ்]குமுன்றுடை-
த்தொட ⁶ விழுந் [க]டல்[களு]த்[தி]லை[வி]ரிதலமாக்குட[தி]சுத்தக்[சு]ர[னு]க[னு]
தா[னு]ம் தாலை-

6 க[யும்] பக்காவிட்ட பவபல மூதரும் பயத்தெதிர் [ம]ரறின ஜயப்பெரு[த்]திருவும்
பழி[யு]க[னு] குடுத்த புகழி[த்] செல்லியும் வானா[டு]ரண்கண் மட[கை*][து]யசி-
ட்டமும் ⁷ மிளாது குடுத்த வெங்கரி திரையும் கங்கமண்டல[மும்] சிங்கணமெந்-
தும் பா[ணி]வி[ன்]ன[ம்] ஒ[ரு]கிசை[க்]கக்கொ[ன்].

7 டிண்[டி]ய ⁸ புகழொடு பாண்டிமண்டலங்கொள்ளத்திருவினத்தடைத்து ⁹ வெள்ளவரு-
பரித்தாங்களு ¹⁰ பொருபரித்தளங்களும் பொலத்த[வி]சுவா[ரி]யுமுடைத்தா[ய்]
வனு [வ]டகடல் தெ[க்]கட[ல்] படர்[வ]து பொலத்த[க்] பெருஞ்செ[னை]-
யையெயிப்பஞ்சவர் ஐவ[ரும்] பொருத [பெ]ரர்க்களத்.

8 [த]ஞ்[தி] வெரு கெளித்தொடி அரணைகப்புக்க காடற[த்]துடை[த்]து காட்டடிப்-
படு[த்]து மற்ற[வ]ர்[த்]தம்மை வன[சு]ர் திரியும் பொச்சை வெஞ்[சு]ரமெற்றி
கொத்தவித[ய]வூம்பவின[சு]தெ[ர]துகிதுத்தி முத்திக் சல[சு]பமு[ம்] முத்தமிட்பொ-
[தி]பிதும[த்தெ]வந்[சு]ரி [ப]நி[ம]ய்.

9 யச்ச[ய்]யமுங்கக்யங்கைக்கொ[ன்]டு பு[தி]தத்தெக்காட்டெல்லை காட்டி[க்குட]மலை[சு]ர-
ட்ட[ம்]ள்ள சாவெ[வ]நெ[ல்]வ[சு]ந்தி விகம்பெற [மா]வெறிய தக் ¹¹ வருத[தி]த்த-
லை[வகை]க்குதுகவர் கு[லை]யக்கொட்டாதுப்ப[து]ட கெறி[டு]தா[து]ம் த[லை]களிட்-
டருளித்த[தி]த[து]ல் [கொள் வி]. ¹²

10 [சலி]ஹாவுன க[தி]ரிய விட்டரு[வி]ப்பொக்கொ[வி]பாசமுவிரு[ப்]புயத்த[ல]ங்களும
பொல் ¹³ க[சு]முத்தியாகமும் வினந்[சு]ப்பார் ¹⁴ மிசைச்சிவநித்தமையெகத்தியாக-
வல்[வி] உலகுடையாளிருப்ப அலளுடக் [க]ங்கை ¹⁵ விற்றிருகெ[சு] ம[ங்]கை[சு]க-

11 [ய]ர் திலத[ம்] எழிசைவல்லி எழு[லக]முடைய[ர]ன் வாழி மல[ர்*]த்தி[தி]திரு-
[ப்ப] ஊழிபுதிருமாலா[சு]த்துப்பி[ரி]யாதெத்து திருமகளிருத்தென ¹⁶ விசலிஹா-
ல[ன்]த்து உலகுமுடைய[ர]னொடும் ¹⁷ விற்றிருகரு[வி]ய கொகிர[சு]துக[சு]லி-
வதூராக திரிபுவநச்[சு]க்கா[சு].

¹ Read பாவையின்.

² Read வெழுதல் (?).

³ Read கழன்று.

⁴ Read திருவூன.

⁵ Read வருதினி.

⁶ Read பாசு தெழுச்சில.

⁷ Read விற்றி.

⁸ Read வனாகம் எக்கனு.

⁹ Read அளத்தியிவிட்ட (?) கவித்தினத்திட்டமும் பட்ட வெம்பரியும்.

¹⁰ Read சிட்டமும் மிளாது.

¹¹ Read வி.

¹² Read விற்றி.

¹³ Read விற்றி.

¹⁴ Read கடற்றிவா.

¹⁵ Read அளத்தியிவிட்ட (?) கவித்தினத்திட்டமும் பட்ட வெம்பரியும்.

¹⁶ Read விற்றி.

¹⁷ Read விற்றி.

- 12 வதி[க]ள் ஸ்ரீகுலோத்தங்க[சொழ]வெவச்ச[கு] யா[ண்]டு ச[ெ]வ ஆவது பாண்டிருலா-
சநிலநா[ச]ட்டு ¹மீகொழை வெவதாநஸு[வ]தெயம் திருவா[ணை]க்க[ர]வில் திருவெ-
ண்[ண]வல் ²கிழிந்தம[ச*]த்தருளிய [கி]வ[வ]வ[ப]திக்கு ³முலவது[க]நாகிய [பு]-⁴
- 13 வெ[ண]யநாக ஆ[வெ]யம் ஜயசிங்கக்கு[ச]வவநகாட்டு ⁵மீசொவ[கி]ள[ச]ாட்டு வனம்பருடி-
அரயமகக் மு[ணை]யக் அருமொழிதெவகா[ன] வில்லவராய[ன]ுக்கு நாம[ம்] விற்துக்-
குடுத்த சிலமாவது [ச*] உடையார் திருவாணைக்காவுடைய எம்[பெரு]மாத் தெ-
வதாமம் தெக்கனா [ண]க்களில் ப[ர]ண்டிருவாசகி[வ]ளகாட்டு மீகொழை ஆனிருடி-
யில் இவ[ன]ுக்கு விற்து[க்]குடுத்த கி[வ]த[து]க்கிசை ⁶கிழ்பார்க்கெல்லை பள்ளை-
கொள்ளிவாய்க்காலுக்கு மெற்றும் தெப்ப[ர]ர்க்கெல்லை களத்தில் [வ]டக்கிவகை-
யவா-
- 15 யக்காலுக்கு வடக்கும் மீபார்க்கெல்லை ⁷உத்தமசிலிச்ச[ரு]ப்பெதிமக்கவத்து தெந்-
[ரி]டாகை புதுக்குடி எல்லைக்கு கிழக்கும் வடபார்க்கெல்லை தெக்காற்றங்களைப்-
பெருவழிக்கு தெற்கு ஆக இவ[னி]சை பெருநா[ர்க்கெல்லை]யுள்[பட்ட] நிலம்
- 16 ச ங [ச*] இக்கிலம் கா[வெ] முக்காலும் இத்தெவர்க்கு யா[ண்]டு நார்பத்தெ-
ழாவது வரை [ப]யி[வ] புச்செய்யாய்க்குட்டமு[ம]ண்ணுமிட்டுக்கிட[ன]மைவிலக்கிலம்
மு[ணை]யக் [அ]ருமொழிதெவகா[ன] வில்லவராய[ன]ுக்கு விற்து[க்குடு]த்த[து].
- 17 க்கொள்வதாக எம்மிலிசை[ன] வி[ஸ]ப்பொருள் அந்ருடி கற்காக ச ப[ரி] [ச*]
[இ]க்காக நாவெ மாகா[ணி]யுக்கை[ச]க்கொண்டி திருவா[ணை]க்காவுடைய எம்-
பெருமாத் ஸ்ரீபண்டாரத்து ஒடுக்கி முணையக் அருமொழிதெவகா[ன] வில்ல-
வராயலுக்கு விற்துக்கு[தெ*].
- 18 த இவக் உடையார் திருவாணைக்காவுடைய எம்[பெரு]மாத் [கெ]ரவில[ல்] இடங்-
[கை]நாயகொந்து ⁸எழுநருளவித்த இவ்வவ[ச]வனவெ[வ]க்கும் கம்பிராட்டி-
யார்க்கு திருமஞ்சள[ச]க்கள[ச]ு திருவயிற்றுப[டி]க்கு இரண்டு திருவா[ணை]யும்
இ[ச]ண்டி காள் திருவிழா எழுநருளகைக்கு உள்[னி]ட்டு[ச*]
- 19 வெ[ண]டும் கீமனங்களுக்கு இக்கில ச ங கல்வித்திருத்தி ஸ்ரீபண்டாரத்து புச்செய்
வரிசைய[ர]ல் வெளி ஒத்துக்கு செல் ஐங்கலமாக நாரஜகெவ[ரி]மாத்[ச]வரால்
இக்கிலம் காவெ முக்காலுக்கும் அளப்பத[ச]க ஜ ⁹உயக[ச] வத ங [ச*] இக்-
கெல் இருபத்துமுக்கலகெ இருதா[ணி]க்கு[த*].
- 20 னையும் அனக்குமடத்தில் ¹⁰காச் ப[ச]தி [பசாநம்] பாதி அளப்பதாகவும் [ச*]
[இ]தி[வ்] மி[தி] ¹¹கொண்டி [இ]வக் இடங்கையக[ச]ொந்து எழு[ந]ருள-
வித்த இவ்வவ[ச]வனவெவர்க்கும் கம்பிராட்டி[யா]ர்க்கும் திருமஞ்சளபடி[ச]ுக்-
[கு]ம் திருவ[மு]துபடிக்கும் இரண்டு திருவா[ணை]யும் இ[ச]ண்டி கா[வெ]ய[ச]-
[ன]ருள[ச]ுக்கு[ச*]
- 21 உள்[னி]ட்டு வெ[ண]டும் கீமந்தங்களுக்கு கீமந்தஞ்செய்து [குடு]த்தொம் [ச*] மு[ணை]யந்
[அரு]மொழி[செ]வ[ச]ன வில்லவராய[ன]ுக்கு திருவாணைக்காவுடைய எம்-
பெருமாதுக்கு ¹²முலவது[க]நாகிய ¹³மெ[ண]யநாக [உ]ள[னி]ட்ட க[ச]மி[ச]ளொம்
[ச*] இது ப[ச]தெவ[ச]னா[செ]வ[ச] [ச*]

¹ Read மீ.² Read சிழி.³ Read முல.⁴ Read வ.⁵ Read மீ.⁶ Read கிழ்.⁷ Read உத்தமசிலி.⁸ The *ச* of நாயக had been originally omitted and was subsequently entered.⁹ This is the usual abbreviation for செல், 'paddy'; the following symbols represent the quantities and measures which are repeated in words in the next sentence.¹⁰ Read மிடத்தி.¹¹ This seems to be corrected by the engraver from மீதி which is, however, more correct.¹² Read முல.¹³ Read மென.

TRANSLATION

(Line 11.) In the 47th year (*of the reign*) of king Rājakēsarivarman, *alias* the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who *etc.*¹ — (*at*) the order of Chaṇḍēśvara,² who is the chief servant of the lord of the three worlds who is pleased to reside under the sacred white *jambū* tree (*tiru-ven-nāval*) at Tiruvāṇaikkā, a *dēvadāna* (and) *brahmadēya* in Mīgōlai, (*a subdivision*) of Pāṇḍikulāśani-vaṇanāḍu, we sold the following land to Muṇaiyaṇ Arumolidēvaṇ, *alias* Villavarāyaṇ, the son of Arayaṇ of Vaḷambaguḍi in Mīśēngilī-nāḍu, (*a subdivision*) of Jayasimha-kulakālavaṇanāḍu.³

(L. 13.) The eastern boundary agreed on of the land which (*we*) sold to him at Āliguḍi in Mīgōlai, (*a subdivision*) of Pāṇḍikulāśani-vaṇanāḍu, (*one*) among the villages on the southern bank (*of the Kāvēri*) (*and*) a *dēvadāna* of the lord Emberumāṇ of Tiruvāṇaikkā, (*is*) to the west of the *Pillaiḡolli* channel; the southern boundary (*is*) to the north of the *Agai* channel on the north of the thrashing-floor; the western boundary (*is*) to the east of the boundary of Pudukkuḍi, a hamlet on the south of Uttamaśilichaturvêdimanḡalam;⁴ (*and*) the northern boundary (*is*) to the south of the high road on the southern bank of the river. Altogether, 4½ (*vēli*) of land, enclosed within these four great boundaries agreed on.

(L. 16.) As these four and three quarters (*vēli*) of land had been lying full of holes and sand as uncultivated dry land until the forty-seventh year (*of the reign*) of this king, we agreed to sell that land to Muṇaiyaṇ Arumolidēvaṇ, *alias* Villavarāyaṇ, for a purchase-money of 4, ⅓, ⅓ good *kāṣu* current at the time.

(L. 17.) Having received these four, one twentieth and one eightieth *kāṣu* and having deposited (*them*) in the treasury of the temple of Emberumāṇ of Tiruvāṇaikkā, (*we*) sold (*the land*) to Muṇaiyaṇ Arumolidēvaṇ, *alias* Villavarāyaṇ.

(L. 18.) Having dug and reclaimed these 4½ (*vēli*) of land, (*he*) has to supply for these four and three quarters (*vēli*) of land to the temple treasury 23 *kalam*, 2 *tūni* and 1 *kuruni* of paddy by the *marakkāl* (called after) Rājakēsarīn,⁵ (*viz.*) five *kalam* for each *vēli* at the rate for dry land, for the expenses required by the god Rishabbavāhana—whom he had set up under the name Iḍaṅgaināyagar⁶ in the temple of the lord Emberumāṇ of Tiruvāṇaikkā—and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

(L. 19.) If these twenty-three *kalam*, two *tūni* and one *kuruni* of paddy are supplied, half has to be supplied in *kār* (and) half in *paśāṇam*.⁷

(L. 20.) Having received this in full, we made provision for the expenses required by the god Rishabbavāhana whom he had set up under the name Iḍaṅgaināyagar, and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

¹ The historical introduction of this inscription is the same as in No. 73.

² See above, p. 167, note 9. ¶

³ According to Vol. II. No. 66, paragraphs 469 and 474, Mīśēngilī-nāḍu was a subdivision of the district of Pāṇḍyakulāśani-vaṇanāḍu.

⁴ A village of the same name is mentioned in Vol. II. No. 67, paragraph 1.

⁵ On this measure see above, Vol. II. p. 42.

⁶ *I.e.* 'the lord on the left-hand (of Pārvati).'

⁷ *Kār* and *paśāṇam* are two different kinds of paddy.

(L. 21.) (*This is an agreement made by*) us, the *Pūjāris*, including Chandēśvara, who is the chief servant of Emberumāṇ of Tiruvāṇaikkā, with Munaiyaṇ Arumoli¹ dēvaṇ, *alias* Villavarāyaṇ. This (*is placed under*) the protection of all *Māhēśvaras*.

No. 77.—INSCRIPTION AT KAVANTANDALAM.

In chronological order this inscription follows immediately after No. 67 above, and No. 78 after No. 68 above. It was found impossible to insert them in their proper places, because Nos. 64 to 76 had been already set up in pages when Nos. 77 and 78 were copied. Besides these two records, the following inscriptions commencing with புதுமாதா வினங்க were copied in 1901, in addition to those noted under clause VIII. on page 126 above:—

30. 36th year: Tennéri, No. 195 of 1901.

31. 41st year: do. No. 197 of 1901.

32. 42nd year: Acheharapākkam, No. 254 of 1901.

33. 43rd year: do. No. 259 of 1901.

34. 49th year: do. No. 256 of 1901.

The subjoined inscription (No. 206 of 1901) is engraved on the south wall of the Lakshminārāyaṇa temple at Kāvāntandalam. The same temple contains three earlier inscriptions (Nos. 207 to 209 of 1901), according to which it was built in the time of the Gāṅga-Pallava king Kāmpavarman¹ by a certain Mānasarpa from Kuḷaṇūr² in Vēṅgai-nāḍu.

The inscription, which is incomplete, is dated in the 4th year of the reign of Rājēndra-Chōla II., but omits the reference to his queen which occurs in the Sōmaṅgalam inscription of the 3rd year (No. 67 above). It records the proceedings of a meeting of the assembly of Kāyvēntandalam (l. 3) in Tamaṇūr-nāḍu, a subdivision of the district of Ūṟṟukkāṭṭu-kōṭṭam Kāvāntandalam, Tamaṇūr³ and Ūṟṟukkāḍu⁴ are all included in the modern Conjeeveram tāluka.⁵

TEXT

1 ஸ்ரீ ஸ்ரீ [||*] திரு ம[ன்சி] வினங்க இரு குவடனைய தன் தொளும் வர-
ளுந்து[னை]யெகக்கெழுவர்⁶ வஞ்சனை கட[னு] வயி[ர]சகரத்துக்கு[ஞ்]சாக்குழாம் பல
வாரி⁷ ஐஞ்சகிச்ச[ச]க்காகொட்டத்தாசாவரைசனைத்திக்கு கிகழத்திறை கொண்டருளி
அருக்கதையத்த[ை] [ர]சை[யி]கிருக்கு[ம்] கமலையைய தி[வ]மகடன்னை முன்கான்⁸
குளித்த[வ*]ன்கான்⁹ திருமாலாகிக்கெழுவாரியெடுத்தன¹⁰ யாதுஞ்சலியா வகைவிதி-
தெடுத்த தன் குை-

2 ட கீழவில் இ[ன்]புறகிருத்தித்திசீர்தியும்¹¹ புவி[யு]ன்னைசெறையகடாத்திப்புகழு[ன்]ரு-
மமும் புவிதொறுகித்தி விசமுன்சியாகமுமாகமுக்கருணையும் உரிமைச்சுற்ற[மு]-
மாகப்பிரியாத[வ*]கிழை க[ய*]மு[ம்*] தாதும் வீற்றிருந்து குலமணி[மருடமு-

¹ See page 8 above.

² This is evidently another form of Kuḷam or Kolanu, the modern Ellore; see above, Vol. II. p. 308.

³ See above, Vol. I. p. 180 and note 1.

⁴ See *ibid.* p. 181 and note 1; Vol. II. p. 345; Vol. III. p. 118 and note 2.

⁵ Nos. 404, 395 and 112 of the *Madras Survey Map*.

⁶ See above, p. 135, note 1. *Kēlalar* would mean 'he of the bear(-crest),' i.e. the (Eastern) Chālukya (Vijayāditya VII.); see p. 128 above.

⁷ See above, p. 135, note 2.

⁸ Read கீதன்

⁹ Read முன்சீர்

¹⁰ Read வந்தான் திருமாலாதி

¹¹ Read திவியும்

ஹைமை[1]ற்கு[2]ட[3] தன் க[4]ழல் தாதிவர் குடச்செங்கோல் காவலம்புசி-
கெ[5]ர[6]த[7]ட[8]*த்தி[9]ய கொகிராறுகெசரிவதாரான உடையார் ஸ்ரீ[10]ரதெருசொழ-
கெவதக்கு யாண்டு ௪ ஆவது ஜயம்.

3 கொண்டசொழமண்டல[த்து] ஊ[று]தக்காட்டுக்கொட்டந்[து] தமனூர்காட்டு ஸ்ரீ[11]ரதெ-
[12]ய[13]காய்வான் தண்டலமாநிய ஹ[14]த[15]-[16]ஜெ[17]-[18]கிமங்கலத்து தீதா[19]லவெய்யோம் இல்-
வாட்டை ¹ஸ்ரீ[20]ரதெருசொழமண்டல[21] வ[22]டு[23]வ[24]க[25]த[26]த[27] ²வ[28]டி[29]ய[30]நீதிருவொணமும் பெற்ற
வி[31]ய[32]மக்கிழமை க[33]ன்[34]து கம்மு[35] ³க[36]டு[37]கில் ஸ்ரீ[38]கொயில் கித்த[39]க[40]த[41]ய[42]-
வா[43] ⁴[44]குமு[45]த[46]த[47]த[48] அகிகா[49]க[50]ள் ⁵சொழமுலெ[51]த[52]வெளா[53]ரு[54]ம் கடகி-
ருக்ககூட்டக்குறைவதக்கூடி[55]ரு-

4 [56]து [57]பணி[58]ப்ப பணியாற்பணி[59]ய[60]த[61] எழுத்து [62] இக்[63]
. 4 உள்ளாரும் காங்கனும் செலுத்த[64] ம[65]ட்டா[66]த நடன்தமைரில்
தீத[67]லவெய்யோம் கடவொயாந [68]தித்திரை திருவொண[69]திருவிழ[70]*

TRANSLATION.

(Line 2.) Hail ! Prosperity ! In the 4th year (of the reign) of king Rājakēsarivarmān, *alias* the lord Śrī-Rājēndra-Śōladēva, who *etc.*¹— we, the great assembly of Kāyvaṇṭaṇḍalam, *alias* Chaturvēdimaṇḍalam, a *brahmadēya* in Tamaṇūr-nāḍu, (a *sub-division*) of Ūṟṟukkāṭṭu-kōṭṭam, (a *district*) of Jayaṅḡṇḍa-Śōḷa-maṇḍalam, being assembled, without a vacancy in the assembly,² in the court (*murram*) of the sacred temple of Viṟṟirund-Ālvār in the middle of our village on a Thursday which corresponded to (the day of) Tiruvōṇam (Śrāvana) and to the sixth *tithi* of the first fortnight of the month of Vriśchika in this year,³ ordered (the following) writing, while the magistrate (*adhikārin*) Śōḷa-Mūvōndavēḷār⁴ also was walking about.

(L. 4.) Whereas and ourselves had been unable to pay which was due from us, the great assembly, [at] the festivals (on the days) of Śittirai (and) Tiruvōṇam

No. 78.—INSCRIPTION AT PERUMBER.

This inscription (No. 264 of 1901) is engraved on the west wall of a *maṇḍapa* in front of the Tāndōṅṟīśvara temple at Perumbēr in the Madurāntakam tāluka of the Chingleput district. The ancient name of the temple was Śrīkaraṇīśvara (l. 22), and that of the village was Perumbēṟūr (ll. 22 and 23). From this and other inscriptions we learn that Śrī-Madurāntaka-chaturvēdimaṇḍalam, which is the modern Madurāntakam, formed a separate division of the district of Kaḷattūr-kōṭṭam¹⁰ (l. 21); that Acheharapākkam (9 miles south-south-west of Madurāntakam) was a quarter of it; and that Perumbēṟūr (3 miles south-west of Acheharapākkam) was a hamlet on the south of it (l. 22).

¹ Read ஸ்ரீ[11]ரதெருசொழ.

² Read ஸ்ரீ[11]ரதெருசொழ.

³ Read குமர்.

⁴ Read குத்தாழ்வார்.

⁵ Read ஸ்ரீ[11]ரதெருசொழ.

⁶ The historical introduction of this inscription is the same as in No. 64.

⁷ See above, p. 67, note 8.

⁸ This date regularly corresponds to Thursday, the 7th November A.D. 1073. See the continuation of Professor Kielhorn's paper on "Dates of Chōla kings," which will appear in *Ep. Ind.* Vol. VII., date No. 58.

⁹ This seems to have been an officer delegated to attend the meeting of the assembly.

¹⁰ See above, p. 143 and note 13.

The date is the 11th year of the reign of Kulōttunga I. (l. 20 f.). As stated in the introductory remarks to this chapter (p. 129 f.), the inscription carries the account of the king's achievements as far as the defeat of Vikkalan and the conquest of Gaṅga-maṇḍalam and Śiṅgaṇam. It records that the assembly of Madurāntakam remitted the taxes on certain land at Perumbēṟūr in favour of the temple, and breaks off with the signatures of a number of citizens in charge of different portions (*śēri*) of the city, which were named after Chōla kings.

To the list of inscriptions opening with புகம் சூழ்த புணரி on p. 125 f. the following one, which I had overlooked, must be added :—

16. 15th year : Kadappēri near Madurāntakam, No. 138 of 1896.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புகம் சூழ்த [பு]ண[ரி] அகம் [சூ]ழ்த புளியில்பொன்[செ]மி.
- 2 யனவும் தந் கெமி கடப்ப ன்ன[ங்]கு ஜயமகளை இ[னங்]செ[ரப்]பருவத்[கு].
- 3 சச்சககொட்டத்து விக்ரமத்தொழிலாஹ்புதுமணம் புணர்நூ ¹[ம]தன-
- 4 [ரை]யிட[ம்] ²வயிராகரநூ வாரி அயில்மு[னைக்]ருமனவன[ர]சர் தன்னமிரிய வா-
ருறை கழி[ரு]
- 5 தொன் வ[னி] காமுக்கி[ர்]தியை ³ சிறுதிப்பொர்ப்பரி கடாதி வடதி[ரை] வா-
கை குடித்தெ[ன்].
- 6 திசைத்தெமருகமல[ப]பூமகள் பொது[மை]யும் பொ[ன்னி]யாடை [நன்னிலப்பாடை]வ
த[னிமை].
- 7 யுனவிர வநூ பு[னி]தருமிருமணிமகுட[மு]ரி[ன]யிற்[சூ]டி [தன்ன]டிசைண்டெட-
மு[டியா]கத்தெ[ச].
- 8 [ன்னி]வவெனர் குட [மு]ன்[னை] மது[வாறு] பெருக ⁴ கலியாறு வறுப்ப செ-
[ங்கொ]ல் தி[ரை].
- 9 [தொறுஞ்செல்ல வென்னுடை இருகிலவளாகமெங்க[னு]யு[து] திருகில[ெ]வண்ணி-
- 10 [வ]ர[தி]கழ ஒருத[னி] மெருவிந்புளி வினையாட வாரகடல் ⁵ திவாஜாதுப்பூபதி-
யர் [வி]னெ ⁶ கலஞ்செ[ர*].
- 11 ரி களிது [முனை]ந நி[ற்]ப [வி]வ[ங்]திய [தெ]ன்னவன் கருவ[லை] ப[ரு]வலைதிட
தன் பொன்னக[ர்ப்]பு[ற]திடைகிட[ப்ப].
- 12 வினனாப்பிற்[சூ]வப்பிதை ⁷ பொல் ⁸ திற்சிழையெனெனு[ஞ்]சொல்லெகிர் செ[ரடி]ற்ற-
ல்லது தன் [க]
- 13 [விச்சல்லெ]கிர் ⁹ கொடா விக்ரவன் கெ[ல்]வகர் ¹⁰ கங்கிவி [கு]ட[ங்]கி மண[னு]ர் ¹¹
கடுவென[நுங்க]ப[தி]யை[ள].
- 14 [யும்] எங்கனும் பாட வெங்கனதும் ¹² விட [க]ன் [ம]ர[ன]மு[ங்கு]திய ¹³ விசமுங்-
கிடப்ப [ள]தின ம[லை]களு[மு].
- 15 [கு]ரு கெளிப்பவி[தி]ன கதிச[ன]ஞ்சுழன்றடை[டு]கொட விழுந கடலுக்கைவிரி[த].
லமர்க்குடதி[ரை].
- 16 தன்ன[ன]க[ன] த[ச]ன[ன]ன[னை]யும் ப[ன்]ன[ன]ய [ப]லபல முதுகுப்பயத்[தெ]-
[தி]ர் ¹⁴ மாதிய ஜய[ப்].

¹ Read மத.

² Read வீட்டம்.

³ Read சீர்த்தியை.

⁴ Read புனிதத்திரு.

⁵ Read பெருக.

⁶ Read தீவா.

⁷ Read கெத்த.

⁸ Read குலப்பதை.

⁹ Read யென்னுஞ்.

¹⁰ Read கில்லெகிர்.

¹¹ Read கல்லதர்.

¹² Read மணநூர்.

¹³ Read களிதம்.

¹⁴ Read வீச.

¹⁵ Read முதுகும டயத்தெதிர்.

- 17 பெருந்[ரு]வு[ம்] பழி[யு]களு குடுத புகழ[ன்] செ[வ்]வியும் லா[ன]ரமிட¹ மட-
யையரிடமுமினா[து]² கு[டு]-
- 18 த வெ[ங்கரி சினை]யு[வ்]சங்கமண்டவமுஞ்சிங்க[ணன்]டு[வ]ன்[னு]ம்³ பாணிமிரண்-
டெ[ம்] ஒருகினை[ச] கை[க்]-
- 19 கொண்[டா]ச[முனி]ருப்புயதவங்க[து]ம் பொல்⁴ கிரமுக்கியாகமும் வினங்கப்பா[மி]-
னை[ச] மெவல[ர்] வ[.]-
- 20 [ண]ங்க⁵ [கி]ற்றி[ரு]க[ரு]ளிய கொகிராஜகெசரிவதூ[க] உ[ன]ையார் ஸ்ரீகுடு[வ]ா-
ருங்கசொழெவற்கு [ய]ரண்டு பதிகொண்டு-
- 21 வது ||— ஜயங்கொண்டசொழமண்டவத்து ச[ன]த்தூர்க்கொட்டத்து ததியுர்⁶ ஸ்ரீம-
தூராக[ச]துலே[+]திமங்க[வ]து பெ[.]-
- 22⁷ ருங்குறிவ[ன]ையொம் எழுத்து [.]⁸ கமுர்த்தெக்டி-டாகை பெ[.]ரும்பெதூரில்
⁹ ஸ்ரீகா[ணி]ஸாமுடை[ய] ஹோதேவர் கா[ணி]ய[ரன*]
- 23 [இ]டை[ச]ிவம் பெரும்பெ[தூ]ர் ஸ்ரீகுலபுரவாய்காலுதி வ[.]-[ரு] முத[ற்க]-
ன[ு]ந்து மதூராக[வ]திரு கிழகு¹⁰ [மு]ன்றும் [ச]கிரம் ட[ர]ட[க]ம் எ[.]-
- 24 [ட்]தம் காலாஞ்ச[தி]ச[து] க . [ழ] . . [ம்]¹¹ [.] இரண்டாங்க[ன]ுந்து
[இ]வ்வதிரு கிழகு¹² [மு]ன்றஞ்சகிரம் பாடகம் எட்டும் காலாஞ்சதி.ம் பாட-
கம் எழு[ம்]
- 25 [ஐ]ஞ்சாஞ்சகிர[ம்] பாடகமெலகாலில் வடக[ன]ைய பாடசமுன்றும்¹³ [.]¹⁴ [மு]ன்-
ருங்கன[ு]ந்து இவ்வதிரு கிழகு காலாஞ்சகிரத்து வடக[ன]ையப்பா[ட்]-
- 26 [க]ம் இரண்டெ காலும் [.] ஆகப்பாடகம் முப்பத்திரண்டெ ச[ச]கிரத்பொ[ன்]
பதிகொருகழஞ்செ மு[ச]ாவெ மஞ்சாடியுமிரண்டு [ம]ரவும் [.] கொயிலில்
டு[த].¹⁵
- 27 [ந்]கு எழுமாவ[ன]ா எ[ற்]றி பொக் ப[ன்னி]ருக[ழ]ஞ்ச[ம்] இ[த்*]டுவற்கு
இடை[தி]ளியாக அஞ்சுதித்தவ[ன]ா இ[தையி]ளியாகவ[வ்]க[து]ம் செம்ப[து]ம்
வெட்டுவித்து டெ[.]-
- 28 கானகடவர்கனா[க]வு[ம்*] அனாயமகண்மை கொளாதொமாகவும் குடுத்தொம் பெ-
ருங்குறிவ[ன]ைய[ய]ம் [.] ப[ணி]த்தார் ஸ்ரீமதூராககச்செரி இர-
- 29 [ச]பூர் சொட்டை கொகிரப்பட்டரும்¹⁶ சி[ப]ராககச்செரி உதுப்புட்டுரு¹⁷ குந்த-
கா[னி] லொ[ன]யோஜியாரும் ஸ்ரீஇருமுடி[ச]சாழச்செரி கம்பூர் காட்டுகை கா-
ராய[ண]குமகி-
- 30 [த்த]ரும் ஸ்ரீசிக்கனா[க]ச்செரி அரண்புறத்து ஸ்ரீகுலப்பட்டரும்¹⁸ ஸ்ரீகிரொழ-
ச்செரி பிப்பிரை காச[ர] [ன]ப்பட்டலு[+]குதுவாஜபெ[ய*]வாஜயாரும் ஸ்ரீ-
கொ[த]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Méru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of Victory at Śakkarakōṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirāgaram.

¹ Read லா[ன]ரொண்டன்.² Read கீர.³ Read தம்மூர்.⁴ Read கீழமுதலும் (?).⁵ Read கு.⁶ Read சீட்டமுமினாது.⁷ Read கீற்றி.⁸ Read கானையர்.⁹ Read இத்தற்கு.¹⁰ Read சிங்கணமென்னும்.¹¹ Read தனியூர்.¹² Read மூன்.¹³ Read ச.

(L. 4.) (*He*) un-sheathed (*his*) sword, showed the strength of (*his*) arm, established (*his*) fame, and spurred (*his*) war-steed, so that the army of the king of Kuntala, (*whose spear had*) a sharp point, retreated.

(L. 5.) Having put on the garland of (*the victory over*) the Northern region, (*he*) came to put a stop to the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region and to the loneliness of the goddess of the good country whose garment is the Poppai, and put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 8.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly white light of (*his*) white parasol shone everywhere (*on*) the circle of the great earth; (*and his*) tiger(-*banner*) fluttered unrivalled on the Mēru (*mountain*).

(L. 10.) (*Before him*) stood a row of elephants showering jewels, which were presented by the kings of remote islands whose girdle is the sea.

(L. 11.) The excellent head of the refractory king of the South (*i.e.* the Pāṇḍya) lay outside his (*viz.* Kulōttuṅga's) beautiful city, being pecked by kites.

(L. 12.) Not only did the speech (*of* Vikkalai):—"After this day a permanent blemish (*will attach to* Kulōttuṅga), as (*to*) the crescent (*which is the origin*) of (*his*) family,"¹—turn out wrong, but the bow (*in*) the hand of Vikkalai was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads—with Maṇalār in the middle—to the Tuṅgabhadra, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very sea into which (*he*) plunged became troubled and agitated.

(L. 15.) (*The Chōla king*) seized simultaneously the two countries called Gaṅga-maṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of Fame, who gladly brought disgrace (*on* Vikkalai), and the great goddess of Victory, who changed to the opposite (*side*) and caused (*Vikkalai*) himself, who was desirous of the rule over the Western region, and (*his*) army to turn their backs again and again on many days.

(L. 19.) (*He*) was pleased to be seated (*on the throne*), while (*his*) valour and liberality shone like (*his*) necklace and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 20.) In the eleventh year (*of the reign*) of this king Rājakēsarivarman, *alias* the lord Śrī-Kulōttuṅga-Śōladēva.

(L. 21.) The writing of us, the great assembly² of Śrī-Madurāntaka-chaturvēdi-maṅgalam, an independent village³ in Kaḷattūr-kōṭṭam, (*a district*) of Jayaṅgaṇḍa-Śōla-maṇḍalam.

(L. 22.) We, the great assembly, have granted that (*the following*) tax-paying land, which is the property (*kāni*) of (*the god*) Mahādēva of the Śrīkaraṇiśvara (*temple*)

¹ See above, p. 147, notes 1 and 2.

² The two terms *kūṛi* and *śabbai* appear to be synonymous; see above, p. 17, note 3.

³ On *taniquār* see above, p. 3, note 7.

in Perumbêrûr, a hamlet in the south of our village, shall be caused to be engraved on stone and on copper (*as belonging*) to this god (*and*) as free from taxes as long as the moon and the sun shall last, and that we shall not levy (on it the taxes called) *anlarāya*¹ (and) *maganmai*² — Eight *pādagam*³ (of) the third square to the east of the *Madurāntaka* road in the first *kanāru*⁴ to the north [of the *Śrīkrishnapura* channel] (*at*) Perumbêrûr, [and four (*pādagam*) on the east] of the fourth square. Eight *pādagam* (of) [the third square to the east of the same road] in the second *kanāru*, seven *pādagam* (of) the fourth square, and three *pādagam* on the northern side of the four *pādagam* on the west (*of*) the fifth square. Two and a quarter *pādagam* on the northern side of the fourth square to the east of the same road in the third *kanāru*. Altogether, thirty-two and a quarter *pādagam* (*The tax due*) on (*this land is*) eleven and three quarters *kalañju* and one and two tenths⁵ *mañjādi* of gold.⁶ Having added to this (*sum*) from the temple (*funds*) seven tenths and one twentieth (*mañjādi*), (*the total is*) twelve *kalañju* of gold.⁷

(L. 28.) (*The above*) was ordered by Śottai⁸ Gōvindabhāṭṭar of Irāyûr,⁹ (*in charge of*) Śrī-Madurāntakachehêri; Kuṇṇakāḷi Sōmayājiyâr of Uṇṇuppuṭṭûr,¹⁰ (*in charge of*) Śrī-Parāntakachehêri; Kāṭṭugai Nārāyaṇa-Kramavittar of Nambûr, (*in charge of*) Śrī-Irumuḍi-Sōḷachehêri; Śrīkrishnabhāṭṭar of Araṇaippuram,¹¹ (*in charge of*) Śrī-Simbalāntakachehêri; Nārāyaṇabhāṭṭa-Sarvakratuvājapē[ya]yājiyâr of Pippirai, (*in charge of*) Śrī-Vira-Sōḷachehêri

POSTSCRIPT.

Before concluding this chapter on the inscriptions of Kulōttuṅga I. I have to make some additional remarks on the names of his queens.¹² In the introduction to the inscriptions of his son Vikrama-Chōḷa (page 182 below) it will be shown that the official title of the chief queen is often mentioned twice—first in connection with her proper name, and a second time immediately before the name of the king himself, with whom she is stated to be seated on the throne. If we re-examine the inscriptions of Kulōttuṅga I. in the light of this observation, we find that, in an inscription of his 26th year (No. 72 above), there are mentioned (1) Dīnachintāmaṇi with the title Bhuvanamuḷududaiyāl, (2) Êḷisai-Vallabhī with the title Êḷulagamudaiyāl, (3) Tyāgavallī with the title Ulagudaiyāl, and (4) once more Bhuvanamuḷududaiyāl (*i.e.* Dīnachintāmaṇi) as seated on the throne with the king. In two inscriptions of the 30th and 42nd years (Nos. 73 and 75 above) the order is (1) Tyāgavallī Avanimuḷududaiyāl, (2) Êḷisai-Vallabhī Êḷulagudaiyāl or Êḷulagamudaiyāl, and

¹ See above, p. 162, note 7.

² With *maganmai*, 'the daughtership,' compare the similar term *maganmai*, 'the sonship,' in No. 57 above, text line 9.

³ This is evidently the name of a land measure.

⁴ For *adīram*, 'a square,' and *kanāru* or *kanāru* see above, p. 154 and note 7.

⁵ See above, Vol. II. p. 36, note 1.

⁶ This sum must have been paid to the assembly by a person whose name does not occur in the preserved portion of the inscription.

⁷ This total is wrong and seems to have been arrived at by adding further 3½ *mañjādi* for rounding.

⁸ According to the *Guruparamparāprabhāva* this was the name of the family of the Vaishṇava *dehārya* Nādamuṇi.

⁹ The same place is mentioned in Nos. 29, 31, 32, 35 and 38 above.

¹⁰ See above, p. 168 and note 4.

¹¹ The same place is mentioned in Nos. 30, 31, 32, 35 and 36 above.

¹² See above, pp. 131, 156 and 159.

(3) again *Avanimuḍudaiyāl* (*i.e.* Tyāgavallī). In two inscriptions of the 45th and 47th years¹ we have (1) Tyāgavallī *Ulagudaiyāl* and (2) *Ēlīśai-Vallabhī* *Ēlūlagamuḍaiyāl*, and No. 76 adds *Ulagumuḍaiyāl* (*i.e.* Tyāgavallī) a second time. It follows from these references that in A.D. 1095-96 *Dīnachintāmaṇi* occupied the place of chief queen, while *Ēlīśai-Vallabhī* and Tyāgavallī were the second and third queens. In A.D. 1099-1100 *Dīnachintāmaṇi* had died, Tyāgavallī had been made chief queen, and *Ēlīśai-Vallabhī* remained second queen. This arrangement was still in force in A.D. 1116-17 (No. 76 above). It follows further that the title *Ulagudaiyāl*, which occurs in inscriptions of A.D. 1114-15 to 1117-18,² must be referred to Tyāgavallī. The title *Bhuvanamuḍudaiyāl* or *Avanimuḍudaiyāl*, which is found in numerous inscriptions between A.D. 1072-73 (No. 67 above) and A.D. 1118-19,³ was first borne by *Dīnachintāmaṇi* (No. 72 above) and afterwards, besides the title *Ulagudaiyāl*, by Tyāgavallī (Nos. 73 and 75 above). *Dīnachintāmaṇi* is perhaps identical with the *Madhurāntakī* of the *Chellār* and *Piṭhāpuram* plates of *Vira-Chōḍa*,⁴ which are dated in A.D. 1090-91 and 1092-93, respectively.⁵ It may be noted in passing that the Tamil poem *Kaliṅgattu-Parai* must have been composed later than A.D. 1095-96, because in this year *Dīnachintāmaṇi* was still alive, while the poem already mentions Tyāgavallī as chief queen.⁶

VII.—INSCRIPTIONS OF VIKRAMA-CHOLA.

The following is a list of the inscriptions of *Vikrama-Chōḷa*, the son and successor of *Kulōttuṅga I.*, which have been copied so far.

I. Tamil inscriptions opening with the words *முதலா மிடைந்த*.

1. 4th year : Tanjore, above, Vol. II. No. 68.
2. Do. Maṇimaṅgalam, No. 33 above.
3. Do. Tiruvidaimarudūr, No. 138 of 1895.⁷
4. 5th year : Tiruvengāḍu, No. 121 of 1896.⁸
5. Do. Tiruvārūr, No. 164 of 1894.⁹
6. 7th year : Tiruvidaimarudūr, No. 139 of 1895.
7. 8th year : Tiruvottūr, No. 88 of 1900.
8. 11th year : Ālaṅguḍi, No. 165 of 1894.
9. 15th year : Tirumalavāḍi, No. 79 below.

II. Tamil inscriptions opening with the words *முதலா முரை*.

1. 5th year : Tiruvidaimarudūr, No. 130 of 1895.
2. 6th year : Madurāntakam, No. 128 of 1896.
3. Do. Achecharapākkam, No. 257 of 1901.
4. 7th year : Tiruvottūr, No. 87 of 1900.
5. Do. Achecharapākkam, No. 258 of 1901.
6. 9th year : Conjeeveram, No. 80 below.

¹ The unpublished Ālaṅguḍi inscription (No. 44 of 1891) and No. 76 above.

² Above, p. 126, clause VIII. Nos. 22, 23, 24 and 25.

³ An inscription at Achecharapākkam, No. 34 of the list on page 172 above.

⁴ See above, p. 131, note 13. —

⁵ See *Ep. Ind.* Vol. VI p. 345.

⁶ *Kaliṅgattu-Parai*, x. 55 ; *Ind. Ant.* Vol. XIX. p. 333.

⁷ *Ep. Ind.* Vol. IV. p. 263, No. 21, and Vol. VII. p. 3.

⁸ *Ep. Ind.* Vol. IV. p. 263, No. 22, and Vol. VII. p. 3.

⁹ Above, Vol. II. p. 309 ; *Ep. Ind.* Vol. IV. p. 73, No. 10, and Vol. VII. p. 3 f.

7. 9th year : Pallāvaram, No. 314 of 1901.
8. Date lost : Pallāvaram, No. 324 of 1901.
9. [9]th year : Madurāntakam, No. 263 of 1901.
10. 14th year : Pallāvaram, No. 318 of 1901.
11. 15th year : Uttaramallār, No. 68 of 1898.
12. [1]xth year : Tillasthānam, No. 30 of 1895.

III. A Tamil inscription without introduction.

11th year : Kōviladi, No. 276 of 1901.¹

IV. Two Telugu inscriptions.

1. Śaka-Samvat 1049 : Chēbrōlu.²
2. Śaka-Samvat 1054 : Nidubrōlu.³

V. A Sanskrit inscription at Śevilimēdu : 16th year.

The Chellūr plates of Kulōttuṅga-Chōḍa II.⁴ and the Piṭhāpuram inscription of Mallapadēva⁵ state that Vikrama-Chōḍa was the son and successor of the Eastern Chālukya king Kulōttuṅga-Chōḍa I. or Rājēndra-Chōḍa (II.). The Piṭhāpuram inscription adds that he bore the surname Tyāgasamudra, that he went to govern the Chōḍa country, and that after his departure the country of Vēṅgī became devoid of a ruler. On the strength of these statements I have identified Vikrama-Chōḍa with the hero of the *Vikkirama-Śōḷa-Uḷā*, in which his surname Tyāgasamudra occurs, and with the Chōḷa king Parakēsarivarman, *alias* Vikrama-Chōḷadēva, whose inscriptions inform us that he originally resided in the Vēṅgai country and that he left it to ascend the Chōḷa throne.⁶ The newly discovered Tēki plates show that Vikrama-Chōḍa was not, as was hitherto believed,⁷ the eldest son of Kulōttuṅga I., but a younger brother of Vira-Chōḍa, the third son of Kulōttuṅga I.⁸ As the two copper-plate grants which mention Madhurāntakī⁹ do not contain the name of Vikrama-Chōḍa, it remains doubtful whether his mother was Madhurāntakī or another of the queens of Kulōttuṅga I.¹⁰ and, if the former should be the case, whether he came next to Vira-Chōḍa in seniority or was another of the four younger sons of Madhurāntakī.¹¹

The Tamil inscriptions of Vikrama-Chōḷa state that he left the North for the South and was crowned as Chōḷa king.¹² Professor Kielhorn's calculations of the dates of his inscriptions in the Tamil and Telugu countries show that his coronation took place on (approximately) the 29th June A.D. 1118.¹³ Guided by his Tamil inscriptions, we can distinguish three periods in the career of Vikrama-Chōḷa. The first of these was his expedition into the Kālīṅga country, which is mentioned in the first place in his Tamil inscriptions. On this

¹ *Ep. Ind.* Vol. VII. p. 4, No. 58.

² *Ep. Ind.* Vol. VI. p. 223 ff. and p. 280, No. 42.

³ *Ibid.* p. 221, No. 43, and Vol. VII. p. 5.

⁴ *Ep. Ind.* Vol. VI. p. 227 ff. and p. 279, No. 41; and Vol. VII. p. 3.

⁵ *Ind. Ant.* Vol. XIV. p. 55.

⁶ *Ep. Ind.* Vol. IV. p. 241.

⁷ Above, Vol. II. p. 308 f.

⁸ Above, Vol. I. p. 32, Vol. III. p. 131, and *Ind. Ant.* Vol. XX. p. 282 f.

⁹ *Ep. Ind.* Vol. VI. p. 335.

¹⁰ Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹¹ See p. 177 above, and *Ep. Ind.* Vol. VI. p. 344, verse 11.

¹² Above, Vol. I. No. 39, verse 13, and *Ep. Ind.* Vol. V. No. 10, verse 12.

¹³ Above, Vol. II. p. 308, and below, No. 79, ll. 9-12.

¹⁴ *Ep. Ind.* Vol. VII. p. 5.

occasion he defeated the Teliṅga or Teluṅga Bhīma of Kuḷam,¹ who was apparently one of the Nāyakas of Elore.² The Kalinga war is also referred to in the inscriptions beginning with *குமரபு குமர*³ and in the *Vikkiroma-Sōḷaṅ-Uḍā*.⁴ The *Kulōttuṅga-Sōḷaṅ-Uḍā*, an unpublished poem in honour of Kulōttuṅga II., states that Akalaṅkay (i.e. Vikrama-Chōla), the son of Śūṅgandavirttōṇ⁵ (i.e. Kulōttuṅga I.), "accepted (from the author) the great poem (*parami*) about Kalinga."⁶ This is a distinct reference to the historical poem *Kalīṅgattu-Parami*, which describes the conquest of Kalinga by Kulōttuṅga I. As Vikrama-Chōla's inscriptions place the Kalinga war not only before his coronation in A.D. 1118, but before his stay in Vēṅgi, it must have taken place before the end of the reign of his father Kulōttuṅga I.⁷ and is perhaps identical with that expedition into Kalinga, which is ascribed to Kulōttuṅga I. himself in his inscriptions and in the *Kalīṅgattu-Parami*. This expedition seems to have taken place before the 26th year of the reign of Kulōttuṅga I., i.e. A.D. 1095-96.⁸

The second period in Vikrama-Chōla's career is marked in his inscriptions by the statement that he stayed for some time in the Vēṅgai-maṇḍalam and conquered the Northern region. The Piṭhāpuram inscription of Mallapadēva alludes to the same event in stating that he ruled over Vēṅgi before he went to govern the Chōḷa country. Dr. Fleet has already concluded from this that he must have held the office of viceroy of Vēṅgi in succession of his brother Vīra-Chōḷa.¹⁰ On the strength of the new materials which are now available, it may be added that the period of his viceroyalty probably extended to the date of his coronation in A.D. 1118, and that it cannot have commenced before A.D. 1092-93, the latest known date of his elder brother Vīra-Chōḷa.¹¹ The statement of the Piṭhāpuram inscription of Mallapadēva that, after the departure of Vikrama-Chōla to the Chōḷa country, the country of Vēṅgi became devoid of a ruler suggests that his absence resulted in political troubles. The Piṭhāpuram inscription of Prithivīśvara reports that Kulōttuṅga I. bestowed the Vēṅgi sixteen-thousand on "his adopted son" Chōḷa of Velanāṇḍu.¹² An inscription of this chief at Drākshārāma shows that in A.D. 1120-21 he was a vassal of the Western Chālukya king Vikramāditya VI.¹³ It may be concluded from these two statements that, when Vikrama-Chōla went to the South, Kulōttuṅga I. entrusted Vēṅgi to Chōḷa of Velanāṇḍu, but that the latter became a dependent of Vikramāditya VI. who took advantage of Vikrama-Chōla's absence in the Chōḷa country as co-regent of his father and of the subsequent death of Kulōttuṅga I. for conquering the Vēṅgi province. The inscriptions of Vikramāditya VI. at Drākshārāma range from A.D. 1120-21¹⁴ to 1123-24.¹⁵ Shortly after, Vikrama-Chōla must have re-conquered his northern dominions. For, two inscriptions of his reign at Chēbrōlu and Niḍubrōlu are dated in A.D. 1127 and 1135.¹⁶

¹ Above, Vol. II. p. 311; Vol. III. No. 33, l. 5, and No. 79, l. 8.

² See above, Vol. II. p. 308.

³ No. 80 below, l. 1.

⁴ I owe this reference to Mr. Venkayya, who in his MS. copy of the poem found the passage *சேங்குடி*. *சேங்குடிப் பெருங்கோண்ட நாயகத்தையரசமுத்திரமே*; "Tyāgasaṁudra whose army went and conquered the seven Kalingas."

⁵ On this surname see p. 131 above.

⁶ In Mr. Venkayya's MS. copy this passage runs *சேங்குடிப்பெரும்பாளி கொண்ட பெருமான்*.

⁷ See p. 131 above.

⁸ See p. 130 above, and *Ind. Ant.* Vol. XIX. p. 338.

⁹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹⁰ See *Ep. Ind.* Vol. VI. p. 335.

¹¹ *Ep. Ind.* Vol. IV. p. 50.

¹² *Ind. Ant.* Vol. XX. p. 282.

¹³ Nos. 345 and 393 of 1893.

¹⁴ No. 359 of 1893.

¹⁵ *Ibid.* p. 37 f.

¹⁶ See above, p. 179, notes 2 and 3.

The third important point in Vikrama-Chôla's life is the date of his coronation as Chôla king or, apparently, as co-regent of his father Kulôttunga I., which according to Professor Kielhorn took place on (approximately) the 29th June A.D. 1118.¹ In the Pithâpuram inscription of Mallapadêva this event is referred to by the statement that "he went to protect the Chôda-mandala."² The Tanjore inscription of his 4th year uses in this connection a passage which is taken over from the inscriptions of Kulôttunga I.³ Other inscriptions say that he went from the Northern to the Southern region, adopted the crest of the tiger, and put on the hereditary crown.⁴ In the introductory remarks to the inscriptions of Kulôttunga I. I stated that his reign must have ended about A.D. 1119. Hence he appears to have died shortly after the date of Vikrama-Chôla's coronation.

The Chellûr plates of Kulôttunga II. assign only 15 years to the reign of Vikrama-Chôla.⁵ But an inscription at Śevilimêdu belongs to his 16th year,⁶ and one of the 17th year at Nidubrôlu, as calculated by Professor Kielhorn, is dated on the 18th April A.D. 1135.⁷ The Chellûr plates of Vikrama-Chôla's successor Kulôttunga-Chôda II. are dated at an equinox in Śaka-Samvat 1056, which would *primâ facie* correspond to A.D. 1133 or 1134; but Professor Kielhorn has shown that Śaka-Samvat 1056 is an error of the composer of the inscription for Śaka-Samvat 1065, and that the date corresponds to the 24th March A.D. 1143.⁸

Parakêsarivarman, *alias* Vikrama-Chôladêva, had the surname Tyâgasamudra, 'the ocean of liberality,' which occurs in the Pithâpuram inscription of Mallapadêva⁹ and in the *Vikkirama-Śôlan-Ulâ*.¹⁰ The Śevilimêdu inscription of the 16th April A.D. 1134¹¹ contains the synonymous surname Tyâgavârâkara and another, *viz.* Akulaṅka, 'the spotless one.'¹² The latter is employed for Vikrama-Chôla in the *Kulôttunga-Śôlan-Ulâ*.¹³ As Mr. Venkayya informs me, it also occurs twice in the *Kulîṅgattu-Parani* (ix. verses 7 and 16), where it is doubtful whether Kulôttunga I. or Vikrama-Chôla is meant by it. In a Telugu inscription at Chêbrôlu, Vikrama-Chôla assumes the same *birudas* which had been borne by his father.¹⁴ He also inherited from the latter the title *Tribhuvana-chakravartin*,¹⁵ which is prefixed to his name in all his Telugu and Tamil inscriptions, with the exception of an inscription of the 5th year (No. 130 of 1895), where he is called *Udaiyâr*, and of two inscriptions of the 7th and 14th years (Nos. 258 and 318 of 1901), where he is styled *Chakravartin*.

Of the inscriptions opening with *முதலாம்* those of the 5th to 9th years¹⁶ mention as Vikrama-Chôla's queen Mukkôkkiḷāṇaḍigal, and those of the 9th to 15th years¹⁷ Tribhuvanamuḷududaiyâl. Hence Mukkôkkiḷāṇaḍigal must have died in the course of the 9th year, *i.e.* A.D. 1126-27. The inscriptions beginning with *முதலாம்* corroborate this fact. For, those of the 4th to 8th years¹⁸ mention as his chief queen Mukkôkkiḷāṇaḍi

¹ See above, p. 179, note 14.

² See above, Vol. II. p. 308 and note 4.

³ *Ind. Ant.* Vol. XIV. p. 55.

⁴ See above, p. 179, note 3.

⁵ *Ep. Ind.* Vol. IV. No. 33, verse 24.

⁶ Above, Vol. II. p. 309 and note 1; and Vol. III. p. 180, note 4.

⁷ See above, p. 179, note 4.

⁸ See page 180 above.

⁹ See p. 131 above.

¹⁰ Nos. 9-12 on p. 179 above.

¹¹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹² Below, No. 79, ll. 9-12.

¹³ See above, p. 179 and note 4.

¹⁴ *Ep. Ind.* Vol. VII. p. 9 f.

¹⁵ *Ep. Ind.* Vol. VI. p. 229, verse 1.

¹⁶ *Ep. Ind.* Vol. VI. pp. 224 and 227.

¹⁷ Nos. 1-8 of clause II. on p. 178 f. above.

¹⁸ Nos. 1-7 of clause I. on p. 178 above.

and as his favourite¹ Tyāgapatākā, surnamed Tribhuvanamuḍudaiyāl, and five of them (Nos. 3-7) state besides that Mukkōkkiḷānadigaḷ shared his throne. In those of the 11th and 15th years² she is not named any more, but Tyāgapatākā, surnamed Tribhuvanamuḍudaiyāl, is mentioned in the first place, next to her Dharaṇimuḍudaiyāl, and at the end Tribhuvanamuḍudaiyāl (i.e. Tyāgapatākā) is stated to have shared his throne. This shows that she succeeded the defunct Mukkōkkiḷānadigaḷ as chief queen, while for herself a fresh substitute was appointed in Dharaṇimuḍudaiyāl.

No. 79.—INSCRIPTION AT TIRUMALAVADI.

This inscription (No. 82 of 1895) is engraved on the south wall of the second *prākāra* of the Vaidyanātha temple at Tirumalavādi in the Uḍaiyārpālaiyam tāluka of the Trichinopoly district.³ The village is mentioned as Maḷapādi in Tiruñānasambandar's *Dēvāram* and as Tirumaluvādi in the subjoined inscription (l. 38 f.).

The inscription is dated in the 15th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva (l. 36 f.). The introduction, like that of the Tanjore inscription,⁴ records that the king defeated the Teluṅga Bhīma at Kuḷam and burnt the country of Kuḷiṅga (l. 8), stayed in Vēṅgai-maṇḍalam (l. 9), conquered the North, and then proceeded to the South, where he crowned himself (as Chōḷa king).⁵

In the tenth year of his reign (l. 15) he made valuable gifts to the temple of his family god at Chidambaram. At the end of the passage describing these gifts mention is made of the very day of these donations:—Sunday, the day of Hasta and the thirteenth *tithi* of the bright fortnight of Śittirai in the tenth year of his reign (l. 24 f.). According to Professor Kielhorn's calculation this date corresponds to Sunday, the 15th April A.D. 1128; on which day, however, the *nakṣatra* was Chitrā, not Hasta.⁶

The end of the historical introduction gives the names of two queens, *viz.* Tyāgapatākā (l. 31), surnamed Tribhuvanamuḍudaiyāl (ll. 32 and 36), and Dharaṇimuḍudaiyāl (l. 35).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [தி]மாவை [மி]மெ[டு]க்து பொக்மா-
- 2 வை திகழப்ப[ச] [மா*]வை மகிந்த பருமணித்திள் புயத்திரு-
- 3 கிலமடக்கெயெயெடு ஜெயமகரீருப்பதகவெடு¹
- 4 மார்வக்[ச]கதெகப்[டு]பற்றுத்திருமகனொருதகிரிசுப்ப[க்]-
- 5 கலைமக[ன்] சொற்றிறம் புணர்த்த சற்பி[னா]நி விருப்பொடு ம[ச]-
- 6 வகத்[தி]ருப்ப [தி]மெசெ[த]ரறுத்தி[தி]சியெடு செக்கொல் கடப்ப அநிலபுவகமுங்க-
- [வி][ப்*]-
- 7 பதொ[ச]புதுமதி [டு]பால் வெண்குடெட மிமிமெச² சிழந்த கருங்கவியொளித்து
- வக்பிலத்திமெட[க்]-
- 8 [தி]டப்பக்கு[ன்]த்திமெடத்தெலுக்கவிமக் விவங்கமிமெசெயெயுக்கவிக்கபூமிமெடக்க[ந]
- மெல.

¹ Compare above, Vol. II. p. 309.

² See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 266.

³ Nos. 8 and 9 of clause I. on p. 178 above.

⁴ Above, Vol. II. No. 68.

⁵ The Chōḷa kingdom is here alluded to by the mention of the tiger-crest (l. 11), and in the Tanjore inscription by that of the Kāvēri.

⁶ *Ep. Ind.* Vol. VII. p. 5, No. 59.

⁷ Three other inscriptions read ககைவகை.

⁸ Read மிமெச.

- 9 ரி பரு[வு]ம் [ஹ]ம்புடெ[ப்]பருவத்து வெம்புடெ [த]ரவ[டு](ய[ம்]) வெங்கெ-
மண்டவத்தா[ங்]கி[தி]ரு[க]து [வ]ட-
10 திசெ[வடி]ப்படுத்தருளி தெத்தெசெத்தருமமு[ந்]தக[மு]த்தானமுத்தெழெப்ப வெத-
[மு]ம் மெ[ய்]-
11 மெய[மு]துபுகம் பொலத்தலைத்தெச்சிதப்ப [வ]ந்[த]ரு[ளி] வெற்[ரு]ம்¹ பொற்-
புரியாணை பார்த்திவ[ர்] ரூட க்[டு]-
12 நமணி ம[ரு]டம் முமெமெயிற்றூடி² மந்துபிற்க்கெல்லாயித்து[யி]ந்தாய்³ பொலத்-
தக்[டு]ளி⁴ பரப்பித்த[த]ந்[த]நி⁵ ப[ச]-
13 ர்த்து ம[ண்] முழுதங்குரிபப மது தெரி வளர்த்து தந் மெ[ச]யிற்கொற்றவா-
சல் புறத்து மணி லாவெடுங்க மு[ச]-
14 [கன்] மு[மு]க விசெமமும் புகழும் மென்மெலொக்[க] வாயி வாயி இம்-
[மு] சிலங்காக்கத்திருமணிப்பொற்றெ-
15 [ட்]டெழுது பத்தாண்டு [வ]ருதிமெ⁶ முக்கெ மங்கவர் சுமந்து [கி]மெ [சி]-
தொத்துச்சொரித்த செ-
16 ம்பொற்றெவையால் [தந் குல]நாயகந் தாண்டவம் பரிநுஞ்செம்பொங்கம்பலஞ்-
சுழ் திருமா-
17 னிசெயும் கொழுவாசல் கூடசாலைகளும் உலகு வலங்கொண்டொளி விசங்கு
கெங்கு-
18 வவ[டு]ர உசெயகுன்றமொடு திந்தெனப்பகம்பொக் மெ[ய்*]ந்து [ப]வி வளர்
[தி]டமும் விசம்பொ[ளி]
19 தமெ[மு]ப்ப விசங்கு பொந் மெ[ய்*]ந்து இருசிலந்தெழெப்ப இ[டு]ம[ய]வர் க-
[ளி]ப்ப பெரிய திருநாள் பெரும்
20 ப[ய]ர் [வி]ழா[கெ]த[ம்] உயர் [பு]ரட்டாதி உத்திரட்டாதிநில் அம்பவகிமெ[ந்]த
அந்[பு]கக்கத்தர் இந்-
21 [பர்] வாழ சழுத்தருளுவ[ச]ற்குத்திருத்தெற்கொயில்⁷ செம்பொக் மெ[ய்*]ந்து [ப]-
ருக்[தி]ர[ன்] முத்[தி]ந்
22 பதில் வடம் பரப்பி திமெமணி மாளிகெ கெடுந்திருவிதி தக திருவளர் பி-
ராகச்செ-
23 ய்[து] ச[டு]மத்தருளி [ன*]பம்பொற்குழித்த பரிகலமுதலால் செம்பொற்கற்பகத்-
சொடு பரிச்சி[ந்]-
24 [க]மு[ம்] அனிலாதக[வ]ரளி பெறவமெத்துப்பத்தாமாண்டில் [சித்]திமெத்திங்-
க[ன்] அத்த-
25 ம் பெற்ற ஆதித்தவாசத்து[ந்]திருவளர் மதியிந் துயொடிப்பக்கத்து இக்க பல-
வ[ம்] இ[தி]
26 [ச]மெத்தருளி ஒருகெடு [தி]ழக்கி⁸ [த]லமுழுதுங்கலிப்பச்செழிய[ர்] வெஞ்சாம்
புக [டு]சாலர் [க]-
27 டல் [புக] அழிதரு சிங்க[ன்]ர⁹ அ[ஞ்]சி கெ[ஞ்]சலம[ச] க[ன்]கர் தி[டு]ச[யி]-
ட[க்கந்]கடச வெக்கிட கொங்-
28 கரொதுங்க கொங்கணர் சாய [மற்]மத்திசெ மங்க-
29 ருத்தத்த[ம்]க்காணென திருமலற்றெ[வடி]¹⁰ உரிமெ-

¹ Two other inscriptions read வெலற்கரும் ; read பொர்ப்புவி.² Read மன்னுயிர்.³ Read மன்னுயிர்த்தாய.⁴ Five other inscriptions read தன்னளி or தன்மணி.⁵ Read தனித்தனி.⁶ The Ālaṅguṭi inscription reads வருமுறை.⁷ Read திழக்கி.⁸ The Ālaṅguṭi inscription reads தெர்க்கொயில்.⁹ Three other inscriptions read சிங்கனர்.¹⁰ Read மலச்செவடி.

- 30 பிதி[ன*]மஞ்ச ஆங்கவக் [ம]கிழு[ங்]க[ங்]கெயொப்பாநிய
 31 தெரிவெயச திலதத்த[ப]பதா[கெ] புரிமுழல் மடப்[ரி]-
 32 டி புரிதருணவகிதெ திரிபு[வ]ன[மு]மு[து]தெ[ட]லான் அவக் தி-
 33 குவுனத்தரு[ன்] முழுதுமுதெயா[னெ]ன[வு]டகிருப்ப ¹ ஊழி அக்கெடுமாலாக[த்]துப்
 34 பிரிபா[தெ]ந்நாத்திருமகனிருத்தென மாதர் மட[ம]யில் பூதவத்தருத்தி அரணிய
 35 கம்பிக்காணிமுழுதுதெயா[னி]வ[க்] திரு[ம]சர்வத்தருணா[டு]மிருப்பச்செம்பொக் [வி]-
 ர[லி]
 36 ஹைவாகத்து திரிபு[வ]ன[மு]முதுதெ[ட]லா[னெ]ன[ர]மும் ² வித்திருத்த[ரு*]னிய கொப்பா-
 கெசரிவ[ர]ன[ன]
 37 திரிபுவநச்சுவுரத்திகள் ³ [ஸ்ரீசி]க[ரி]ரமசெ[ச]மதெ[வ]ற்கு யாண்டு யெடு ஆவது
 38 திரிபுவநமுழுதுதெயா[னெ]ன[வு]டகிருப்ப ⁴ உதெயா[ச] திருமழு-
 39 வாக உதெயா[ச] கொயிலில் ஆதிகெயா[னெ]ன[வு]டகிருப்ப அரு[ன]வ் இ-
 40 [க்]கொயிலில் ஸ்ரீமாதெயா[னெ]ன[வு]டகிருப்ப ஸ்ரீகாசியஞ்செய்வாரும் இக்கொயில் [க]னக்கு
 41 கெல்குப்பெயுதெயா[னெ]ன[வு]டகிருப்ப ஸ்ரீகாசியஞ்செய்வாரும் எழுத்து [||*] இக்கொ[யி]லில்
 42 [ஸ்ரீ]கெயா[னெ]ன[வு]டகிருப்ப எழுத்தருணவித்த ⁵ அன்னியுருதெயா[னெ]ன[வு]டகிருப்ப எச்சி[வ]ல் மண் ⁶

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) chest, (*which resembled*) a solid mountain, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue.

(L. 6.) (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol cast its shade on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

(L. 8.) In the season of Cupid ¹ (*i.e. in spring*) ² (*he*) grasped the cruel weapon, so that at Kulam the Teluṅga Viṃaṇ (*i.e. Bhīma*) ascended the mountains (*as refuge*), and so that hot fire consumed the country (*bhūmi*) of Kalinga. (*He*) joyfully stayed (*a while*) in the Vēṅgai-maṇḍalam and was pleased to subdue the Northern region.

(L. 10.) (*He*) was pleased to arrive (*in*) the Southern region, in order that charities, austerities and gifts might prosper (*and*) that the Vēdas and truth might flourish (*in*) every place as (*in*) the first age.

(L. 11.) While (*all other*) kings bore (*on their heads*) the orders (*sealed with the crest*) of the warlike tiger which is hard to conquer, (*he*) put on by right the crown set with jewels.

(L. 12.) Like a sweet dear mother, (*he*) extended his kindness to all living beings and took care of each (*of them*). (*He*) cultivated the path of Manu, so that the whole earth rejoiced.

¹ Read ஊழியுத்; compare above, p. 157, note 12.

² Read வித்தி.

³ Read விக்கிரம.

⁴ னு seems to be corrected from னி.

⁵ The remainder of the inscription is lost.

⁶ See above, Vol. II. p. 311, note 1.

⁷ This explanation is more probable than the one I gave on p. 311 of Vol. II.

(L. 13.) In front of the victorious gate of his palace the tongue of the bell became silent;¹ the drums were sounding; (and his) victory and fame rose higher and higher.

(L. 14.) Out of the heap of pure gold which had been brought, piled up (as) tribute, and poured out by kings, before there came in due course the year ten (after the time) when a gold leaf (set with) royal gems was engraved (with the words): "May (the king) live long (and) protect this great earth!"²—(he) covered (with) fine gold the enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold³ where his family-god (viz. Nāṭeśa) practises the *tāṇḍava* (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain; covered (with) splendid gold the altar on which offerings abound, so that the light of heaven was reflected (by it); covered (with) pure gold and adorned with numerous strings of large round pearls the sacred car temple,⁴ in order that, conferring long life on the delighted people, the miraculous dancer (viz. Nāṭeśa) who occupies the (golden) hall might be drawn in procession (at) the great festival called 'the festival of the great name' (*perum-piyar-vilā*) on the great (days of) Purattādi (and) Uttirattādi, so as to cause prosperity (on) the great earth (and) joy to the gods; was pleased to build a long temple street of mansions covered with jewels (!) and called (it) after his royal prosperous name; and made numberless splendid insignia, beginning with dishes cut of fine gold, together with a Kalpa (tree) of pure gold.

(L. 24.) Having been pleased to make gladly many such (gifts) in the tenth year (of his reign), (in) the month Śittirai, on a Sunday which corresponded to Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon, (he) covered the whole earth under the shade of a single parasol.

(L. 26.) The Śēliyas (i.e. Pāṇdyas) entered hot jungles (as refuge); the Śēralas (i.e. Chēras) entered the sea; the Śīṅgalas (i.e. Siṃhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned their backs; the Koṅgas retreated; the Koṅkanas fled; the kings of all other regions duly worshipped (his) royal red lotus-feet as their protection.

(L. 30.) Tyāgapadāgai (i.e. Tyāgapatakā), the ornament of women, (who had) curly hair, (who possessed the gait of) a female elephant, a lady of pure virtues, the mistress of all the three worlds (Tribhuvanamuḍudaiyāl), dwelt with (him) as mistress of the full favour of his royal heart, resembling Gaṅgā at whom he⁵ rejoices.

(L. 33.) Dharanimuḍudaiyāl (i.e. the mistress of the whole earth), the peacock among women, an Arundhatī on earth, a wife adorned with chastity, enjoyed the favour of his royal heart, just as Lakshmi is inseparably clinging to the bosom of Nodumāl (Vishṇu) to the end of the world.⁶

¹ See above, Vol. II. p. 311, note 3.

² This benediction was apparently engraved on a gold leaf at the time of the king's coronation. Another reference to this custom is found in a rock-inscription at Tanjālam near Arkōṇam (*Ep. Ind.* Vol. VII. p. 26), which is dated in the tenth year " (from) the year when (the name of) Śatti, the king of the Kādavas, was entered on a gold leaf (குலோத்தகத்தாண்டி)."

³ *Poṅṇambalam* is the Tamil equivalent of the Sanskrit *Kaṇkaśāḥā*, "the golden hall," in the Chidambaram temple; see above, Vol. II. p. 379 f.

⁴ By this expression the car itself seems to be meant.

⁵ This pronoun refers to the word Śaṅkara (Śiva) occurring in a passage of the earlier inscriptions, which compares the queen Mukkōkkilānaḍi with Umā (see e.g. above, Vol. II. p. 311), and which has been omitted in the present inscription because this queen had then died; see above, p. 181 f.

⁶ This simile is copied from the inscriptions of Kulōttuṅga I.; see above, No. 72, text line 5, and No. 76, text line 11.

(L. 35.) In the 15th year (of the reign) of this king Parakēsarivarman, *alias* the emperor of the three worlds, Śrī-Vikrama-Śōḷadēva, who was pleased to take his seat with Tribhuvanamuḷududaiyāl on the throne of heroes, (*which consisted of*) pure gold, —(at) the order (*and*) by the favour of the god Âdi-Chandēśvara¹ in the temple of the lord of Tirumaḷuvâdi in Poygai-nâdu, (*a subdivision*) of Tribhuvanamuḷududai-valanâdu, (*the following*) was written by us, the temple authorities, *viz.* the Śrī-Māhēśvaras, the temple managers, the accountant of this temple: Nelkuppai-Udaiyân, *etc.*

(L. 41.) Alḷiyâr-Udaiyân, who had set up (*the image of*) the god Śrī-Nandikēśvara in this temple

NO. 50.—INSCRIPTION IN THE ARULALA-PERUMAL TEMPLE.

This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (*malai*) in the Arulâḷa-Perumâl temple at Little Conjeeveram.² As in the inscription of Ravivarman,³ the temple is here stated to be situated in Tiruvattiyâr, which belonged to Eyil-nâdu, a subdivision of Eyirkōṭṭam⁴ (L. 2).

The inscription is dated in the 9th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva. The short poetical introduction mentions nothing of historical importance besides the conquest of Kalinga and the name of Vikrama-Chōḷa's queen, Mukkōkkilânadigal. These two points are, however, sufficient to enable us to identify the king with the Vikrama-Chōḷa of the inscriptions opening with the words *முருகேச* *மகேச*, who claims to have burnt the country of Kalinga,⁵ and one of whose queens was named Mukkōkkilânadi.⁶

The inscription records that a private person made over to the temple 780 *kalam* of paddy, with the stipulation that the interest, which amounts here to 50 *per cent.*, should be applied for the requirements of the worship on 13 days of every year, *viz.* on the days of the *nakshatra* Jyēsthâ. In this *nakshatra*, we are told, were born the two Vaishṇava saints Pûdattâlvâr and Poygaiyâlvâr,⁷ "who were pleased to compose hymns in praise of the god (*Ālvâr*) of Tiruvattiyâr" (L. 2). That portion of the *Nāḷāyiraprabandhars*, which is entitled *Iyarpâ*, opens with two hymns of 100 stanzas each, the first of which is ascribed to Poygaiyâlvâr and the second to Pûdattâlvâr. In the first (verse 77) reference is made to Veḥkâ, and in the second (verse 95 f.) to Attiyâr. The second name has to be referred to the temple at Tiruvattiyâr, *i.e.* the Arulâḷa-Perumâl temple, and the first may be connected with the same temple, because Veḥkâ is the Tamil name of the river Vêgavati,⁸ which flows past the temple of Arulâḷa-Perumâl. At any rate the mention of the two *Ālvârs* as recognized saints in the subjoined inscription proves that they must have lived a long time before the 12th century of the Christian era. As stated before (p. 148), two other *Ālvârs*, Kulaśēkhara and Śaṭhagôpa, are presupposed by an inscription of

¹ Compare above, p. 171 and note 2.

² For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 122, Nos. I. and III.; *Ep. Ind.* Vol. III. pp. 71 and 118, and Vol. IV. p. 145.

³ *Ep. Ind.* Vol. IV. p. 145 and note 3.

⁴ See above, p. 143 and note 3.

⁵ Above, Vol. II. p. 311, and Vol. III. p. 184.

⁶ Above, Vol. II. p. 311, and Vol. III. p. 75, No. 33, text line 14.

⁷ According to the *Guruparamparâprabhâta* the former was born at Tirukkadagmallai (Māmallapuram) in Avittam (Ēravishthâ), and the latter at Katchi (Conjeeveram) in Tiruvēpam (Ēravapa), during the Dvâpara-yuga (!).

Compare above, p. 143, note 4.

Kulōttuṅga I. at Śrīraṅgam. In the *Annual Report* for 1899-1900 (p. 10) Mr. Venkayya states that an inscription of Śōḷa-Kēraḷadēva, whom he places in the 11th century of the Christian era, quotes the hymn *Tirunedundāṇḍagam*. This is the name of the last hymn of the *Periyatirumoli*, that portion of the *Nāḷiyiraprabandham* which was composed by Tirumaṅgaiyālvār. The upper limit of this *Āḷvār* is the beginning of the 8th century A.D.; for he celebrates in one of his hymns the temple of Paramēśvara-Viṇṇagaram at Kachchi, i.e. the Vaikuṇṭha-Perumāl temple at Conjeeveram, which seems to have been founded by the Pallava king Paramēśvaravarman II.¹

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] பூமாத புணர்ப்புமிமாத வ[னா] கா[ம]ரதா வி[னா]க்க ஜய-
மாதா விரும்பத்தன்சிறுப[த]ம[வ]ர் ம[ன்]னவர் குட மன்சி[ய] உரிமையால்
மணிமுடி சூடிச்செங்கொல் சென்று திசைதொழும்*] வளர்ப்பு வெங்கலி
[கீ]ங்கி மெய்யற[ன]ைழப்பக்கவிங்கமிரியக்கடமலை கடாத்தி வள[வ]கொள[ா]ழிவகா-
யாழி திரிய ²இரிகடா[ன]வுமொருகுடை சிழற்ற ³வின[து]க[ா]வெகம் ப[ன்]ணி
[வி]ரவிரிதமாலாகத்து முக்கொக்கிழாகடிக்கொடும் [வி]ம்-
- 2 திரு[ன]ருளிய கொப்பாகெசரிபதாராக திருவ[வ]கலு[வ]திகள் ⁴ ஸ்ரீகீர்த்தாமசொழதெவ-
ரக்கு யாண்டு ஒன்பதாவது ஜயக்கொண்டசொழ[ம]ண்டலத்து எயிற்கொட்டத்து
எயில்காட்டுத்திரு[வ]த்தியூசாழ்வாராப்பாடியருளிக ஸ்ரீ[பூ]த[த]தாழ்வ[ா]ரும் ஸ்ரீபொ-
[வ]ன[ா]கயாழ்வாரும் [பி]றய திருக்கெ[ட்]டை காள் அருளான[ப்]பெருமான் புற-
[ப்]பட்டரு[ளி] வகா[வ]ரி திரு[ம]ஞ்ச[க]மு[ம்] பெருவிருவமுதஞ்செய்தரு[ள]த்-
திரு[ம]ஞ்சகத்துக்குத்திருமுனைச்சா[த]த திருமு-
- 3 ஸ்ரீப்பாவினை முப்பத்தாறுக்குப்பாவினை ஒன்றுக்கடிக்கிழட்ட ⁵ கெல்லு உரியாக கெல்-
துப்பத்தகிருகாழியும் திருமு[னை]ப்பிதக்கொள்ள ⁶ அரிசி னாகாழியும் ⁷ புண[ா]மடி-
கா[ன]ணக்கு [அ]ரிசி அதுகா[ழி] உழ[க்கு]ம் [வ]லி[து]வ[து]க்கு அரிசி இரு-
காழி உரியும் திருமு[னை]க்குத்திரு[வ]காவினைக்குக்கு கா[ன]ன[ா]யுக்கு எண்ணை
உழக்காக கா[ன]ன[ா]க்குக்கு எண்ணை காழி உழ[க்கு]க்குத்தமாரொடமணத்துக்கு
கெய் [மு]வழக்காழாக்கும் திருமஞ்-
- 4 சகத்துக்கு[க]லசம் எண்பத்தொன்றுக்கு அடிக்கிழ் கெல்லு [து]க்குறணி உரியும்
ரும்[ப]ன[ா]யுக்கு கெல்லு காகாழியும் திருச்சண்ணக்கலசமொ[ன்]துக்கடிக்கிழ[ரி] ⁸
இருகா[ழி]யுக்கலசஞ்சுழக்காணவி[ல]யின் புடவை[வ] ப[தி]ட்டமு[ன்]துக்கலசஞ்சுற்ற ⁹
தாவ[ன]ாப்பலரும் திருமஞ்சகத்துக்கு கெய் முன்னாழியும் தெகாழியும் பால்
முன்-
- 5 குழியும் தவிர் [முன்]ன[ா]யும் ¹⁰ ஸ்ரீகேசுவர[ா]யு[ம்] கெண்டெவ[ா]யும் பஞ்சலொ-
க[மு]ம் பஞ்சாஹும் ¹¹ திருச்சண்ணத்துக்கு காட[ன்]மஞ்சள் காற்பதிக் பல-
மு[ம்] திருவிளக்கெண்ணை உரியும் தெமா[தி]த்துக்கு கெ[ப]யுரியும் சாதி ¹² அரு-
[ள]ச்ச[ா]கமுக்க[கம்] கற்பூரமாலு [மு]வ[யும்] அகிலவை[ா]க்க[மு]ஞ்சுக்கலு[ரி]
ம[ஞ்சா]டியுமிரண்டு மாவு[ம்] புழுக்கு[கெ]ய்பிசண்டு மஞ்சாடியுநாது மா[வ]யு[ம்]சத்-
திசைக்கரி காகாழியும் [பெ]ப-
- 6 குந்திருவமுதக்கு அ[ரி]சி முக்கலனெ குறணியும் பருப்புப்பத்தகிருகாழி உரியும்
பலவற்கத்தக்கரி சிறை எண்ணூற்றிருபத்தைம்பலமு[ம்] கரியமுதக்கு உப்பு

¹ See above, Vol. II, p. 344.² Read உகூஉக-உ.³ Read வுண[ா]மடித்துக்கொண.⁴ Read ஸ்ரீவக.⁵ Read இரு.⁶ Read கிழட்ட.⁷ Read கிழச்சி.⁸ Read நதமு.⁹ Read விசயாபி.¹⁰ Read பசை.¹¹ Read ஸ்ரீ.¹² Read சாத்தி.

- காசாழியுமிளகு உளயும் கடுகு ஆழாக்கெ இருசெகிடனாயும் ¹சிரமம்மக்குஞ்-
சுமகன் இருப்பதின் பலமும் கெய்யுரியும் அமுதில் பருடக்க சற்கரை
முப்பத்திருபலவனையும் கெய் பதிகொருகாழி ஆழக்கும் வா-
- 7 [இ]ழ[ப்]பழமைப்பத்தஞ்சும் தயிர் தூணியும் கண்டசற்க[இ]ர முக்ககம் திருக்க-
ண்[இ]ம[இ]டக்கரிசி இருகாழியுமெய்யுழக்கும் சற்கரை இருபதின் பல[மு]ம் வா-
ழைப்பழம் பத்தம் அ[ப்ப]அமுதக்கரிசி பதக்கும் கெய்[ய]திருகாழி உரியும் சற்-
கரை என்பதிக் பலமுமி[ளக]சும[க்]கு[ம்] ¹சிர[ய]மிரு[+]கிடனாயும் விறகு
கட்டு முன்[தும்] ²குசக[க்]வருவுக்கு கெய்துக்கவமு[ம்] ³தண்ணிரமு[தக்கெல்-
மெ]சுசெகிடனாயும் அ-
- 8 டைக்க[ய்] அமுதகரு பாக்கு காது[இ]மம்[ப]து வென்னிப்பற்றொப்பதம் திரு-
[வி]னக்கெண்ணை காழி உரியும் திருகி[இ]க்குடையாகன் குழாய் பச்சிரண்டெகெ-
ண்ணை முக்காழியும் பாவையினக்குக்கெண்ணை இருகாழியும் ஆக இவைவிற்துக்-
கு கீமனமாகச்செ[வ]ல[த]ரக இட்ட [ச]மகிப்படியாக்கெகையில் [சி]வ[வ]-
னக்குமருமொழிகக்கை[ம]ர[க்]காலால் திருக்கெட்டை கானொத்த-
- 9 க்கு கெய்து மு[ப்]பதிக் கலமாக ஓராட்டை காளைக்கு வெண்ணெவதாக கெய்து
முன்[னா]ற்றத்தொண்ணூற்றத்தவத்துக்கும் சொழமண்டவத்[து] கிரா[தரா]ஜம-
யங்கரவளகாட்டு ம[ண்]ணிகாட்டு வங்கமுழைபூர் முனை[மு]குருடையாக் வெண்-
காடக் ஆகித்தெவநாக வங்கத்தனை[ய]யக் இத்தெவர் பண்ட[ர]த்துச்சிவ-
னக்கு[ம]ரு[ம]ர[மி]நக்கைமரக்காலாலான கெய்து
- 10 எழுதாற்ற[ம]ன்பதிக் கலமிக்கெய்வெழுதாற்றென்பதிக் கல[த்]துக்கு மாவந்தொதும்
கெய்து முடபத்திருகவகெ தூணிப்பதக்காக யாண்டு வரை ¹அபொப்பொகிசையால்
பகிசை பொகிசதாக கெய்து முன்[னா]ற்றத்தொண்ணூற்றத்தகலமிக்கெய்து மு[க்]-
தாற்றத்தொ[ண்]ணூற்றத்த[க்]வத்துக்கும் அருளானப்பெருமா[ன்] மாவனொதும் தி-
ருக்கெட்டை காள் புறப்பட்டரு[ளி]
- 11 திருமஞ்சரமும் பெருத்திருவமுதும் செய்தரு[ள்] வெண்[டு]வ[+]வைவிற்துக்கு இக்ரி-
மனப்படியெ ப[ண்]ட[ர]சத்திலெ விட்டு[வ]ரு[வ]தவத் கீமனமாகச்செய்யக்கடவதாகச்சி-
லாவெகை செய்கித்தகுதெதொம் இக்கொகிசில் ஸ்ரீகொகிசில் வாரியம் [பு]னட[+].
த[து] நாகராஜகு[மி]கித்தும் தாதநாமி கின்றகாராயணக்கிரமவித்ததும் சீரதமஸு-
தது
- 12 ப[ர]ண்டவதுதக்கிரமவித்ததும் புண்டவது[க்]து இனயகொக்கிரமவித்ததும் தாதநாமி
[வெண்ணைக்கெத்தக்கிரம[வித்]ததும் தாதநாமி இனயருனா[ன்]கிரமவித்ததும்
கொகித்தகணக்கு உக்கிரமெதுருடையாகந எட்டி திருக்க[ா]ந்தி உடையா[தும்]
இவ்வகைவொம் [||*] இப்படிக்கு இ[வை]வ உத்[தி]ரமெ[து]ருடைய[ன்] எட்டி
திருக்காந்தியுடையான் எழுத்து || [உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess with the lotus (*i.e.* Lakshmi) wedded (*the king*), while the goddess of the Earth prospered, while the goddess of Speech was re-splendent, while the goddess of Victory loved (*him*), (*and*) while (*all other*) kings bore (*on their heads*) his two lotus-feet, (*he*) put on the jewelled crown by established right. While (*his*) sceptre went and made all regions prosper, the cruel Kali (*age*) was driven away, and true righteousness flourished. (*He*) despatched mountains of rut (*i.e.* elephants) to subdue Kalinga. (*His*) discus wandered (*as far as*) the circular mountain surrounding (*the earth*),

¹ Read சரக.² Read முன்னும்.³ Read தண்ணீர்.⁴ This is the abbreviation for கைம்; compare above, p. 7, note 10.

(and his) single parasol cast its shade up to the two luminaries (i.e. the sun and the moon). Having performed the anointment of victory, (he) was pleased to take his seat on the throne of heroes together with (his queen) Mukkôkkilânadigal.

(L. 2.) In the ninth year (of the reign) of this king Parakêsarivarman, alias the emperor of the three worlds, Śrī-Vikrama-Śōladêva.

When on the day of Tirukkêttai (Jyêsbthâ), on which were born the saint Pûdattâlvar and the saint Poygaiyâlvar, who were pleased to compose hymns in praise of the god (Âlvâr) of Tiruvattiyûr in Eyil-nâdu, (a subdivision) of Eyirkôttam, (a district) of Jayanônga-Śōla-maṇḍalam, (the god) Arulâla-Perumâl is carried out, is bathed eighty-one times, and receives great offerings,—one *padakku* and two *nâli* of paddy (are required) for thirty-six pots of sprouts¹ to be offered at the bath, viz. one *uri* of paddy to be spread underneath each pot; four *nâli* of rice to purchase seeds for sprouting; six *nâli* and one *ulakku* of rice as fee (for wishing) an auspicious day (*punyâha*); two *nâli* and one *uri* of rice for offerings (*balidraya*); one *nâli* and one *ulakku* of oil for a perpetual lamp (burning) near the sprouts on five days, viz. one *ulakku* of oil on each day; three *ulakku* and one *âlakku* of ghee for the *kṛitahârôhanam*;² five *kuruni* and one *uri* of paddy (to be spread) underneath eighty-one water-pots (*kalaba*) for the bath; four *nâli* of paddy for four large pots (*kumbha*); two *nâli* of rice (to be spread) underneath one water-pot (coated with) chunnam; thirteen pieces of cloth costing one *kānam* (of gold), to wrap round the water-pot; half a *palam* of thread, to tie round the water-pot; for the bath, three *nâli* of ghee, one *nâli* of honey, three *nâli* of milk, three *nâli* of curds, the necessary ingredients for the bath, five metals and five gems; forty *palam* of saffron (*nāḍaṅ-mañjal*), (to be mixed) with the chunnam; one *uri* of lamp-oil; one *uri* of ghee for burnt oblations (*hōma*); three *kaṣu*³ of sandal, six twentieths of camphor, half a *kaṣu* of agallochum, one and two twentieths *mañjâl* of musk, and two and four twentieths *mañjâl* of civet-fat, to be rubbed on (the image); four *nâli* of rice for *māttirai* (?); for the great offerings, three *kalam* and one *kuruni* of rice, one *padakku*, two *nâli* and one *uri* of pulse, and eight hundred and twenty-five *palam* in weight of vegetables of various kinds; for the vegetables, four *nâli* of salt, one *uri* of pepper, one *âlakku* and two and a half *sevidu* of mustard, one *âlakku* of cumin, twenty *palam* of sugar, and one *uri* of ghee; to offer with the rice, thirty-two and a half *palam* of sugar, eleven *nâli* and one *âlakku* of ghee, fifty-five plantains, one *tūni* of curds, and three *kaṣu* of sugar-candy; for *tirukkannāmadai* (?), two *nâli* of rice, one *ulakku* of ghee, twenty *palam* of sugar, and ten plantains; for cakes, one *padakku* of rice, two *nâli* and one *uri* of ghee, eighty *palam* of sugar, one *âlakku* of pepper, two *sevidu* and a half of cumin, and three bundles of fire-wood; for pots, one *kalam* of paddy; one and a half *sevidu* of cardamoms, (to be mixed) with water; four hundred and fifty areca-nuts and nine bundles of betel-leaves; one *nâli* and one *uri* of lamp-oil; three *nâli* of oil for twelve torches (?) of the lamp-lighters; and two *nâli* of oil for lamps (held by) images.

(L. 8.) Altogether, for each day of Tirukkêttai, thirty *kalam* of paddy calculated by the average price (and measured) by the *marakkâl* of Arumolināngai,⁴ with which the

¹ *Mūlaippalligai* are pots with earth in which seeds are made to sprout at the *aṅkurdrapaṇam*, a ceremony preliminary to a religious or nuptial feast (Winslow).

² Mr. H. Krishna Sastri suggests that this corrupt term may be meant for *Kṛittikêrôhanam*, the name of a ceremony which is still observed in the temples of the Mysore State.

³ On *kaṣu* or *kāṣu* see above, Vol. II. p. 75, note 2, and p. 130, note 1.

⁴ This had been the name of the queen of the Chōla king Virarājendradêva I.; see above, Vol. II. p. 233.

requirements of this temple are measured, were given in order to defray these (*requirements*). Consequently, for (*thirteen*) days in one year three hundred and ninety *kalam* of paddy are required.

(L. 9.) For (*this purpose*) seven hundred and eighty *kalam* of paddy were measured into the treasury of this god with the *marakkāl* of Arumolināṅgai, with which the requirements are measured, by Muḷaiyūr-Uḍaiyāṅ Vengāḍaṅ¹ Ādittadēvaṅ, *alias* Vaṅgattaraiyaṅ, of Vaṅga-Muḷaiyūr in Maṇṇi-nāḍu,² (*a subdivision*) of Virudarājabhayaṁkara-vaṇaṇāḍu,³ (*a district*) of Śōḷa-maṇḍalam. The interest on these seven hundred and eighty *kalam* of paddy — at the rate of thirty-two *kalam*, one *tūṇi* and one *padakku* of paddy per month — amounts to three hundred and ninety *kalam* of paddy per year — the rate of interest being one half *kalam* (per *kalam*).

(L. 10.) We, all the members of the temple committee⁴ of this temple:—Rājarāja-Kramavittaṅ of Puṇḍavattanaṁ (*i.e.* Puṇḍavardhana); Dūtahari-Niṅṅaṇārāyaṇa-Kramavittaṅ;⁵ Pāṇḍavadūta-Kramavittaṅ⁶ of Mṛihasthalaṁ (*i.e.* Bṛihatsthala?); Ilaiyakō-Kramavittaṅ⁷ of Puṇḍavattanaṁ; Dūtahari-Veṇṇaikkūtta-Kramavittaṅ;⁸ Dūtahari-Ilaiyarulāḷa-Kramavittaṅ; and the accountant of the temple, Uttiramēlūr-Uḍaiyāṅ,⁹ *alias* Eṭṭi Tirukkālatti-Uḍaiyāṅ,¹⁰ caused to be engraved on stone that, as long as the moon and the sun shall last, provision shall be made out of these three hundred and ninety *kalam* of paddy — (*the required principal*) having been deposited in the treasury in accordance with this provision — for the requirements of (*the god*) Arulāḷa-Perumāl when, on the day of Tirukkēṭṭai in each month, (*he*) is carried out, is bathed, and receives great offerings.

(L. 12.) This (*is*) the writing of Uttiramēlūr-Uḍaiyāṅ, (*alias*) Eṭṭi Tirukkālatti-Uḍaiyāṅ.

VIII.—INSCRIPTIONS OF VIRARAJENDRA I.

In an earlier part of this volume, it was shown that Rājakēsarivarman *alias* Virarājēndradēva I., the victor at Kūḍalśaṅgamam, must have reigned in the period intervening between the reigns of Rājēndradēva and of Kulōttuṅga I.,¹⁰ and that, apparently, his immediate predecessor was Rājakēsarivarman *alias* Rājamahēndradēva,¹¹ and his immediate successor Parakēsarivarman *alias* Adhirājēndradēva.¹² Since then, Professor Kielhorn's calculations of the dates of an inscription at Beḷatūru¹³ and of another at Maṇimaṅḡalam (No. 29 above) have established the fact that Rājēndradēva ascended the throne (approximately) on the 28th May A.D. 1052,¹⁴ while the reign of Kulōttuṅga I.

¹ Compare above, p. 159 and note 1.

² Muḷaiyūr in Maṇṇi-nāḍu is mentioned in an inscription of Kulōttuṅga I.; see above, p. 162 and note 3.

³ On this district see p. 152 above.

⁴ See above, p. 151, note 2.

⁵ On Dūtahari and Pāṇḍavadūta see above, p. 164, note 5.

⁶ The word Ilaiyakō may refer either to the Chōḷa heir-apparent or to Lakshmaṇa; see *Ep. Ind.* Vol. V. p. 72.

⁷ Veṇṇaykūttaṅ is one of the names of Kṛishṇa; see *loc. cit.*

⁸ On Uttiramēlūr see above, p. 141 and note 1.

⁹ Tirukkālatti is the Tamil form of Kālāhasti in the North Arcot district.

¹⁰ See p. 32 above.

¹¹ See p. 113 above.

¹² See above, p. 114 f.

¹³ This important record was first published by Mr. Rice, and again by Dr. Kittel in *Ep. Ind.* Vol. VI. p. 213 ff.

¹⁴ *Ep. Ind.* Vol. VI. p. 24.

commenced (approximately) on the 9th June A.D. 1070.¹ Further, Professor Kielhorn has shown that the date of the Maṇimaṅgalam inscription of the 5th year of Virarājendra I. (No. 30 above) probably corresponds to Monday, the 10th September A.D. 1067, and that, consequently, this king ascended the throne in A.D. 1062-63.²

That Rājamahēndra reigned between Rājēndradēva and Kulōttuṅga I., may be concluded from an Ālaṅgudi inscription of the 6th year of Parakēsarivarman *alias Tribhuvana-chakravartin* Rājarājadēva (II.),³ which quotes successively the three following earlier dates:—

(a) Line 22.— கல்வியாணபுரமுங்கெல்லாபுரமுங்கொண்டருளி ஆனை மெந்தஞ்சி அருளிக் பெருமான் விஜயராதேயதேவற்கு யாண்டு மூன்றாவது; “the third year of the lord Vijaya-Rājēndradēva, who was pleased to conquer Kalyāṇapuram and Kollāpuram and to fall asleep (i.e. to die⁴ in battle) on an elephant.” This statement must refer to Parakēsarivarman *alias* Rājēndradēva, who is known to have set up a pillar of victory at Kollāpuram.⁵

(b) L. 55.— மனு நீதி முறை வளர மாசிலத்தைப்பொது நீக்கிச்செங்கொல் கருங்கலி கடித்து செங்குடை சிறந்திழ் வீரலிஃதாஸனத்து விற்றிரு[க்]கருளிய கொவிராஜகேசரிபத்மர் உடையார் ஸ்ரீராகேசரதேவற்கு யாண்டு மூன்றாவது; “the third year of king Rājākēsarivarman (*alias*) the lord Śrī-Rājamahēndradēva, who, while the law of Manu⁶ flourished (as) of old, rescued the great earth from being the common property (of other kings), dispelled (with his) sceptre the dark Kali (age), and was pleased to be seated on the throne of heroes under the shade of a red parasol.”

(c) L. 63.— கங்கநதிவிர்த்தாண்டருளிக் ஸ்ரீகுலொத்துங்கசொழதேவற்கு யாண்டு முப்பத்தைஞ்சாவது; “the thirty-fifth year of the glorious Kulōttuṅga-Ohōladēva, who was pleased to rule after having abolished tolls.” This refers to Kulōttuṅga I., who bore the surname Śaṅgandavirttōṇ,⁷ i.e. ‘the abolisher of tolls.’

A lately discovered inscription of the 3rd year of “king Rājākēsarivarman *alias* the lord Śrī-Rājamahēndradēva” at Tirupāpuliūr (No. 119 of 1902) opens with a short historical introduction, at the beginning of which it is stated that the king “by a war-elephant caused Āhavamalla to turn his back on (the bank of) the winding river.”⁸ The mention of Āhavamalla as an opponent of Rājamahēndra corroborates the conclusion derived from the Ālaṅgudi inscription of Rājarāja II., that Rājamahēndra must have reigned in the period between Rājēndradēva and Kulōttuṅga I. Among the kings who ruled in this interval according to the *Vikkirama-Śōḷaṇ-Uḷā*, there are only two whose identification is not self-evident, *viz.* the predecessor and the successor of Virarājendra I.⁹ The latter must have been Adhirājendra, whose published inscription quotes the 8th year of Virarājendra (I.).¹⁰ Consequently, Rājamahēndra, the enemy of Āhavamalla, must be identical with the unnamed king who is alluded to in the *Kulīngattu-Parani* and the *Vikkirama-Śōḷaṇ-*

¹ *Ep. Ind.* Vol. VII. p. 7, note 5.

² *Ibid.* p. 9.

³ No. 5 of 1899. This inscription opens with the same historical introduction as No. 35 above.

⁴ Compare above, p. 24 and note 1.

⁵ See above, Vol. II. p. 303, and Vol. III. p. 111.

⁶ Compare the *Kulīngattu-Parani* (viii. 28) and No. 56 above (p. 113).

⁷ See above, pp. 131 and 180.

⁸ அடற்கலித்துல் ஆஹவமல்லனை முட[ற்]காற்றில் (read முடக்காற்றில்) முதுகிடு[டு]வி[த்து].

⁹ See p. 32 above.

¹⁰ See p. 114 above.

Ula as the predecessor of Virarājendra I. The subjoined table shows the reigns of Rājendradēva and his successors according to the present state of our knowledge.

Name of king.	Date of accession.	Latest known date.
Rājendradēva ¹ Parakēsarivarman ²	28th May A.D. 1052	12th year. ³
Rājamahēndra Rājakēsarivarman	3rd ..
Virarājendra I. Rājakēsarivarman ⁴	A.D. 1062-63	8th .. ⁵
Adhirājendra Parakēsarivarman	3rd ..
Kulōttunga I. Rājakēsarivarman ⁶	9th June A.D. 1070	49th ..

If the years given in the third column are added to the initial dates preceeding them in the second column, it becomes evident that the reigns of these kings must have overlapped each other. The same had been the case with their predecessors Rājarāja I., Rājendra-Chōla I. and Rājādhirāja I. As regards Rājamahēndra, his reign seems to be covered altogether by those of Rājendradēva and Virarājendra I. Perhaps he was a son and temporary co-regent of Rājendradēva. This was suggested already by an inscription of the 9th year of Rājendradēva, which mentions among the boundaries of a village 'the road of Rājamahēndra.'⁷ A further confirmation is furnished by the fact that his successor Virarājendra I. adopted the surname Rājakēsarivarman. If this king had recognized Rājamahēndra Rājakēsarivarman as his rightful predecessor, he would, in accordance with all precedents, have assumed the title Parakēsarivarman.

I subjoin a list of the inscriptions of Virarājendra I. which have been copied up to date.

I. Inscriptions opening with the words திருவளர்.

1. 2nd year : Tiruvengādu, No. 113a of 1896.
2. 4th year : Karuvūr, No. 20 above.
3. Date lost : Kaḍambarkōyil, No. 226 of 1901.
4. Undated : Takkōlam, No. 19 of 1897.
5. 5th year : Maṇimaṅgalam, No. 30 above.
6. Do. : Gaṅgaikondachōlapuram, No. 82a of 1892.

II. Inscriptions opening with the words வீரமே தலைநகரம்.

1. 2nd year : Tiruvengādu, No. 113b of 1896.⁸
2. 4th year : Tirunāmanallūr, No. 81 below.
3. Do. Tennēri, No. 198 of 1901.
4. 5th year : Uyyakkondān-Tirumalai, No. 98 of 1892.
5. Do. Tirupāpuliyūr, No. 132 of 1902.

¹ Rājendra-Chōladēva in No. 22 above, and in No. 21 of 1899.

² Rājakēsarivarman in *Ep. Ind.* Vol. VI. p. 23, No. 37.

³ According to Professor Kielhorn, this is perhaps a mistake for the 11th year; see *Ep. Ind.* Vol. VI.

p. 24.

⁴ Parakēsarivarman in No. 259 of 1902.

⁵ See above, p. 191 and note 10.

⁶ Parakēsarivarman in No. 268 of 1901 and No. 425 of 1902.

⁷ Above, p. 113 and note 6.

⁸ This inscription is engraved in continuation of No. 113a of 1896 (No. 1 of clause I.) and is dated, like the latter, on the 23rd day of the 2nd year.

6. 5th year: Tirupāpuliyūr, No. 133 of 1902.
7. Do. Kilūr, No. 82 below.
8. Do. Vinṇamaṅgalam, No. 22 of 1899.
9. Do. Acheharapākkam, No. 253 of 1901.
10. Do. Śeyyūr, No. 430 of 1902.
11. Do. Gaṅgaikondachōlapuram, No. 82b of 1892.¹
12. 6th year: Tiṇḍivaṇam, No. 83 below.
13. Do. Tiruvallam, No. 16 of 1890.
14. 7th year: Perumbēr, No. 84 below.
15. Do. Kilūr, No. 259 of 1902.
16. Do. Tirukkalukkunṅam, No. 175 of 1894.

The earliest form of the longer historical introduction, which opens with *திரு வரசர்*, is found in an inscription of the 2nd year at Tiruvengāḍu.² Three battles with the Chālukyas are referred to:—(1) Vikramāditya VI. was driven from Gaṅgapāḍi over the Tuṅga-bhadrā; (2) an army which he had sent into Vēṅgai-nāḍu was defeated; and (3) Āhavamalla with his two sons Vikramāditya VI. and Jayasimha III. was put to flight at Kūḍalsāṅgamam. The Karuvūr inscription of the 4th year (No. 20 above, l. 9 f.) adds that Virarājendra I. killed the king of Pottappi, the Kērala, the Pāṇḍya and others. The Maṇimaṅgalam inscription of the 5th year (No. 30 above) notices further victories over the Kēralas, Chālukyas and Pāṇḍyas; a battle which had been appointed on the bank of an unspecified river; the burning of Raṭṭapāḍi and the planting of a pillar of victory on the Tuṅgabhadra; the appointment (of Vikramāditya VI.) as heir-apparent of the Chālukya king (Āhavamalla); the conquest of Vēṅgai-nāḍu, Kalingam and Chakra-kōṭṭam; and the bestowal of Vēṅgai-nāḍu on Vijayāditya VII.³

Of the shorter historical introduction, which opens with *விசமே துணையாகவும்*, I publish below four different redactions. Several inscriptions of the 2nd to 5th years⁴ state that Virarājendra I. defeated Āhavamalla and (his two sons) Vikramāditya VI. and Jayasimha III. at Kūḍalsāṅgamam and seized Āhavamalla's queen, treasures and vehicles. This brief statement corresponds to the long description of the battle at Kūḍalsāṅgamam, which appears first in the Tiruvengāḍu inscription of the 2nd year,⁵ and a translation of which was given from the Karuvūr inscription on page 37 above. In perfect accordance with the longer redaction of the introduction, in which the battle of Kūḍalsāṅgamam is stated to have been the *third* encounter with the Chālukyas, the Tiru-nāmanallūr inscription of the 4th year (No. 81 below, l. 2) attributes to Virarājendra I. the *biruda* 'who saw the back of Āhavamalla three times.'

No. 82 below and four other inscriptions of the 5th year⁶ add that Virarājendra I. "terrified Āhavamalla yet a second time on the appointed battle-field, fulfilled the vow of his own elder brother, and seized Vēṅgai-nāḍu." The 'battle which had been appointed near the river' and the conquest of Vēṅgai-nāḍu are referred to also in the Maṇimaṅgalam inscription of the 5th year.⁷ The elder brother, who is mentioned in No. 82 below, is perhaps

¹ This inscription is engraved in continuation of No. 82a of 1892 (No. 6 of clause I.) and contains three incomplete copies of the shorter introduction, the second of which is dated on the 270th day of the 5th year, when the king was staying in his palace at Kāñchipuram.

² No. 1 of clause I.

³ Nos. 1 to 6 of clause II.

⁴ Nos. 8 to 11 on this page.

⁵ See now above, p. 128 and note 9.

⁶ No. 1 of clause I. on p. 192 above.

⁷ See the translation on pp. 68 and 69 above.

identical with Ālavandān, surnamed Rājarāja or Rājādhirāja.¹ The vow which he is said to have made seems to have had the conquest of Vēṅgi for its object. As Virarājendra I. undertook the fulfilment of this vow of his elder brother, it may be concluded that the latter died between the 4th and 5th years, the dates of No. 20 above and No. 82 below.

In two inscriptions of the 6th year,² several fresh details are recorded. 'On a third occasion,' i.e. at the next opportunity after the two encounters at Kūḍalāṅgamam and near the river, Virarājendra I. "burnt (the city of) Kampili³ before Sôṃēśvara could untie the necklace which (he) had put on, and set up a pillar of victory at Karaḍikal." In the Maṇimāṅgalam inscription of the 5th year (l. 25 f.), the same expedition is referred to by the statement that Virarājendra I. conquered Raṭṭapāḍi, "kindled crackling fires," and set up a pillar of victory on the bank of the Tuṅgabhadra. Kampili is the modern Kampli, a town on the southern bank of the Tuṅgabhadra in the Hospet taluka of the Bellary district. Karaḍikal, the site of the pillar of victory, must be looked for in the same neighbourhood, perhaps on the opposite bank of the Tuṅgabhadra, which is included in the Nizam's Dominions.⁴ The Sôṃēśvara from whom Kampili was taken can be no other than Sôṃēśvara II., the eldest son of Āhavamalla and elder brother of Vikramāditya VI. and Jayasimha III. The necklace which he is stated to have worn is the well-known emblem of the dignity of Yuvarāja, and we know from the *Vikramāṅkadēvacharita* (iii. 55 and 59) that Āhavamalla actually appointed Sôṃēśvara II. his heir-apparent. As No. 83 below implies that Sôṃēśvara II. was still heir-apparent in the 6th year of Virarājendra I., it follows that at this time Āhavamalla was still alive. Finally, Virarājendra I. is stated to have expelled Dēvanātha and other chiefs from Chakra-kōṭṭam and to have 'recovered' Kanyakubja, i.e. Kanauj. Both Dēvanātha and the expedition into Chakra-kōṭṭam are referred to in the Maṇimāṅgalam inscription of the 5th year.⁵

The introduction of the inscriptions of the 7th year⁶ differs considerably from that of the preceding years. It first states that Virarājendra I. defeated the Pāṇḍya, Chēra and Siṃhala kings, but does not mention their names. Āhavamalla is said to have been put to flight in battle five times. As the earlier inscriptions show, these five occasions were:—(1) the battle on the Tuṅgabhadra in Gaṅgapāḍi; (2) the first expedition into Vēṅgai-nāḍu; (3) the battle at Kūḍalāṅgamam; (4) the battle near the river; and (5) the burning of Kampili. No. 84 below next mentions the reconquest of Vēṅgai-nāḍu, which, according to No. 83 below, fell between the fourth and fifth encounters with Āhavamalla. According to one of the three inscriptions of the 7th year,⁷ Virarājendra I. bestowed the Vēṅgai-maṅḍalam on the Chalukya Vijayāditya. The same fact is noticed in the Maṇimāṅgalam inscription of the 5th year.⁸ As I have shown since this inscription was published, the Eastern Chālukya Vijayāditya VII. is meant here.⁹ No. 84 below then asserts that Virarājendra I. conquered the country of Kaḍāram. In Vol. II. p. 106, Kaḍāram was wrongly identified with a place in the Madura district. The fact that Rājendra-Chōla I. despatched an expedition to it on ships by sea, suggests that it was situated out of the Indian

¹ See above, p. 36 and note 10.

² No. 83 below, and No. 13 of the list on p. 193 above.

³ Rājādhirāja I. claims to have destroyed the palace of the Chalukya king in the city of Kampili; see p. 87 above.

⁴ The *Postal Directory of the Madras Circle* (p. 544) mentions a village named 'Karadikallu' near Nittūr in the Gubbi taluka of the Tanjūr district. This village cannot be meant here, because it is too far south from Kampli.

⁵ Above, No. 30, ll. 25 and 29.

⁶ No. 84 below, and Nos. 15 and 16 on p. 193 above.

⁷ See below, p. 202, note 6.

⁸ Above, No. 30, line 30 f.

⁹ Above, pp. 128 and 132.

peninsula. Of the numerous places which are mentioned in connection with this expedition, Mr. Venkayya has identified two, *viz.* Nakkavâram and Pappâlam.¹ The former is the Tamil name of the Nicobar Islands, and according to the *Mahāvamsa* (lxxvi. 63) Pappâla was a port in Râmañña,² i.e. the Talaing country of Burma.³ Hence Kadâram will have to be looked for in Farther India. Finally, Virarājendra I. drove Sômesvara II. out of the Kāṇṇara country, invested (his younger brother) Vikramāditya VI. with the necklace—the emblem of the dignity of heir-apparent—and made Raṭṭapādi over to him. The same transaction is alluded to in the Maṇimaṅgalam inscription of the 5th year (ll. 26 to 28) by the statement that Virarājendra I. tied the necklace on ‘the liar’s’ neck and appointed him to the dignity of Vallabha or Chalukya. A comparison of the inscriptions of the 6th year⁴ suggests that the necklace bestowed on Vikramāditya VI. was taken away from his elder brother Sômesvara II., and that Virarājendra I. appointed the former as heir-apparent of Āhavamalla in the place of the second.

Two inscriptions of the 7th year⁵ contain a short panegyrical passage, which does not form part of the historical introduction, but occurs at the beginning of the grant portion, and which glorifies Virarājendra I. for having put the Chalukya or Raṭṭa king to flight in a battle which had been appointed ‘on (the bank of) the winding river.’⁶ This statement refers to the fourth encounter with Āhavamalla, which took place between the battle at Kūḍaśaṅgamam and the burning of Kampili.⁷

The Tirunāmanallūr inscription of the 4th year (No. 81 below) attributes to Virarājendra I. a long string of titles, the three first of which—Sakalabhuvanâśraya, Śrīmēdinivallabha and *Mahārājādhirāja*—must have been taken over from his Western Chalukya enemies. Another, Rājâśraya, had been borne by his ancestor Rājarāja I.⁸ The next two surnames, Vira-Chōla and Karikāla-Chōla, suggest that Virarājendra I. may have been one of the younger brothers of Rājēndradēva; for, the latter is stated to have conferred the title Karikāla-Chōla on his younger brother Vira-Chōla.⁹ If Virarājendra I. really was a younger brother of Rājēndradēva, he would also have been a younger brother of Rājādhirāja I., who was the elder brother of Rājēndradēva.¹⁰ In a mutilated inscription of his 5th year at Gaṅgaikondachōlapuram (No. 826 of 1892), Virarājendra I. quotes “the twenty-third year of (my) father, who was pleased to conquer the Eastern country, the Gaṅgā and Kadâram.”¹¹ This can refer to no other of his predecessors but Rājēndra-Chōla I., whose conquests are summed up in the same words in an inscription at Suttāru,¹² and who bore the surname Gaṅgaikonda-Chōla.¹³ Consequently, Virarājendra I. and his two elder brothers Rājēndradēva and Rājādhirāja I. seem to have been the sons of Rājēndra-Chōla I. I do not consider this result as absolutely final, because the South-Indian languages employ the words of relationship in a very loose manner. Thus the word ‘younger

¹ Above, Vol. II. p. 109. ‘the great Pappâlam’ and ‘the great Nakkavâram’ must be read instead of ‘Māppappâlam’ and ‘Mānakkavâram.’

² See Mr. Venkayya’s *Annual Report* for 1898-99, p. 17.

³ See *Ind. Ant.* Vol. XXI. p. 377, and Vol. XXII. p. 327.

⁴ See below, p. 201 and note 10.

⁵ See below, p. 204 and note 4.

⁶ Rājamahendra also claims to have put Āhavamalla to flight ‘on (the bank of) the winding river;’ see above, p. 191 and note 8.

⁷ See above, pp. 193 and 194.

⁸ See above, Vol. II. p. 266 and note 5.

⁹ See page 62 above.

¹⁰ See page 39 above.

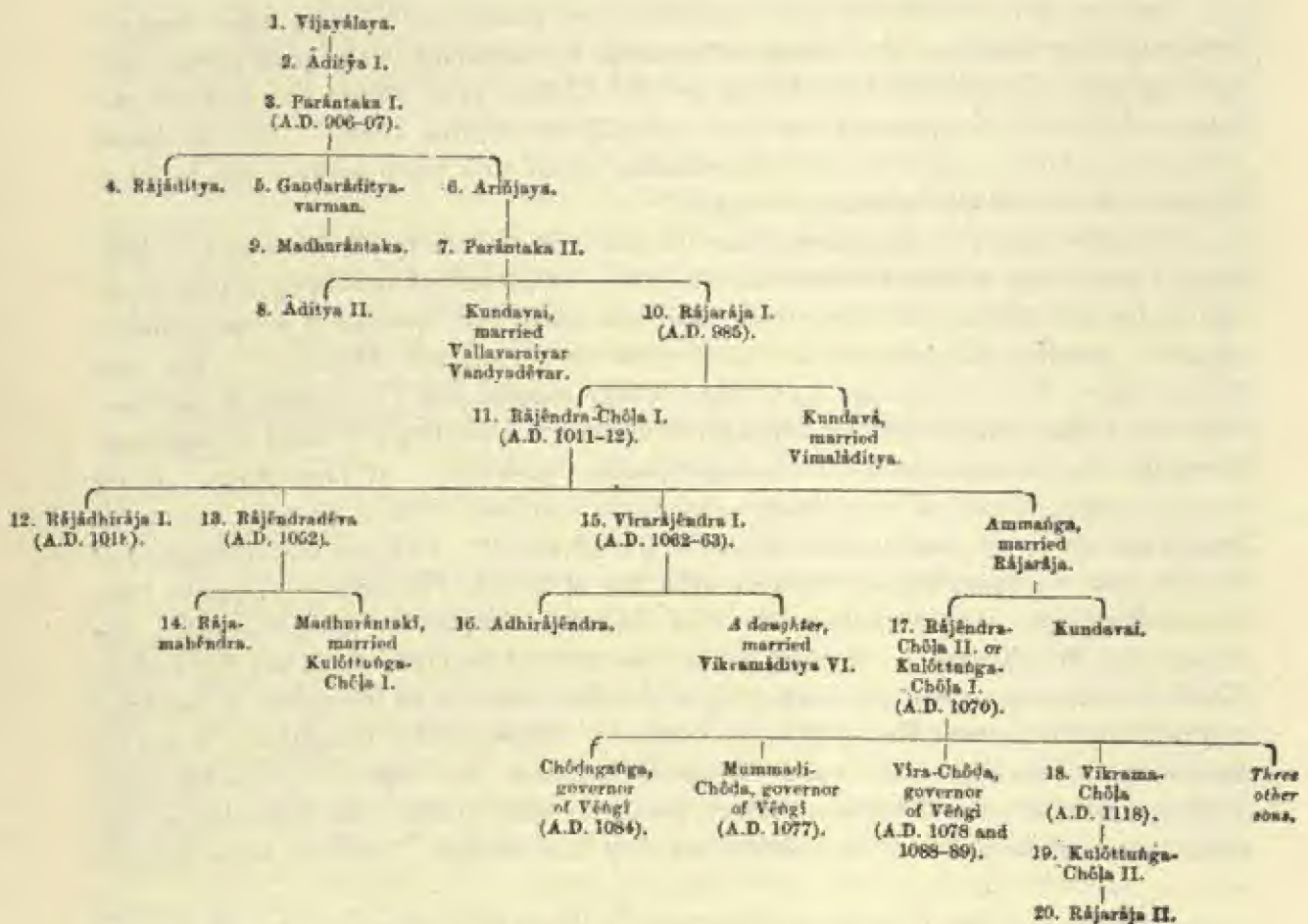
¹¹ பூர்வதேசமு[க்க]கையுக்கடாசமுக்கொண்டருளிந ஐயயர்க்கு யாண்டு இருபத்தாண்டுகாலமு.

¹² *Ep. Ind.* Vol. IV. p. 69.

¹³ See page 127 above.

brother' (*tambi*) in No. 29 above (l. 2) might also mean 'a cousin,' and the word 'father' (*aiyar*) in No. 82b of 1892 might designate 'an elder brother.' If it is granted that Virarājendra I. was the son of Rājendra-Chōla I., it would follow that the story of the adoption of Kulōttuṅga I. by the latter¹ is a pure invention, which was started for political reasons in order to give an apparent *locus standi* to this usurper. With the help of the fresh materials which are now available, I venture to publish a revised pedigree of the earlier Chōlas, in which I have included the pedigree given in Vol. I. p. 112, and the details supplied by the Tēki plates of Chōḍagaṅga.² The figures in brackets after the names of kings denote the year of accession to the throne.

PEDIGREE OF THE CHOLA DYNASTY.



¹ See page 127 above.

² *Ep. Ind.* Vol. VI. p. 335. The name of Kundavai, the younger sister of Kulōttuṅga I., is taken from an inscription at Chidambaram; *ibid.* Vol. V. p. 105. That Rājārāja II. was the son of Kulōttuṅga II., appears from Mr. Venkayya's MS. copy of the *Rājārāja-Uḍa*.

The Tanjore inscription of Kulōttuṅga I. supplies the name of Arumoli-Naṅgai, the queen of Virarājendra I.¹ As I have shown elsewhere,² his daughter was given in marriage to the Western Chālukya king Vikramāditya VI.; his son and successor was Parakēsarivarman *alias* Adhirājēndradēva; and the latter was succeeded by Rājēndra-Chōla II. *alias* Kulōttuṅga-Chōla I.

Dr. Burnell was the first to draw attention to the Tamil grammar *Virasōliyam* by Buddhamitra and to its commentary, which was written by Perundēvaṇār, a pupil of the author, and which quotes a large number of Tamil works.³ Both the grammar and its commentary have been edited by the late C. W. Damodaram Pillai in 1895. In the *Annual Report* for 1898-99 (p. 18), Mr. Venkayya remarks on this work as follows:—"The text (p. 6) refers to a Chōla king Virarājendra as the author's patron. In the commentary, which was admittedly written by a pupil of the author himself, the first few words of the historical introduction of the inscriptions of Rājēndra-Chōla I. are quoted as an illustration of a particular kind of metre.⁴ The battle of Koppam⁵ is mentioned in a verse cited as an illustration of another kind of metre (p. 141), and that of Kūḍalśaṅgamam in another quoted as an illustration of a figure of rhetoric (p. 196). These references prove that the commentary at least could not have been composed before the time of Virarājendra I., who fought the battle of Kūḍalśaṅgamam. As Virarājendra is mentioned in the text of the work as the author's sovereign, and as the commentary, in which the battle of Kūḍalśaṅgamam and no later historical event is mentioned, was written by the author's own pupil, the most natural inference is that the work itself was written during the time of Virarājendra I., who fought the battle of Kūḍalśaṅgamam." To this may now be added that Vira-Chōla is mentioned as a surname of Virarājendra I. in No. 81 below, and that the *Virasōliyam* owes its title to this surname. Mr. Venkayya continues:—"Malaikkūṭṭam is mentioned in the commentary to the *Virasōliyam* (p. 196) as the district in which Ponparri, the native village of the author, was situated. Dr. Burnell identified this district with the Malakūṭa (Mo-lo-kiu-ch'a) of Hiuen-Tsiang, which he located in the delta of the Kāvērī.⁶ But as Buddhamitra, the author of the *Virasōliyam*, was, according to its commentary, the lord of Tonḍi, a sea-port in the Madura district, his native village of Ponparri has probably to be looked for in the Pāṇḍya country and has perhaps to be identified with 'Ponpetti,' about 10 miles south-west of Maṇamēlkuḍi (in the Paṭṭukkōṭṭai tāluka) which, in ancient times, was also included in the Pāṇḍya kingdom."

No. 81.—INSCRIPTION AT TIRUNAMANALLUR.

This incomplete inscription (No. 371 of 1902) is engraved on the north wall of the *maṇḍapa* in front of the shrine in the Bhaktajanēśvara temple at Tirunāmanallūr in

¹ Above, Vol. II. p. 232. Most of the inscriptions of Virarājendra I. mention his queen by her title Ulugamulududaiyāl, *i.e.* 'the mistress of the whole world,' and state that she was seated with him on the throne.

² See page 129 above.

³ *South Indian Palaeography*, second edition, p. 127, note 2.

⁴ Page 122 :—திரு மன்னி வளருமிருநிலமடந்தையும் பேரர்ச்செய்யபாறையுஞ்சீர்த்தனிச்செய்யும்.

⁵ See page 58 above.

⁶ *Ind. Ant.* Vol. VII. p. 39 f. I have shown that this location is based on nothing but a misreading of certain inscriptions at Tanjore; see *ibid.* Vol. XVIII. p. 239 f. and above, Vol. II pp. 74, 95, 229 and 327.

the Tirukoilur (Tirukkôvalûr) táluka¹ of the South Arcot district. It records an order which Virarājēndra I. issued in the 4th year of his reign. As in other inscriptions, Tirunāmanallûr is here called Tirunāvalûr *alias* Rājādittapuram,² and its Śiva temple Tirutṭonḍiśvara, which is the Tamil equivalent of the modern name Bhuktajanēśvara.³ The village is stated to have been included in Mēlûr-nāḍu, a subdivision of Tirumunaiippāḍi, a district of Rājēndra-Chôla-valanāḍu, while, according to an inscription of Rājēndra-Chôla I., Tirumunaiippāḍi was a district of Jayaṅgonḍa-Chôla-maṇḍalam.⁴ The end of the published portion refers to the village of Perumbākkam in Mēlûr-nāḍu, which belonged to the temple and was surnamed Virarājēndra-chaturvêdimāṅgalam after the king.⁵ Perumbākkam⁶ is situated 4 miles west-north-west of Tirunāmanallûr.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] வீரமே துணையாகவுகிய[சக]மேயணியாகவு[ம்] செங்கொலோச்சிக்-
கருங்கலி கடிஞ் சூ[டல்]சங்கமத்து [ஆ]மலமல்லனை அஞ்சலித்து விக்கலனையும்⁷
[உல]ட புறங்கண்டு மந்தலன் மாதேயிய[சொ[ச*]][டு]ம் வல்லு-வாத[ச*]ங்கைய-
[ச*]கொண்டு⁸ வீரலிமாதனது⁹ உலகமுழுதுடைய[ன்]னொடும் வீர்திருத்தரு-
ளிய¹⁰ கொலாஜகேசரிவந்நாண உடையார் ஸ்ரீவிராஜேந்தர்தேவர்க்கு]
- 2 யாண்டு ௪ ஆவது [||*] ஸ்ரீ ஸ்ரீ [||*] ஸகலபுவனாஸாய[ச*] ஸ்ரீமேதிரிவல்ல-
தேவாராஜாயிராஜ பொலகுவனாஸாய [வா]ன்கு-கொந்நக குமலவீரகொகா-
[வ*]தேவெனே¹¹ தின் கண்ட ராஜாஸாய வீரவொல க[ரி]கா[டு]வொல
ஸ்ரீவிராஜேந்தர்தேவ ராஜகேவரிவந்நபெருமாகடிகள் கொகேசின்மைகொண்டான்
ராஜேந்தரசொழவனகாட்டுத்திருமுனைப்பாடி மெ[லூ]ர்காட்டுத்திருநா[வ]லூராக ராஜா-
டித்தபுரத்து நகரத்த[ச*]சக்கு [||*] அவ்லூர் திருத்தொண்ட[சு]யாமு[டைய]
- 3 தேவாதேவர் தேவதானம் இக்காட்டு பெரு[ம்]பாக்கம் வீரராஜேந்தரசுருப்பெதிமங்க-
லத்து¹²

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûḍalsāṅgamam, saw the retreating back of (*i.e.* put to flight) Vikkalai [and Śiṅgaṇai], and seized riches and vehicles¹³ along with his (*viz.* Âhava-malla's) great queen. In the 4th year of (*this*) king Rājakēsarivarman *alias* the lord Śrī-Virarājēndradēva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamṇududaiyāl.

(L. 2.) Hail! Prosperity! Sakalabhuvanâśraya Śrīmēdinivallabha¹⁴ *Mahārāja* *Chôlakula-Sundara Pāṇḍyakulāntaka Âhavamallakula-Kāla Âhava-*

¹ No. 320 on the *Madras Survey Map* of this táluka.

² *Ep. Ind.* Vol. VII. p. 133 and note 2.

³ See *ibid.* p. 132.

⁴ See *ibid.* p. 138.

⁵ Among the fragments of the concluding portion of this inscription occurs the statement that a village, which may be identical with Perumbākkam, received the new name Vira-Śiṅgaṇallûr. This name is evidently derived from Vira-Chôla, one of the titles of Virarājēndra I.

⁶ No. 251 on the *Madras Survey Map* of the Tirukoilur táluka.

⁷ Nos. 1, 3, 4, 5 and 6 of clause II. on p. 192 f. above add செங்கலனையும்.

⁸ Nos. 5 and 6 add வினையுபிதேகம் பண்ணி.

⁹ Read விராஜேந்தர்தேவ.

¹⁰ Read கொலாஜ.

¹¹ Read மும்மொடி வென் கண்ட.

¹² From here the stones bearing the inscription are out of order.

¹³ *L.* horses, elephants, camels and chariots.

¹⁴ *L.* 'the asylum of the whole world, the favourite of Fortune and of the Earth.'

mallanai-mummaḍi-veṇ-kaṇḍa Rājāsraya¹ Vira-Chōla Karikāla-Chōla Śrī-Vīrarājēndradēva Rājakēsarivarma-Perumāṇaḍiga! Kōṇēriṇmai-kondāṇ² (*addresses the following order*) to the citizens of Tirunāvalūr *alias* Rājādittapuram in Mēlūr-nādu, (*a subdivision*) of Tirumūṇaippādi, (*a district*) of Rājēndra-Chōla-vaṇanādu:— of Perumbākkam (*alias*) Vīrarājēndra-chaturvēdimaṅgalam in this *nādu*, a *dēvāḍina* of (*the god*) Mahādēva of the Tiruttundiśvara (*temple*) in that village

No. 82.—INSCRIPTION AT KILUR.

This inscription (No. 273 of 1902) is engraved on the north wall of the *manḍapa* in front of the shrine in the Viraṭṭāṇḍēśvara temple at Kilūr³ near Tirukoilur (Tirukkōvalūr). As in other inscriptions, the temple is here called Tiruviraṭṭāṇam and is stated to be situated at Tirukkōvalūr in Kuṇukkai-kūṇṇam, a subdivision of Jananātha-vaṇanādu.⁴

The inscription is dated in the 5th year of Vīrarājēndra I. and records the gift of a lamp by a native of Kūriyūr in Śēngunṇa-nādu, a subdivision of Rājēndra-Chōla-vaṇanādu. Kūriyūr is stated to have been a hamlet in the west of Vīrarājēndra-chaturvēdimaṅgalam. According to No. 81 above, this was a surname of Perumbākkam, which belonged to another subdivision of Rājēndra-Chōla-vaṇanādu; but the map does not show any village named Kūriyūr on the west of Perumbākkam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [வி]ரமே தனையாகவும் [தி]யாகமெய[ணி]யா[கவு]ம் செங்கொ-
லொச்சி கருங்கவி [க]டிஞ்⁵ ஓடல்சங்கத்து ஆகவம[ல்].
- 2 ஸ்ரீ அஞ்சலித்து விக்க[ல]னையுஞ்சிங்கனை யுமுடை [பு]றங்க[ண்]டு மற்றவ[ள்]
மறாதெவியரொடும் வலுவாநகங்கை[க]த்.
- 3 கொண்டு இருளாலாவதும் குறித்த கனத்து ஆறா[ம*]வ்வ[னை] அஞ்சலித்து
தன்னுடன் [பு]றங் முன்கவர் [வி]ரதமு[டி]த்து வெ[வ*]கை[ந]ர்.
- 4 [டு]ங்கைக்கொண்டு⁶ விசைய[ச*]ம்கொகும் பண்ணி[யு]லக[முழு]தடைய[ச]னொ-
டும்⁷ விசலிந்தறாஸ[க]த்து⁸ விற்றிருநரு[ளிய] கொ-.
- 5 விராஜகெசரிவந்தராக உடையார்⁹ ஸ்ரீவிநாயகஜெயநெவ[ற்கு] யாண்டு ௫ சாவது
ஜ[க]காதவளகாட்டு [குது]க்கைக்கூற்றத்து நிருத்.
- 6 [டு]கரவல்லுர்¹⁰ [தி]ருகிரட்டாகமுடை[ய] நெவாநெவற்கு ராஜெய[செ]ரமுலன்-
காட்டு¹¹ ததிஞ்¹² விராஜெ[சு]தஜெ[தி]மக[க]கத்து

¹ *I.e.* 'the god of Love of the Chōla family, the destroyer of the Pāṇḍya family, the god of Death to the family of Āhavamalla, who saw the back of (*i.e.* who put to flight) Āhavamalla three times, the asylum of kings.'

² See above, p. 44, note 8.

³ This village is entered as Kilaiyūr (No. 116) on the *Madras Survey Map* of the Tirukoilur tāluka of the South Arcot district.

⁴ See *Ep. Ind.* Vol. VII. p. 138.

⁵ Read கூடல்.

⁶ Nos. 9 and 11 of the list on p. 193 above read செங்கைநாடு மீட்டுக்கொண்டு and place these words before தன்னுடன் பிறந்த.

⁷ Read வீர.

⁸ Read வீத்தி.

⁹ Read ஸ்ரீவிந.

¹⁰ Read கொசுநர் திருவீர.

¹¹ The two syllables டு are entered above the line.

¹² Read வீர.

- 7 மெல்குடாகை செங்குன[ற]சாட்டு கூரியூர் [இரு]க்கு[யன்]முடி உலகக் கெடாட்டுன்
என் மக[ன்] கெ[ரடன்] கு[ற்ற]-
8 மைச்சாத்தி வை[த்த*] [து]தூவினக்கு க து[கு] விட்ட பெர் ஆ[தி] சமைய
[!*] [இ]கவு சாவா [மூல]ச பெ[ப]ரா[டு] [!*] இவை கை[க்கு]கா[ண்டு*]
9 [யு]சாடுகெழ. [!*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Āhavamalla at Kūdalśaṅgam, saw the retreating back of Vikkalan and Śiṅgaṇan, and seized riches and vehicles along with his (*viz.* Āhavamalla's) great queens.

(L. 3.) (*He*) terrified Āhavamalla yet a second time on the appointed battle-field, fulfilled the vow of the elder brother who was born with him,¹ seized Vēṅgai-nādu, and performed the appointment of victors.

(L. 4.) In the 5th year of (*this*) king Rājakōsarivarman *alias* the lord Śrī-Vīra-rājēndradēva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyāl,—I, the *Maṇṇāḍi* Ulagan Mōḍan, residing at Kōriyūr in Śeṅgunṅa-nādu, a hamlet in the west of Virarājēndra-chaturvēdimāṅgalam, an independent village² in Rājēndra-Śōla-vaṇanādu, gave 1 perpetual lamp for the merit of³ my son Mōḍan Śūri to (*the god*) Mahādēva of the Tiruvirattāṇam (*temple*) at Tirukkōvalūr in Kuṟukkai-kūṟṟam, (*a subdivision*) of Jananātha-vaṇanādu. For (*this lamp I*) gave 48 big sheep. These big sheep (*shall*) neither die nor grow old.⁴ Having received these (*sheep*), [This gift is placed under] the protection of [all *Māhē*]śvaras.

No. 83.—INSCRIPTION AT TINDIVANAM.

This inscription (No. 207 of 1902) is engraved on the south wall of the *mandapa* in front of the shrine in the Tintriniśvara temple at Tindivanam, the head-quarters of a tāluka of the South Arcot district. The end of most lines (including the date in line 11) is covered by a brick wall, which was temporarily removed for preparing an inked estampage.

The inscription is dated in the 6th year of Virarājēndra I. and records the gift of 12 cows to the Tiruttindiśvara temple at Gidaṅgil in Ōymā-nādu.⁵ Gidaṅgil is now the name of a suburb of Tindivanam.

TEXT.

- 1 ஸூ[ஸூ] ஸ்ரீ [!*] [வி]சமெ துணையாகவு தீயாகமெயணியாகவு[ஞ்][சக்*]-
2 காலொச்சிக்கருங்கனி கடிஞு கூடல்சங்கமத்தாழ்வமல்லையஞ்-
3 கவித்து விக்கலையஞ்சுகணனை ய[மு*]டை புறங்கண்டு மத்தகன் தீதமாடு[வி]-
4 யராடு வலு[வ]ரதநங்கைக்கொண்டு இரண்டாம் வினாயிதூக்குறித்த
5 கனத்தாநா[வ]மல்லைய அஞ்சகித்த வெங்-
6 கைகாடு *மிட்டுக்கொண்டு தன் துடன் பிறந்த முன்நவர் கிரதமுடித்த முன்றும்¹
வி.

¹ *Le.* from the same mother.

² See *Ep. Ind.* Vol. VII. p. 135, note 1.

³ See above, p. 118 and note 3.

⁴ On *tanjyūr* see above, p. 3, note 7.

⁵ Compare *ilid.* p. 134, note 2.

⁶ Read மீட்டு

⁷ Read ஸூஞ்ஞம்.

- 7 கைநிலும் ¹சொமியநக் கட்டிய கண்டிகை அவிழ்ப்பதன் [மு]க்[ம்] கம்பிவி
கட்டு [ச].
- 8 [மடி]கல்லில் ஜயவழங்காட்டி தெவகாதக் முதல் ²மாசா[ம]ககாச[ச]க்க[ச].
- 9 க்கொட்டத்துத்தாத்தியவர்களுரிய தாசம் பிடித்துக்கொண்ட[டு]
- 10 குச்சி³ மிட்டு⁴ எல்லை கடந்து நிலைவிட்டு விடுவெயகலி⁵தமையனைத்து உலகமுழுவது.
[டை]யாசொ-
- 11 மெ [கீ]ற்றிருக்குளிய கொ நாஜகெணையதூரன் உடையார் ⁶புரீவிராஜேசு-
பெவந்தி யாண்டு⁷ ந வது
- 12 ⁸தா[ய்]மாகாட்டுக்கிட ⁹ங்கிலத்திருத்திண்டையா(ம்)முடைய தமையபெவர்க்குத்-
- 13 [தி]ருகாயத்து-
- 14 க்குழமை புறம்-
- 15 பு புரீவிரி எழுந்த-
- 16 குமற்றைக்கு அ[மு]-த
- 17 செய்தருளத்[த]ரி-
- 18 ச காரியும் கெய்
- 19 அழாக்கும் தெவ[ச]-
- 20 மத்துக்[கு] அழா-
- 21 க்கும் புரீவிரிக்கு கெய் உரியும் ஆக பெய முவழக்குக்கும் விட்ட பக பங்கிரன்.
மெ விட்டென் ¹⁰மாமையாக்
- 22 கிங்கமாணியான தொண்டைமாத் [டு]சாழப்பெரியரையகெக் [||*] இப்பகப்பங்கி-
ரண்டெக்கொண்டு இ-
- 23 க்கிரித்தஞ்சத்தாதி[தி*]தவற்றொ[து]த்தக்கடவொமாமெனும் இக்கொயிரிவத்திருவுணுதி-
லாலை-
- 24 வெவெயாம் [||*] இது பதாதெவ[யு]ரர் நகெஷ [||*]?

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*).

(L. 2.) (*He*) terrified Âhavamalla at Kûdalsân gamam, saw the retreating back of Vikkalan and Sîngalan, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 4.) (*He*) terrified Âhavamalla yet a second time on the (*previously*) appointed battle-field, recovered Vêngai-nâdu, and fulfilled the vow of the elder brother who was born with him.

(L. 6.) On a third occasion (*he*) burnt (*the city of*) Kampili before Sômesvara could untie the necklace which (*he*) had put on,¹⁰ and set up a pillar of victory at Karadikal.

¹ Read சொமீ.

² There is an erasure between m and ss.

³ Before குச்சி the writer seems to have omitted கச்சன்; compare above, No. 28, ll. 1 and 4, and No. 29, l. 5. No. 13 on p. 193 above has a break and after it ச்சியுமிட்டு.

⁴ Read மீட்டு.

⁵ Read புரீவீர.

⁶ Read யாண்டு.

⁷ See above, p. 146 and note 3.

⁸ The ட is entered below the line.

⁹ Here follows a passage which is mutilated at the end, and which records that the same தொண்டைய-மாத் சொழப்பெரியரையன் gave 30 kâs for offerings of rice on Sundays.

¹⁰ From the next following inscription (No. 84, l. 5 f.) it appears that Sômesvara II. had to give up the necklace, which was the sign of his dignity of heir-apparent, in favour of his younger brother Vikramāditya VI., who had made his peace with Virarājendra I.

(L. 8.) (*He*) expelled the great *Sāmantas* beginning with *Dēvanātha* from *Śakkara-kōttam* and seized their wives.

(L. 10.) (*He*) recovered [*Kanna*]kuchchi (*i.e.* Kanyakubja), crossed the boundaries and fixed (*them*). In the 6th year of (*this*) king *Rājakēsarivarman* *alias* the lord *Śrī-Vīrarājēndradēva*, who was pleased to be seated on the throne of victory together with (*his queen*) *Ulagamulududaiyāl*,—I, *Īśvara* *Śingamāni* *alias* *Tōṇḍaimān* *Śōlapperiyaraiyan*, granted twelve cows to (*the god*) *Mahādēva* of the *Tiruttin-diśvara* (*temple*) at *Gidaṅgil* in *Ōymā-nādu*. (*These cows were*) granted in order to (*supply*) three *ulakku* of ghee, *viz.*¹ one *uri* of ghee for the *śribali*, one *alikkū* (of ghee) for the *hōma*, and one *alikkū* of ghee and one *nālī* of curds for offerings on those holy Sundays on which (*the god*) is carried outside (*for*) the *śribali*.

(L. 22.) Having received these twelve cows, we, the members of the assembly (*in charge*) of the store-room² of this temple, shall have to supply these requirements as long as the moon and the sun shall last.

(L. 24.) This (*gift is placed under*) the protection of all *Māhēśvaras*.

No. 84.—INSCRIPTION AT PERUMBER.

This inscription (No. 266 of 1901) is engraved on the east wall of the *mandapa* in front of the shrine in the *Tāndōṇṇīśvara* temple at *Perumbēr* and is dated in the 7th year of *Vīrarājēndra* I. It records a grant of land to the *Tiruttāṇṭōṇṇi-Mahāśrīkarana-Īśvara* temple at *Perumbērūr* *alias* *Tribhuvanānallūr*. As in another *Perumbēr* inscription (No. 78 above), *Perumbērūr* is here called a hamlet of *Śrī-Madurāntaka-chaturvêdimāṅgalam*, the modern *Madurāntakam*. Line 16, which is incomplete, mentions *Vīra-Śōlaśēri*, a portion of the city which is also referred to at the end of No. 78 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [வி]ரமெய் துணையாகவுநியாகமெடனியாகவும் செங்கொலொச்சிக்-
கருங்கவி கடினு தென்-
- 2 கனைத்த[ல] கொ[ண்]டு செரல[னை]த்திறை கொண்டு சிங்கனதெசம்³ வடிப்படுத்த
வெங்கனத்தாறவம[ல்]-
- 3 லனை ஐய[மு]டி⁴ மென்⁵ கொண்டு வெ[வ]ங்கைகாடு மீட்டுக்கொண்டு த[ன்]னுடன்
இறந் நன்னவர் கிரதமுடி-
- 4 த்து வ[கு]டி ப[ணி]ந் சளுக்கி விஜெயாதித்தர்க்கு மண்டலம்⁶ அருளிக்கழலடி-
பணிய ம[ன்]னர்க்குக்கடாரம் எறினு குடு[த்]த-
- 5 கு[வி]⁷ சொம்[வ]யன் கன்[ன]தெசம் கைவிடத்[து]ரத்தி வகடி வணங்கிய
சளுக்கி விக்கிரமாதித்தனை⁸ எண்டிசை
- 6 சிசுந் கண்[டி]கை குட்டி இரட்டபாடி எழரை இலக்கமும் எறி[னு]. குடுத்தருளி
[வி]ஜெயலிங்காசனத்துவகுமுழுதுடையா-
- 7 லொடும்⁹ கித்திருநருளிய¹⁰ கொவிராஜகெசலிவதூரக உடையார்¹¹ ஸ்ரீவிராஜேசுர-
வெவற்கு யாண்டு எழாவது [||*]

¹ In accordance with Vol. II. p. 48, note 5, 1 *uri* + 1 *alikkū* + 1 *alikkū* are equal to 3 *ulakku*.

² See above, p. 20, note 5.

³ Read அடி.

⁴ Read ஐம்முடி.

⁵ No. 15 of the list on p. 193 above reads வென் கண்டு.

⁶ No. 15 reads வெங்கைமண்டலம்.

⁷ Read சொம்.

⁸ No. 15 reads தித்தற்கு.

⁹ Read கீத்தி.

¹⁰ Read சவிராஜ.

¹¹ Read ஸ்ரீவி.

- 8 முட்சதநக்டி[ய] முடக்காற்றில் முதரு கண்டு முகிலாறி இரட்டாஜகுல[க]ர-
வன்¹ [இ²]ல் வீரராஜேனுன் புயங்கொண்டு பொது தி.³
- 9 க்கி ஆளநிற ஜயங்கொண்டசொழமண்டலத்து⁴ களத்தூர்கொட்டத்து தங்கூர் ப்ர-
மதுராககசரூப்பெதிமங்கலத்.
- 10 து பெருஞ்ஞயிலெயெயொம் எழுத்து — கம்முர்⁵ பி[ட்]ராகை பெரும்பெறுரான
திரிபுவகலெயு[ர்] திருத்தான்தொன்றி⁶.
- 11 தமாஸ்ரிகாணாபயா முடைய[ர^{*}]ர்க்கு இறையிலியாக விட்ட திலம் பெரும்பெறுர
[எ]ரி கரைக்கு தெற்கும் இவ்வெரிதி[க்].
- 12 தும் அம்பலத்து தும்⁷ன்கின்றும் தென்மெற்கு கொக்கி பொக வாயக்காதுக்கு
மெற்கு இவ்வாயக்கால்[தி].
- 13 ன்றும் இத்தெவர் [க]ரயிலெ ஏற பொக வழி வரம்புக்கு வடக்கும் இத்தெவர்
கொயிலில் கிழக்கில் சதாவதுதிக்கு
- 14 கிழக்கும் [க]வென் ப[ர]ப்பும் தாழ்வும் இன்றி மஞ்சிக்கமாக கிடங் கிலத்தில்
முத்து⁸ பாடகம் திருத்தி இத்.
- 15 தவற்கு திரு[ச்]சென்[ெ*]க[ல்]கடைக்கும் திருவாராதனை செய்வ[ர^{*}]ர்க்குமாக இறை-
யிலியாக குடுத்தொம் பெருஞ்ஞயிலெ.
- 16 மெயெயொம் [ர^{*}] பணித்தார்⁹ விசொழசெரி வெ[வ]ற்புறத்து
. . . த பணியால் [ச]ருடை

TRANSLATION.

(L. 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) took the head of the king of the South (*i.e.* the Pāṇḍya),⁷ levied tribute from the Śēralay (*i.e.* the Chēra king), and subdued the Śiṅḡala (*i.e.* Simhala) country.

(L. 2.) (*He*) saw the back of (*i.e.* put to flight) Āhavamalla five times in hot battles, recovered Vēṅgai-nāḍu, fulfilled the vow of the elder brother who was born with him, and bestowed the [Vēṅgai]-maṇḍalam on the Śaḷukki (*i.e.* Chalukya) Vijayā-ditya who came and worshipped (*his*) feet.

(L. 4.) Having conquered (*the country of*) Kadāram, (*he*) was pleased to give (*it*) (*back*) to (*its*) king who worshipped (*his*) feet (*which bore*) ankle-rings.

(L. 5.) (*He*) chased Sōmśvara (*and forced him*) to abandon the Kaṅṅara country, invested the Śaḷukki Vikramāditya, who came and bowed to (*his*) feet, with the necklace which illumined the eight directions, and was pleased to conquer and to grant (*to him*) the seven and a half lakshas of Raṭṭapādi.⁸

(L. 6.) In the seventh year of (*this*) king Rājakēsarivarman *alias* the lord Śrī-Vīrarājēndradēva, who was pleased to be seated on the throne of victory together with (*his queen*) Ulagamulududaiyāl.

¹ The ஸ is entered below the following ன்.

² Read நீக்கி.

³ Instead of the passage beginning with line 8 and ending here, No. 16 has the following:—கெ[ரி] கு-
[ரி]த்[ச] களத்தினில் பொர்க்கொண்ட புறங்கொண்டு இரட்டகொண்ட பு[ட்]ட்டக்கி இகல் வீரரா-
ஜேனு[ன்*] [தி]லங்கொண்டு பொது நீ[க்]கி ஆளநிற ஜயங்கொண்டசொழமண்டலத்து.

⁴ Read ஓர்.

⁵ Read ஓன்று.

⁶ Read வீர.

⁷ As will appear from No. 88 below, the 'taking of the head of the Pāṇḍya' means that the king, being seated on his throne, placed his foot on the head of the latter.

⁸ This passage was already quoted above, p. 65, note 1, from No. 175 of 1894 (No. 16 on p. 193 above).

6. Undated¹: Tirukkollambūdūr, No. 1 of 1899.
7. 11th year: Chidambaram, No. 87 below.
8. 19th year: Tiruvorriyūr, No. 404 of 1896.
9. Do. Śrīraṅgam, No. 88 below.
10. 21st year: Tirumānikuḷi, No. 170 of 1902.²
11. 34th year: Tirumalavāḍi, No. 74 of 1895.³

In the majority of these inscriptions (Nos. 1, 4, 5, 7 to 10) the king is called Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Two inscriptions (Nos. 2 and 3) substitute Virarājēndradēva (II.) for Kulōttuṅga-Chōḷadēva, and the two remaining inscriptions (Nos. 6 and 11) have instead of it Kōṇērimēṇ-~~kondān~~⁴ and Tribhuvanavīradēva, respectively. In his inscriptions without historical introduction, the king is called either Kulōttuṅga-Chōḷadēva or Tribhuvanavīradēva. The second name occurs in records of the 27th to 37th years.⁵ In a single inscription the king bears the name Virarājēndra-Chōḷadēva.⁶

Two inscriptions of the 9th year⁷ prefix to the name of the king the relative sentence மதுரைக் கொண்டருளின, 'who was pleased to take Madurai.' In records of the 10th to 31st years, this sentence is amplified into மதுரைக் கொண்டு பாண்டியன் முடித்தலை கொண்டருளிய,⁸ 'who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya.'⁹ Other inscriptions, of the 12th to 29th years, read மதுரையுமீழ்முங்கொண்டு பாண்டியன் முடித்தலையுங்கொண்டருளின,¹⁰ 'who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya.' An inscription of the 14th year¹¹ has மதுரையுமீழ்முங்கொண்டருளின, 'who was pleased to take Madurai and Īlam.' In inscriptions of the 23rd to 31st years, we find ஈழமும் மதுரையும் பாண்டியன் முடித்தலையுங்கருளும் கொண்டருளின,¹² 'who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr.' Finally, certain inscriptions of the 31st to 37th years add to the king's conquests, that he 'was pleased to perform the anointment of heroes and the anointment of victors':—மதுரையுமீழ்முங்கருளும் பாண்டியன் முடித்தலையுங்கொண்டு வீராவிழைக்கும் விஜயாவிழைக்கும் பண்ணியருளிய.¹³

The introductions of the inscriptions of the 3rd, 5th and 8th years¹⁴ do not contain any statement of historical interest. An inscription of the 9th year (No. 86 below) relates that Kulōttuṅga III. assisted Vikrama-Pāṇḍya against the son of Vīra-Pāṇḍya, defeated the

¹ The fourth year is referred to in line 14 f.

² *Ep. Ind.* Vol. VII. p. 174, No. 74.

³ *Ibid.* Vol. IV. p. 220, No. 18.

⁴ The grant portion of No. 6 shows that this was a title of Kulōttuṅga-Chōḷa III. For, according to line 15, the village granted received the name Kulōttuṅga-Śōḷaṇ-Kaḷattūr.

⁵ No. 93 of 1900 is dated in the 39th year of Tribhuvanachakravartin Tribhuvanavīradēva. As it omits the usual epithets of the king, it need not necessarily belong to Kulōttuṅga III.

⁶ See *Ep. Ind.* Vol. VII. p. 172, No. 68.

⁷ No. 86 below, and No. 125 of 1896.

⁸ See Nos. 87 and 88 below; and *Ep. Ind.* Vol. VII. p. 172, No. 69, and p. 173, No. 72. In No. 37 above, and *Ep. Ind.* Vol. V. p. 199, No. 31, Vol. VI. p. 281, No. 44, Vol. VII. p. 172, No. 70, and p. 173, No. 71, the first கொண்ட is omitted.

⁹ *I.e.* 'who placed his feet on the crown of the Pāṇḍya king.' See below, p. 215, note 4.

¹⁰ See *e.g.* *Ep. Ind.* Vol. IV. p. 219, No. 16, and Vol. VII. p. 174, No. 74. In No. 36 above, and *Ep. Ind.* Vol. V. p. 198, No. 29, and Vol. VII. p. 174, No. 73, the first கொண்ட is omitted.

¹¹ *Ep. Ind.* Vol. VII. p. 6, No. 60.

¹² See *e.g.* above, Nos. 23 and 24.

¹³ See *e.g.* *Ep. Ind.* Vol. IV. p. 220, No. 18, and Vol. V. p. 199, No. 30.

¹⁴ Nos. 1 to 4 of the list on p. 204 above.

Maṅga (*i.e.* Maṅava?) army,¹ drove the Siṃhala army into the sea, took Madurai (*i.e.* Madhurā) from Vira-Pāṇḍya and bestowed it on (Vikrama-) Pāṇḍya. An inscription of the 11th year (No. 87 below) also refers to the defeat of the son of Vira-Pāṇḍya and to the bestowal of Kūḍal (*i.e.* Madhurā) on Vikrama-Pāṇḍya, and adds that Vira-Pāṇḍya revolted again, but that Kulōṭṭunga III. 'took his crowned head,' *i.e.* that, while seated on the throne, he placed his feet on the crown of the Pāṇḍya king. An inscription of the 19th year (No. 88 below) first notices an expedition into the North, at the end of which the king entered Kaehchi, *i.e.* Conjeeveram. As in the inscription of the 11th year, it is then stated that he defeated the son of (Vira-)Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he 'took the crowned head' of Vira-Pāṇḍya, who had revolted again and given him battle at Nettūr.² The next-following passage relates that he pardoned the Pāṇḍya king, *i.e.* apparently Vira-Pāṇḍya, and the Chēra king, who seems to be identical with the person who is subsequently called Vira-Kēraja.³ Finally, an unnamed Pāṇḍya king who bore the surname 'chief of the family of the Sun' received valuable presents. An inscription of the 21st year adds that Kulōṭṭunga III. placed his feet on the crown of the king of Īlam, *i.e.* Ceylon.⁴

In his *Annual Report* for 1898-99, Mr. Venkayya has shown that the invasion of the Pāṇḍya country during the reign of the Ceylon king Parākramabāhu, which is related in chapters 76 and 77 of the *Mahāvamsa*, fell into the reign of the Chōla king Rājādhirāja II. During this war there were two claimants for the throne of Madhurā. One of them, Vira-Pāṇḍya, the son of Parākrama-Pāṇḍya, was supported by the Singhalese, and the other, Kulaśēkhara, by the Chōlas. The former is probably the same person as the Vira-Pāṇḍya who was defeated and humiliated by Kulōṭṭunga III., while, as Mr. Venkayya suggests, Vikrama-Pāṇḍya, the protégé of Kulōṭṭunga III., may have been the successor of Kulaśēkhara, the claimant to the Pāṇḍya throne whose part had been taken by Rājādhirāja II.

If the foregoing inferences are accepted, it would follow that Rājādhirāja II. was either the immediate predecessor or one of the predecessors of Kulōṭṭunga III. on the Chōla throne. That these two kings were intimately connected, may be concluded also from the fact that an inscription of the 17th year of Kulōṭṭunga III.⁵ opens with the first sentence of a historical introduction⁶ which is given in full at the beginning of an inscription of the 5th year of Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (No. 262 of 1902). Another point which connects these two kings is, that an inscription of the 11th year of Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (No. 3 of 1899), which opens with the words கடல் குழந்தை பாசுமாதரும், prefixes to the king's name the epithet மதுரையும் ஈழமும் கொண்டருளின, which was later on borne by Kulōṭṭunga III.,

¹ The Maṅavas are a tribe in the Madura and Tinnevely districts. They are referred to in the *Mahāvamsa*, chapter 76, verses 152, 250 and 263.

² A village of this name is situated in the Śivagaṅgā Zamindāri, 5 miles west of Haiyāṅgudi. Nettūr is also mentioned in the *Mahāvamsa*, chapter 76, verses 192, 216, 222, 289, 298, 299, 307, 309 and 313.

³ This king must be different from, and earlier than, Jayasimha Vira-Kērajavarmān, on whom see *Ep. Ind.* Vol. IV. p. 146, note 2, and p. 293.

⁴ See below, p. 218, note 8.

⁵ *Ep. Ind.* Vol. VII. p. 172, No. 70.

⁶ கடல் குழந்தை பாசுமாததொட்புடைய தெருங் புவி கிடைக்க.

⁷ See above, p. 205 and note 11.

In four of the six inscriptions of Rājādhirāja II. which open with கடல் சூழ்த்த பார்மாதரும், the king is not called Rājākēsari-varman, but Parakēsari-varman. One of these four inscriptions¹ shows that the 8th year of Rājādhirāja II. was about 15 years later than the 19th year of Rājarāja II., as will appear from the following extract.

- 1 ஸ்ரீ ஸ்ரீ [||*] கட[ல்] சூழ்த்த பார்மாத[ரு]ம்
 கொப்பாகெல்லரிபதூர[ன] சி[வ]முவனச்சுலதிகள் ஸ்ரீராஜாதிநாஜதெவர்க்கு யாண்டு
 ௮ ஆவது நாத்திகைமாவத்து முதந்தியதிகாள் உடையார்
 2 ராஜராஜ[தெ]வர்க்கு யாண்டு ௧௦ ஆவது தைமாவமுதல் சி[வ]முவனத்திலுதிகள்
 ஸ்ரீராஜாதிநாஜதெவர்க்கு யாண்டு ௮ ஆவது ஐப்பசிமா[ஸ]ம் [வ]ரை யாண்டு
 பதிகைஞ்சில்.

“On the first solar day of the month Kāttigai in the 8th year of king Parakēsari-varman *alias* the emperor of the three worlds, the glorious Rājādhirājadēva,—in the fifteen years from the month Tai in the 19th year of the lord Rājarājadēva to the month Aippasī in the 8th year of the emperor of the three worlds, the glorious Rājādhirājadēva.”

Consequently Rājarāja II. must have been either the immediate predecessor or one of the predecessors of Rājādhirāja II.

In eight inscriptions of Rājarāja II. which open with சூ மருகிய திருமாதம்,² the king bears the epithet Parakēsari-varman. Besides, there are two inscriptions of his which have the same introduction as those of Rājādhirāja II. (கடல் சூழ்த்த பார் *etc.*). In one of these (No. 219 of 1901) Rājarāja II. is called Parakēsari-varman, and in the second (No. 375 of 1902) Rājākēsari-varman.

To return to Kulōttunga III., an inscription of his 19th year asserts that he undertook an expedition into the North and entered Conjeeveram.³ This statement is borne out by the fact that three inscriptions of his reign are found at Conjeeveram⁴ and five others as far north as Nellore.⁵

The following vassals of Kulōttunga III. are mentioned in epigraphical records:—

1.—Madhurāntaka-Pottappi-Chōla *alias* Tammusiddhi-araiśaṇ⁶ made a grant to the Vishṇu temple at Nellore *alias* Vikramasimhapuram⁷ in the 26th year of Kulōttunga III. (=A.D. 1203-4). Another Nellore inscription of the [3]1st year (=A.D. 1208-9) refers to Madhurāntaka-Pottappi-Chōla *alias* Nallasiddhi-arasar.⁸ Other inscriptions of Tammusiddhi are dated in Śaka-Saṁvat 1127 and 1129 (=A.D. 1205-6 and 1207-8),⁹ and Nallasiddhi was the name of an uncle of his.¹⁰

2.—An inscription of the 5th May A.D. 1205 in the Ēkāmrānātha temple at Conjeeveram¹¹ records the gift of a lamp by the Gaṅga chief Śiyagaṅga Amarābharaya

¹ No. 7 of 1893, in the Ēkāmrānātha temple at Conjeeveram.

² See p. 79 above.

³ See p. 206 above.

⁴ Nos. 36 and 38 of 1893, and *Ep. Ind.* Vol. VI. p. 281, No. 44.

⁵ For the date of one of them, see *Ep. Ind.* Vol. IV. p. 219, No. 16.

⁶ No. 195 of 1894:—மதராந்தகப்பொத்தப்பிச்சொழநன் ச[ம்மு]வல்லியரைசன்.

⁷ செயல்கொண்டொழமண்டலத்தச்செநிலமாணிக்கவனநாட்டுப்பெண்டாட்டு நெல்லூரான் விக்ரமசிங்கபுரத்தத்த[தி]ருப்பாற்கடந்திசெழுவிண்ணகரிநபள்ளிகொண்ட[ட]பெருமாளுக்கு. Nellore is mentioned under the name Vikramasimhapuram in the Bītraguṇṭa grant of Saṅgama II.; *Ep. Ind.* Vol. III. p. 24.

⁸ No. 205 of 1894:—ம[து]ராந்தகப்பொத்தப்பிச்சொழநன் ச[ம்மு]வல்லியரைசன்.

⁹ See *Ep. Ind.* Vol. VII. Nos. 17 and 21.

¹⁰ See *ibid.* p. 122, and compare p. 129.

¹¹ *Ep. Ind.* Vol. VI. p. 281, No. 44.

alias Tiruvêgambam-udaiyân, in whose time the Tamil grammar *Nannâl* was composed, and his queen Ariyapillai gave two lumps to the temple at Tiruvallam in the [3]th year of Kulôttunga (III.).¹

3.—Two inscriptions of the 27th and 33rd years of Kulôttunga III. record grants of land by Chôla-Pillai *alias* Alagiya-Chôla *alias* Edirili-Chôla-Sambuvarâyan, the son of Śengēni Ammaiappan.² This chief is already known from the Poygai inscriptions of Râjarâja III., the successor of Kulôttunga III.³ Two inscriptions of *Tribhuvana-chakravartin* Kônêrimêlkonḍa-Kulôttunga-Chôladêva record grants by Śengēni Ammaiappan Kânṇuḍaipperumân *alias* Vikrama-Chôla-Sambuvarâyan.⁴ As this Śengēni Ammaiappan must have been the father of the above-mentioned Alagiya-Chôla, the two inscriptions may be safely allotted to Kulôttunga III. Another inscription of Kulôttunga-Chôladêva (III.?) introduces a member of the same family; named Śengēni Minḍan Attimallan Sambuvarâyan.⁵

4.—The chief noted under No. 2 and one of the last-mentioned chiefs seem to be referred to in two inscriptions of the 20th and 21st years at Śengama, which I have accordingly allotted to Kulôttunga III.⁶ The same two inscriptions contain the names of two other feudatories of Kulôttunga III., *viz.* Viḍugādalagiya-Perumâl, a chief of Dharmapuri in the Salem district,⁷ and Malaiyan Vinaiyai-veṇṇân *alias* Karikâla-Chôla-Âḍuivârṇâḍ-Âlvân.⁸

5.—The Śengama inscription of the 21st year refers to a certain Yâdavarâya. This title was borne by two chiefs, *viz.* Tirukkâlattidêva⁹ and his son Vîra-Nârasimhadêva. The former is mentioned in inscriptions of the 16th and 17th years of Kulôttunga III.,¹⁰ and the other in inscriptions of the 36th and 37th years of the same king¹¹ and in an inscription of the 8th year of Râjarâjadêva (III.), the successor of Kulôttunga III.¹² In an inscription of the 15th year of Kulôttunga (III.), this chief calls himself 'prince Simha *alias* Virarâkshasa-Yâdavarâja, the son of Yâdavarâja *alias* Tirukkâlattidêva.'¹³ Both Tirukkâlattidêva and his son claimed descent from the Eastern Châlukya family; for, they bore the *birudas* Vêṅgivalabha and Śasîkula-Châlukki. The Veṅkatêsa-Perumâl temple on the Tirupati hill contains an inscription of the 34th year of *Tribhuvana-chakravartin* Vîra[n]ârasimhadêva Yâdavarâya (No. 71 of 1888-89). In the 40th year of Vîranârasimhadêva-Yâdavarâya the same temple was rebuilt.¹⁴ Another Tirupati

¹ See p. 122 above.

² No. 36 of 1893, in the Arulâla-Perumâl temple at Conjeeveram:—அம்மைஅப்பன் மகன் சொழப்பன்[ன] ஆன அழகியசொழச்சம்புவராயன், and No. 94 of 1900, at Tiruvottûr:—செக்கெணி அம்மையப்பன் அழகியசொழனான் எதிரிவிசொழச்சம்புவராயன்.

³ Above, Vol. I. p. 87.

⁴ Above, Vol. I. No. 132, and Vol. III. No. 61.

⁵ See above, p. 120 f.

⁶ See *Ep. Ind.* Vol. VI. p. 333.

⁷ See *ibid.* p. 331.

⁸ மலையன் வினையைவென்றான கரிகாலசொழகூடபூதநாடசம்புவான்.

⁹ This name is derived from Kâlatti, the Tamil name of Kâlahasti in the North Arcot district.

¹⁰ No. 33 of 1893, in the Arulâla-Perumâl temple at Conjeeveram, and No. 16 of 1897, at Takkôlam near Arkôṇam.

¹¹ No. 408 of 1896, at Tiruppâṭûr, and No. 182 of 1894, at Tirukkâlukkunram.

¹² No. 200 of 1892, at Kâlahasti.

¹³ No. 197 of 1892, at Kâlahasti:—யாதவராஜரான நிருக்[கா]னத்திதேவர் மகனார் சிங்கபிள்ளையாரான வீரனாஅதயாதவராஜன்.

¹⁴ See *Ep. Ind.* Vol. VII. p. 25.

inscription (No. 58 of 1888-89) is dated in the [8]th year of *Trībhuvana-chakravartin* Tiruvēṅgaḍanātha-Yādavarāya, who may have belonged to the same family.

No. 85.—INSCRIPTION AT TIRUMANIKULI.

This inscription (No. 165 of 1902) is engraved on the right of the entrance into the east wall of the *prākāra* of the Vāmanapurīśvara temple at Tirumānikulī in the Cuddalore tāluka¹ of the South Arcot district. This village is called Udavi-Mānikulī by Tiruñāpasambandar, and Udavi-Tirumānikulī in some of its inscriptions. According to the subjoined record (l. 3 f.) it belonged to the district of Rājārāja-valanāḍu, and according to other inscriptions to Mēlkkāl-nāḍu, Mēṅkāpāḍu or Mēṅkā-nāḍu, a sub-division of Vaḍakarai-Rājēndra-Chōḷa-valanāḍu, Virudarājabhayamkara-valanāḍu,² or Rājārāja-valanāḍu.

The inscription is dated in the 3rd year of Kulōttuṅga-Chōḷa III. on a day which corresponds to the 12th August A.D. 1180.³ It records the gift of 32 cows for a lamp. The donor was a native of Kūḍal, which was situated in the same district as Tirumānikulī and seems to be identical with the modern Kūḍalūr (Cuddalore).⁴

TEXT.

- 1 ஹூலி ஸ்ரீ [||*] புயல் பெருக வணம் பெருக்கப்பொய்யாத கான்மறையின் செ[யல்
வாய்ப்ப]த[திருமகளும்] வெ[ஜயமகளுஞ்]சி[மந்து] வாழ வெண்மதி பொற்குடை
[வின]ங்க வெல்[வெ]ந்தாடி வணங்க மண்மடத்தை மனமகு[ழ]
- 2 மனுஷின் தெறி தழைத்தொக்கச்சகுமுஞ்செங்கொலுத்தனித்தனைத்துஞ்செல⁵ நடக்கக்-
க[தி]பக்கால⁶ புவி காப்ப பொற்பமைந்த முடி சூடிச்செம்பொக்⁷ விரவரிந்தமா-
ணனத்தபலாவனமுழுதுடையானோடும்⁸ விற்திருன்.
- 3 தருளிய கொப்பாகெசரிபற்றினான்⁹ திருவூவனசகு[வ]த்திகள் ஸ்ரீகாலொத்துங்க-
சொழலெலங்கு ய[ா]ண்டு மு[க்]ருவது¹⁰ வரிந்தமகாயந்து வலாய்குத்து¹¹ பஞ்-
சமியவு திங்கன்மழமையம்¹² பெற்ற வயதிகள் ஹராஜராஜவன்.
- 4 அட்ட உடையார் திருமாணிசுழியானுடையகாயதற்கு இனநாட்டுகூடலாககாசாய-
ணன் எழிசைமெ[ம]சகுன ஜனஞதக்கச்சியராயன் வைத்த திருதுன்றாவினசு
ஒன்றுக்கு விட்ட சாவா மூவாப்பக கடைய [||*] இப்பக முப்பத்திரண்.
- 5 மெ கைக்கொண்டு இத்திருதுந்தாவினக்கு ஒந்து[ம்]¹³ ஸக்தூரத்தவரை செலுத்தக்-
கட்டுவாம் இக்கெ[ச]சிலி¹⁴ திருமுண்ணுழிகைஸெயெயொடி [||*] இப்படி
வம்மதித்து இவ்[வு]மெயங்கொண்டாம் [||*] இது பன்மாநெய்மணாநகை¹⁵
||[உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant (*and*) increased the

¹ No. 154 on the *Madras Survey Map* of this tāluka, where the name is spelt 'Tirumankuli.'

² Compare page 152 above.

³ See *Ep. Ind.* Vol. VII. p. 171, No. 66.

⁴ Compare Kōval for Kōvalūr in *Ep. Ind.* Vol. VII. p. 146. In Tamil literature Kūḍal is used as a synonym of Madurai (Madhurā). In an inscription of Virarājendra I. Kūḍal occurs as a shorter form of Kūḍalāṅgamam; see page 64 above.

⁵ Other inscriptions read திக்கனைத்துஞ்.

⁶ Other inscriptions read கற்பகாலம்.

⁷ Read வீச.

⁸ Read வீத்தி.

⁹ Read திருவூவன்.

¹⁰ Read மருஞுவது.

¹¹ Read வகத்து.

¹² Read மையம்.

¹³ Read வகூரத்தி.

¹⁴ Read திருவன்.

¹⁵ Read கெயெய்மணா.

fertility (of his country); while the conduct (prescribed) in the four true Vēdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (to be his wives); while (his) parasol shone like the white moon; while victorious kings bowed at (his) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (and) while (the king's) discus and sceptre went (and) ruled every region.

(L. 2.) In the third year of (this) king Parakēsarīyarman *alias* the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyāl on the throne of heroes (which consisted of) pure gold,—on the day of Aśvinī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month Siṃha,—one perpetual lamp was given to Âḷudaiyanāyanār of Tirumānikuḷi, the god of Rājarāja-vaṇanādu, by Araśanārāyaṇan Êḷisaimōgaṇ, *alias* Jananātha-Kachehiyarāyaṇ, of Kūḍal in the same *nāḍu*. For (this lamp he) granted 32 undying and unaging cows.¹

(L. 4.) Having received these thirty-two cows, we, the members of the assembly (in charge) of the store-room² of this temple, shall have to maintain this perpetual lamp as long as the moon and the sun shall last.

(L. 5.) Having agreed thus, we took charge of this gift. This (gift is placed under) the protection of all *Māhēśvaras*.

No. 86.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 457 of 1902) is engraved on the west wall of the second *prākāra* of the great Śaiva temple of Natarāja at Chidambaram³ in the South Arcot district. It is dated on the 88th day of the 9th year of Kulōttuṅga-Chōḷa III. and records that the king sanctioned a grant of land to the temple by a certain Kēraḷarājaṇ (ll. 6 and 10). The land granted was situated in two hamlets of Chidambaram, the first of which bore the name Kaḍavāyehēhēri *alias* Tillaināyaganallūr (l. 6). Kaḍavāyehēhēri is found on the map about 2 miles south of Chidambaram,⁴ and Tillaināyaganallūr survives as the name of a neighbouring village which has now been joined to Uṣuppūr.⁵ The second hamlet, Śāttanūgudi *alias* Mahīpālakulakālanallūr⁶ (l. 7), I am unable to identify.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ || ௨ புயல் வாய்த்து வளம் பெருகப்பொய்யாத கான்மறையின் செயல்
வாய்ப்பத்திருமகளுஞ்ஞயமகளுஞ்சிறத்த வாழ வெண்மதி பொற்குடை விளக்க
வெவ்வெந்தரடி வணக்க மண்மடத்தை மனக்களிப்ப மனுஜீதி தழைத்.
- 2 தொங்கச்சக்கரமுஞ்செங்கொலுந்திக்கனைத்துஞ்செல கடப்பக்கற்பகாலம் புவி காக்கப்-
பொற்பமைந்த முடி புனை[து] விக்ரமபாண்டியன் வெண்ட விட்ட தண்டால்
விசுபாண்டியன் மகன்⁷ பட ஏழகம்⁸ பட மறப்படை படச்சிங்கனப்படை
⁹ முக்கதுப்புண்டு அலைகடல்

¹ Compare *Ep. Ind.* Vol. VII, p. 134, note 2.

² See above, p. 20, note 5.

³ Two inscriptions from the same temple have been published in *Ep. Ind.* Vol. V, pp. 103 f. and 105 f.

⁴ No. 103 on the *Madras Survey Map* of the Chidambaram taluka.

⁵ No. 107 on the same map.

⁶ This surname seems to be derived from one of the titles of Rājendra-Chōḷa I., who is stated to have defeated a certain Mahipāla; see above, Vol. II, p. 109.

⁷ No. 1 of 1899 reads மகன்.

⁸ The same inscription reads ஏழகத்தார்.

⁹ Read முக்க.

- 3 புக வீரபாண்டியனை முதனிடம் படி தாக்கி மதனையும் அரசுக்கொண்டு ஜய-
வழிமகட்டு அம்மதனையும் அரசும் நாடும் அடைந்த பாண்டியர்களித்தருளி
மெய்ம்மலர்ந்த வீரக்கொடியுடன் தியாகக்கொடி எடுத்துச்செம்பொன் [வி]சலித்-
தராலுனத்துப்புவனமுழுதுடை-
- 4 யானோடும் வீர்திருந்தருளிய கொப்பரகேசரிபற்றமான திருவிவனச்சக்தரவர்த்திகள்
மதனா கொண்டருளின ஸ்ரீகுலொத்துக்கொழுதெவர்க்கு யாண்டு ஒன்பதாவது
நாள் எண்பத்[தி]தெட்டினால் ஸ்ரீலாடிஞ்செய்தருளி வந்த செய்யுமபடிப்படி [*]
ஆளுடையாற்குச்சாத்நியருளத்திருப்பள்ளித்தாமத்-
- 5 திருகத்தவனஞ்செய்யவும் [இ]த்திருகத்தவனஞ்செய்திற திருகத்தவனக்குடிகள் பெர்
இருவர்க்கு இலக்கைக்குவ்கொற்றுக்கும் திருகத்தவனப்புறஇறை[ரி]சியாகவும் நாஜ-
நாஜவனகாட்டுக்கீழ்வெங்கைகாட்டுப்பெருகல்லுருடையான் திருவெகம்பமுடையான
திருவனத்தி[ஸ்]ரமுடையா-¹
- 6 னான கொ[ன]ராஜன் பெரும்பற்றப்பயிபூர் உழைச்சாணன் வடுகள் [தி]ருகட்ட-
மாடி பெரில் அக்யாமகாணத்தால் பலர் பக்கலும் விடிகொண்ட நிலம் [*]
இவ்வூர்ப்பிடாகை கடவாய்ச்செரியான தில்லையாககல்லூரில் சுத்தசொழுவதிக்[ரு]
மெற்கு உத்தமசொழுவாய்க்காலுக்குத்தெற்கு முதற்-
- 7 கண்ணாற்று இரண்டாஞ்சதிரத்துக்கொல்லேநிலம் ஒருமாவும் [*] பிடாகை அச்செ-
ரிச்சாதத்தக்குடியான மலீபாலகுல[க]ாலகல்லூரில் குத்தவைவதிக்[ரு] மெற்கு உத்-
தமசொழுவாய்க்காலுக்குத்தெற்கு காலாக்கண்ணாற்று முதற்சதிரத்து மிகுதிக்கு-
றைவு உள்ளடங்கத்தாம் பெற்ற நிலம் அறையெ முன்று² மா
- 8 முக்காணி அரைக்காணி முந்திரிகைக்கீழ்³ முக்காவெ காது மா அரைக்காணி
முந்திரிகையும் [*] ஆகக்கொல்லை [உ]ட்பட ஊர்ப்படி நிலம் அறையெ
காது மா முக்காணி அரைக்காணி முந்திரிகைக்கீழ்³ முக்காவெ காது மா
அரைக்காணி முந்திரிகைகிரிஞல் மடக்குநிலம் அரைக்காணி முந்திரிகைக்கீழ்³ ஒன்-
பது மா முக்-
- 9 காணிக்கீழ் முக்காவெ முக்காணியும் [*] திருகத்தவனமும் திருகத்தவனப்புறஇறை-
யிளியுமாக ஆளுடையார் தெவதானம் இவ்வூரில் பல வரவையொடுங்குட்டவும்
[*] இந்நிலத்துக்கு இவ்வூர் தண்ட சிச்சயிதத காசில் மடக்கொபாதியால்
வந்த காசு ஊரில் கழிக்கவும் [*] இப்படிக்குக்கொயிலில் திருப்-
- 10 பூமண்டபத்துக்கு⁴ ஸமிபத்திலெ திருமாளிகையிலெ கல் வெட்டவும் [*] திருகத்த-
வனக்குடிகள் பெர் இருவற்குத்திருகத்தவனக்குடிகள் செய்து வருங்குடிமை உள்-
ளிட்டன கொள்ளாதொழியவு[ம்] [*] பெற வெணுமென்று கொணராஜன் கம-
க்குச்சொன்னமையில் இப்படி செய்-
- 11 யக்கடவதாகச்சொல்லி இப்படி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்-
கது செய்வார்களுக்குஞ்சொன்னோம் [*] இந்[ரி]லம் ஒன்பதாவது முதல பல
வரவையொடுங்குட்டி[த்தி]ருகத்தவனமும் திருகத்தவனக்குடிகள் பெர் இருவற்கும்
இலக்கைக்குக்கொற்றுக்குத்திருகத்தவனப்-
- 12 புறஇறையிளியுமாய்⁵ நீற்கவும் இப்படிக்குக்கொயிலிலெ கல் வெட்டவும் பண்ணி
இத்திருகத்தவனக்குடிகள் அளக்கக்கடவ திருப்பள்ளித்தாமம் பெர் ஒன்றுக்கு
கானொன்றுக்குக்குறுணி காளுழியாக வந்த திருப்பள்ளித்தாமம் திருப்பூமண்டபத்-
[து]க்கு முதலாக அளக்கவும் இவர்களைத்திரு-
- 13 கத்தவனக்குடிகள் செய்து வருங்குடிமையுள்ளிட்டன கொள்ளாதொழியவும் பண்ணு-
வது [*] எழுதினா திருமந்திராஜலை நாஜகாராயனமுலெந்தவெனான்⁶ [*]

¹ Read தீயா.² Read ஸமீப.³ Read முன்று.⁴ Read திறக.⁵ Read தீழ்.⁶ Read முலெந்த.

எழுதி விழுப்பயிராஜரும் துணம்பயிராஜரும் பாண்டியராஜரும் கணப்பாளராஜ-
ரும் கந்தியராஜரும் இராஜவல்லவப்-

14 பல்லவா[ர]பரும் வகிசாயிராஜரும் எழுத்திட்டெப்புகுத்த செய்யும்படிப்படி எழுதியது ||௨

TRANSLATION.

(Line 1.) Hail ! Prosperity ! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant and (*hence*) the fertility (*of his country*) increased ; while the conduct (*prescribed*) in the four true Vêdas prospered ; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*) ; while (*his*) parasol shone like the white moon ; while victorious kings bowed at (*his*) feet ; while the goddess of the Earth rejoiced ; while the rules of Manu flourished and spread ; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) While, by an army despatched at the request of Vikrama-Pāṇḍya, the son of Vira-Pāṇḍya was subdued ; while Êlagam¹ was subdued ; while the Maṇa army² was subdued ; while the Śiṅgaḷa soldiers had (*their*) noses cut off and rushed into the rolling sea,— (*he*) attacked Vira-Pāṇḍya, (*forcing him*) to turn (*his*) back, took Madurai and the throne, set up a pillar of victory, was pleased to bestow that (*city of*) Madurai, the throne and the country on the Pāṇḍya who had taken refuge (*with him*), and raised the banner of liberality, together with the banner of heroism which displayed the body (*of the tiger*?).

(L. 3.) On the eighty-eighth day of the ninth year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrī-Kulôttunga-Śôladêva, who was pleased to take Madurai,— the following order was issued (*by the king*) and received.

(L. 4.) In order to lay out a flower-garden (*which shall furnish*) the garlands to be placed on (*the image of*) Âḷudaiyâr, and in order to (*provide*) tax-free (*land*) for the maintenance³ of the flower-garden, (*viz.*) for (*supplying*) clothing⁴ and food⁵ to the two attendants who work in this flower-garden,— Tiruvêgambam-udaiyân⁶ Tiruvanantîśvaram-udaiyân *alias* Kêraḷarâjaṇ, a native of Perunallûr in Kîl-Vêṅgai-nâdu, (*a subdivision*) of Râja-râja-valanâdu,⁷ purchased (*the following*) land from several persons in the name of another, (*viz.*) in the name of Ulaichecharaṇaṇ Vadugaṇ Tirunaṭṭamâdi⁸ of Perumbarrap-puliyûr.⁹

(L. 6.) In Kadavâychêhêri *alias* Tillainâyaganallûr, a hamlet of this village, one twentieth (*vêḷi*) of dry land in the second square of the first *kannârû* to the west of the road of Sundara-Śôḷa (*and*) to the south of the channel of Uttama-Śôḷa ; and in Śâttaṅguḍi *alias* Mahîpâlakulakâlanallûr (*near*) that *seri* (*i.e.* Kadavâychêhêri), a hamlet (*of this*

¹ This place is probably identical with Tiruvêdagam near Koḍimaṅgalam in the Madura tāluka, which is referred to as 'Êlagam' by Tiruânâpasambandar.

² *I.e.*, perhaps, the army of the Maṇavas.

³ On *puṇam* see above, p. 6, note 9.

⁴ With *ilakkai* compare *ilakkar* in the Tamil dictionaries, and its synonym *puḷavai* in No. 68 above, text line 4.

⁵ On p. 141 above, note 13, *korru* was unnecessarily corrected into *kottu*. According to Dr. Gundert's *Malayâlam Dictionary* it means 'food, victuals, rice.'

⁶ This name is derived from the Tamil designation of the Ekâmranâtha temple at Conjeeveram.

⁷ See page 209 above.

⁸ This is a Tamil synonym of Natarâja, the name of the god of the Chidambaram temple.

⁹ This is one of the Tamil names of Chidambaram ; see page 214 below.

village), one half (*veli*), three twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{16}$ of ¹ three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth—more or less—of classified land² in the first square of the fourth *kannāru* to the west of the road of Kundavai (*and*) to the south of the channel of Uttama-Śōla,—altogether, including the dry land, according to the village (accounts), one half (*veli*), four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{16}$ of three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth of land.

(L. 8.) Of (*this*), one hundred-and-sixtieth (*veli*) and one three-hundred-and-twentieth; $\frac{1}{16}$ of nine twentieths and three eightieths; and ($\frac{1}{16}$)² of three quarters and three eightieths (*is*) second-crop land.

(L. 9.) (*This land*) has to be added to the various plots in this village (*which are*) the temple property of (*the god*) Āḷudaiyār, as a flower-garden, and as tax-free (*land*) for the maintenance of the flower-garden. Out of the money which this village has decided to levy from this land, the money which accrues from the second-crop assessment (?) has to be deducted from (*the amount due by*) the village. This has to be engraved (*on*) stone on the wall near the *Tiruppāmandapam*³ in the temple. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from the two attendants of (*this*) flower-garden.

(L. 10.)⁴ “Kēraḷarājan having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers⁵ to enter (*that land*) as such in the account (*book*).”

(L. 11.)⁶ “From the ninth (*year of the king's reign*) forward, this land has to be added to the various (*other*) plots (*of this village*) and has to be considered as a flower-garden and as tax-free (*land*) for the maintenance of the flower-garden, (*viz.*) for (*supplying*) clothing and food to the two attendants of the flower-garden. This has to be engraved (*on*) stone in the temple. The garlands to be supplied by the attendants of this flower-garden, (*and*) amounting to one *karuṇi* and four *nīli* (of flowers) per day for each person, have to be supplied in advance to the *Tiruppāmandapam*. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from these (*attendants*).” Written by the royal secretary, Rājanārāyaṇa-Māvēndavēḷāṇ.

(L. 13.) (*The above*) was copied from the order received, which was written (*by the royal secretary*) and signed by Viḷuppādhirājar, Nulambādhirājar, Pāṇḍiyarājar, Kaḷappālarājar, Nandiyarājar, Rājavallabha-Pallavarāyar and Vayirādhirājar.

No. 87.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 458 of 1902) is engraved on the same wall as the preceding one

¹ Here and in the next paragraph, $\frac{1}{16}$ is substituted for the arithmetical term *kil*, and ($\frac{1}{16}$)² for the second *kil*. Compare above, Vol. II. p. 48, notes 2 and 3.

² *I.e.* land assessed according to the quality of the soil.

³ *I.e.* the building in which the flowers for the use of the temple were kept.

⁴ The following passage contains the order of the king on Kēraḷarājan's request.

⁵ Compare above, p. 44, note 10.

⁶ The following passage is an endorsement of the royal secretary. I have omitted the two words *panṇi*, ‘having caused’ (l. 12), and *panṇuradu*, ‘it shall be caused’ (l. 13), which would make the translation unintelligible.

(No. 86). It is dated on the 118th day of the 11th year of Kulōttunga-Chōla III. and records that the king sanctioned a grant of land to the temple by a certain Vāluvarāyaṇ (ll. 5 and 12). The land granted was situated in the same two hamlets of Chidambaram which were mentioned in No. 86, viz. Mahipālakulakālanallūr (l. 6) and Kaḍavēy-chehēri *alias* Tillaināyaganallūr (l. 8). Chidambaram itself is referred to as Perumbarrappuliyūr in Rājādhirāja-valanādu (l. 5), and its Śiva temple as Tiruchehirram-balam-uḍaiyār (l. 9.).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ ||[உ.] புயல் வாய்த்து வள[ம்] பெருகப்பெய்யாத கானமறையின் செயல் வாய்ப்பத்திருமகளும் ஜயமகளும் சிறந்து வாழ வெண்மதி பொற்குடை விளங்க வெல்வெந்தாடி வணங்க மண்மடத்தை மனங்கனிப்ப மனு[தி] தழைத்தொக்கச்சாக்காமுஞ்செ.
- 2 கங்கொலுத்திக்கனைத்துஞ்செல கடக்க சூற்பகாலம் புவி காக்க பொற்பமைந்த முடி புனைத்து தண்டொன்றால் விரபாண்டியன்மன் மகனை மூக்கரித்து கொண்டு விசுவிரபாண்டியற்கு கூடல்மாக்கர் குடுத்து மீண்டதற்பின் எடுத்து வந்து பரிபலத்தால் எதிர்த்த விரபாண்.
- 3 டியனை முடித்தலை கொண்டமர் முடியில் ஜயஸ்வஸி கட்ட யின் வாகைப்பெருவிரக்கொடி¹ தியாகக்கொடி உடன் எடுத்து செம்பொன் விரவந்தாழ்வானத்து மலவனமுழுதடையாளொடும் விற்திருத்தருளிய கொப்பாகெவளிபதூரான திருமலவனச்சகுவத்திகள் மது.
- 4 ளா கொண்டு பாண்டியனை முடித்தலை கொண்டருளிய ஸ்ரீகுலோத்தங்கசொழதெவர்க்கு யாண்டு பதினொன்றாவது கான் துற்றெரு[ப]த்தெட்டினால் பூவாடிஞ்செய்தருளி வந்த செய்யும்[ப]டிப்படி [*] ஆளுடையார்க்குச்சார்த்தி அருளத்திருப்ப[ள்*]ளித்தாமத்திருந்தவனமாகச்சுத்தமனி.
- 5 வளகாட்டு[ப]பாம்புணிக்கூற்றத்துத்தெவல்குடையான் திருப்புறம்பியமுடையான் க[யி]-லாயதெவனான வாலுவராயன் செயலிக்கிற கயிலாயதெ[வ]ன் திருந்தவனத்து குடிகள் பெர் இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் உடலாக ராஜாபிராஜவளகாட்டுப்பெரும்[ப]ற்றப்புலியூர் மூலபருளை.
- 6 யாரில் உழைச்சாணன் திருச்சிற்றம்பலமுடையான் பொன்னம்பலக்கூத்தனும் வாரக்கியன் தெவன் பொன்னம்பலக்கூத்தனும் பக்கல் இவ்வூர் மெல்பிடாகை² மயிர்பாலகுலகாலகல்லூர்ப்பால் ஸ்ரீசுந்தரசொழவதிக்கு மெற்கு ஸ்ரீசொழகுலகத்தரிவாய்க்காலுக்குத்தெற்கு ஐஞ்சாங்க[ண்]னாற்று காலாஞ்சதிரத்து இலக்க-
7 ன் பக்கல் விலைகொண்ட நிலத்தினுக்கெல்லை விற்பானிலத்தினுக்குக்கிழக்கும் ஓடைக்குத்தெற்கும் புளியம்பூண்டி உடையான் அந்நியகாமகாணத்தால் விலைகொண்டனாபலிக்கிற நிலத்தினுக்கு மெற்கும் கண்ணாறுவாய்க்காலுக்கு உடக்கும் [*] இவ்விசைத்த இந்நான்கெல்லையிலும் உட்பட வந்த விளைநிலம் [அ]னா.
- 8 யெ ஒருமா முக்காணியும் வடக்கில் ஓடைநிலக்காணியும் ஆக விளைநிலம் அனா-யெ இரண்டு மாவும் [*] கடலா[ய*]ச்செரி ஆன தில்லைநாயகல்லூர்ப்பால் ஸ்ரீசுந்தரசொழவதிக்கு மெ[ம்]ற்கு உத்தமசொழவாய்க்காலுக்குத்தெற்கு முதற்கண்-
9 னாற்று³ முன்னுஞ்சதிரத்துத்திருந்தவனமாகக்கொண்ட கொல்லைநிலத்தினுக்கு எல்லை உடையார் தி.
- 9 ருச்சிற்றம்பலமுடையார் தெவநானம் எதிரிவிசொழம் [தி]ருந்தவனத்துக்கிழை⁴த்தி-ரும[டை]வினாகத்து மனை வானினத்துக்கு கிழக்கும் உத்தமசொழவாய்க்காலுக்குத்-தெற்கும் விற்பான் கொல்லைக்கு மெற்கும் உடையார் திருச்சிற்றம்பலமுடை.

¹ Read வீர.² Read உத்பால.³ Read முன்.

Read கிழை.

வார் தேவதானம் திச்சயவாசகன் திருகந்தவனத்துக்கு வடக்கும் [*] ஊர்ப்படி [*]லம் இரண்டு மா-

10 வும் [*] வாச்சியன் மதெறுவான் திரண்டவான் குறங்குள நாதல-ஒரியப்பிரமமராயன் பெரில் அன்னியநாமகரணத்தால் விலைகொண்ட கிளைநிலம் அரையெ இரண்டு மாவும் கொல்லைநிலம் இரண்டு மாவும் ஆக இவ்வூர்ப்படி நிலம் அரையெ காது மாவும் [*] முன்னுடையாரைத்தவிர்த்து¹ இறையினி ஆக ஆளுடையார் தெ[வ]தானம் பல

11 வரையெயெடுக்கட்டி இக்கிலத்துக்குத்தண்ட சிவயித்த நிலஒபாதி தரஒபாதி மடக்கால் வந்த காட ஊரிகழிக்கவும் [*] இக்கிலம் விலைகொண்ட புரையணங்கள் கொயிலிலெ ஒடுக்கவும் [*] திருகந்தவனக்குடிக[ன்] பெர் ஒன்றுக்கு காளொன்றுக்கு குறுணி காதுழி ஆக வந்த திருப்பள்ளித்தாமந்திருப்பூமண்ட[ப]த்துக்கு முதலாக அளக்கவும் [*]

12 இவர்கள் மத்துள்ள திருகந்தவனக்குடிகள் செய்யுங்குடிமைகள் செய்யாதொழியவும் [*] இப்படிக்கு திருமாளிகையிலெ கல் வெட்டவும் [*] பெற வெணுமென்று வானுவராயன் தான் கமக்குச்சொன்னமையில் இப்படி செய்யக்கடவதாகச்சொல்லி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்கூறு செய்வார். களுக்குஞ்சொ[ன்]னெனும் [*] இப்ப-

13 டி செய்ய[ப்]பண்ணுவது [*] எழுதினான் திருமந்திராலை மீனவன்முலெத்தவெளான்² [*] இப்படி திருவாய் [மெ]ழித்தருளினார் [*] இவை குருகுலராயன் எழுத்தா [*] இவை கனப்பாளராயன் எழுத்தா [*] இவை [வ]யிராதராயன்³ எழுத்தா [*] இவை மழவராயன் எழுத்தா [*] இவை கந்தி[தி]யராய[ன] எழுத்தா [*] இவை அமரகொன் எழுத்தா [*] இவை காதெ[வெ]ட்டியெழுத்தா [*] இவை பாண்டியராய[னெ]ழுத்தா [*] இவை அனக[ர]ாயன் எழுத்தா [||]

TRANSLATION.

[The first sentence is identical with the beginning of No. 86 above.]

(Line 2.) By a single army (*he*) had the nose of the son of Vira-Pāṇḍya cut off, gave the great city of Kūḍal (*i.e.* Madhurā) to Vikrama-Pāṇḍya, and returned. After this, (*he*) took the crowned head of Vira-Pāṇḍya,⁴ who had started and faced (*him*) because (*he felt his*) disgrace.

(L. 3.) After having set up a pillar of victory at the end of the war, (*he*) raised the banner of victory and great heroism, together with the banner of liberality. On the one-hundred-and-eighteenth day of the eleventh year of (*this*) king Parakēsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḍudaiyāl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrī-Kulōttunga-Śōḷadēva, who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya,⁵—the following order was issued (*by the king*) and received.

(L. 4.) In order to supply clothing and food to the two attendants of the flower-garden of Kayilāyadēvaṇ,—which Tiruppurambiyam-udaiyāṇ⁶ Kayilāyadēvaṇ⁷ *alias*

¹ Read தவிர்த்த.

² Read முலெத்த.

³ Read வயிராதராயன் in accordance with No. 86 above, text line 14, where we have வயிராபிராஜர்.

⁴ From No. 88 below, text line 4 f., it appears that this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king, who thus publicly acknowledged his defeat. On previous occasions I explained the words *talai konda* by 'who cut off the head'; see above, pp. 21 and 43, and *Ep. Ind.* Vol. IV. p. 219.

⁵ See the preceding note.

⁶ Tiruppurambiyam is a village near Kumbhakōṇam; see above, Vol. II. p. 381.

⁷ *i.e.* Kailāśadēva.

Vāluvarāyan, a native of Dēvaṅgu[di] in Pāmbuṇi-kūṅgam, (a subdivision) of Śuttamali-vaṇaṇḍu, had caused to be laid out as a flower-garden (which should furnish) the garlands to be placed on (the image of) Āḷudaiyār,—(he) purchased from Uḷaicheharanaṅ Tiruchchigṅambalam-udaiyāṇ Ponnambalakkūttan¹ and Vārkkiiyan Dēvaṅ Ponnambalakkūttan, (two) among the chief members of the assembly² of Perumbarrappuliyūr in Rājādhirāja-vaṇaṇḍu, land in the fourth square of the fifth *kannāru* to the west of the road of Śrī-Sundara-Śōḷa (and) to the south of the channel of Śrī-Śōḷakulasundarī in Mahipālakulakālānallūr, a hamlet in the west of the village. The boundary of (this land is) to the east of the land of the seller, to the south of a water-course, to the west of the land purchased in the name of another³ and enjoyed by Puliyambūṇḍi-udaiyāṇ, and to the north of the *Kannāru*-channel. One half (*vēli*), one twentieth and three eightieths of wet land enclosed in these four boundaries thus described, and one eightieth of land (occupied by) the water-course in the north,—altogether, one half (*vēli*) and two twentieths of wet land.

(L. 8.) For the flower-garden (itself he) purchased dry land in the third square of the first *kannāru* to the west of the road of Śrī-Sundara-Śōḷa (and) to the south of the channel of Uttama-Śōḷa in Kaḍavā[y]chechēri alias Tillaināyaganallūr. The boundary of (this land is) to the east of the side⁴ of the houses of the *Tirumudaiyāḷam*⁵ on the east of the flower-garden of Edirili-Śōḷa, (which is) the temple property of the god Tiruchchigṅambalam-udaiyār, to the south of the channel of Uttama-Śōḷa, to the west of the dry land of the seller, and to the north of the flower-garden of Nichehayavāśagaṅ, (which is) the temple property of the god Tiruchchigṅambalam-udaiyār. According to the village (accounts), two twentieths (*vēli*) of land.

(L. 10.) In the name of another, (*viz.*) in the name of Vāchchiyan Mahēśvaraṅ Tiruṇḍavāṇ Kuṅgaṅgaṅ alias Rājasūrya-Brahmamārāyan, (he) purchased (these) one half (*vēli*) and two twentieths of wet land⁶ and two twentieths (*vēli*) of dry land,⁷—altogether according to (the accounts of) this village, one half (*vēli*) and four twentieths of land.

Having bought out the former owners and having added (this land) to the various plots (which are) the temple property of (the god) Āḷudaiyār as tax-free (land),—the money that accrues from the second crop (according to) the land assessment (?) (and) the class assessment⁸ which (this village) has decided to levy from this land, has to be deducted from (the amount due by) the village. The documents of the sale of this land have to be deposited in the temple. The garlands amounting to one *kuṇṇi* and four *nāli* (of flowers) per day for each of the attendants of the flower-garden have to be supplied in advance to the *Tiruppi-maṇḍapam*.⁹ These (attendants) shall not be bound to render the services rendered by the attendants of other flower-gardens. This has to be engraved (on) stone on the wall of the temple.

¹ This name means 'the dancer in the golden hall' and is synonymous with Naṭarāja, the deity of the Chidambaram temple; compare above, Vol. II. p. 253.

² *Paruṇai* is a corruption of the Sanskrit *pariṣad*; compare *Ep. Ind.* Vol. V. p. 43, note 2.

³ Compare No. 86 above, text line 6.

⁴ *Vayilam* is perhaps the same as *vēl-vichehu*, 'the length of a house from the front to the back-door.'

⁵ See above, p. 24 and note 3.

⁶ According to text line 6, these $\frac{1}{2}$ and $\frac{3}{8}$ *vēli* of wet land were situated in Mahipālakulakālānallūr.

⁷ These $\frac{1}{8}$ *vēli* of dry land were situated in Kaḍavāychechēri; see text line 8.

⁸ Compare above, p. 213, note 2.

⁹ See *ibid.* note 3.

(L. 12.) "Vāluvarāyaṇ himself having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers to enter (*that land*) in the account (*book*)."¹

"Thus it should be caused to be done." Written by the royal secretary, Mīṇavaṇ-Mūvēndavēlāṇ.²

(L. 13.) "Thus (*the king*) was pleased to order by word of mouth." This (*is*) the signature of Kurukularāyaṇ. This (*is*) the signature of Kaḷappālarāyaṇ. This (*is*) the signature of Vayirādh[i]rāyaṇ. This (*is*) the signature of Maḷavarāyaṇ. This (*is*) the signature of Nandiyarāyaṇ. This (*is*) the signature of Amarakōṇ. This (*is*) the signature of Kāduvētti. This (*is*) the signature of Pāṇḍiyarāyaṇ. This (*is*) the signature of Anagharāyaṇ.

No. 88.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 66 of 1892) is engraved on the left of the entrance to the north wall of the fourth *prākāra* of the Rāṅganātha temple on the island of Śrīraṅgam near Trichinopoly. It is dated in the 19th year of Kulōttuṅga-Chōla III. on a day which corresponds to Tuesday, the 12th November A.D. 1196,³ and recorded an order of the king, the contents of which are lost.

TEXT.

- 1 ||—ஊதி [உ] ஐயுழி ஸ்ரீ[||*] புயல் வாய்த்து மண் வளர புலியா[ணையும்] சக்-
காமஞ்செயல் வாய்த்து மதுநாளுஞ்செங்கொலுந்திசை கட[க்]க[க்]கொ[ற்]றவ-
[து]ட[ன்] திரு மறுக்கொடுக்கலி [டு]கட-
- 2 க்குளிர் வெண்குடைக்கற்பகாலம் படி கவிக்கக்கடிரவக் குலமுடி கவித்து[த்]தரி யானை
விட்டாண்மை செய்து வடமன்ன[ரு]ரத்தறைப்படுத்தி [மு]லிவாறக்கச்[ரி பு]-
க்[கு] மு[ழு]த[ர]-
- 3 சையுத்திறை [க]வர்க்கு தண்டொ[ன்]றால் வழுதி மைந்தரை *முக்க[ரி]ந்து *தமிழ்-
மது[ரை] [டு]காண்டு வி[சு]ரம்பாண்டியுறக்குக்கொடுத்து யிண்ட⁴ பிற் பரிபவத்தா-
வெடுத்து வலு கெட்டு.⁵
- 4 [ரி]வெதிர்த்த *விச[ர]பாண்டியரை முடித்தலை கொண்டமர் முடித்தவன் மடக்கொ-
டியை வெ[ளம்] ஏற்றித்திருயிறுத்த தென்ன[வ]துஞ்சொலதம் *வனநாளுஞ்சியரிய-
[ணையின்] ⁶நிழிக்குக் ஆவ[ன்] முடி மெல-
- 5 டி வைத்துப்ப[டி] வழங்கி மு[டி] வழங்கி பா[ண்டி]யற்கு விடை குடுத்து
கொடி வழங்கு வி[ல்லவ]ற்குக் கொ[ற்ற]வ[ர்] பெரு திரு வ[ழ]ங்கி [விச]-
கொளன் வி[ச]ல் நறித்து வெ[ண்] கொண்டு⁷ வன்[கி]றஞ்ச[ப்ப]ராறிய
வாழ்வருளி.
- 6 [ப்பரி]கலத்திலமு[த]தரித்துப்பருகி[வ]பகியென்னுங்கிருகா[ம்]ம் ப[ரி]த்த பாண்டியற்-
[கி]ருகெ[க]தியமும் ப[ரி]சட்டமுயிலங்கும[ணி]க்கலனும் [க]வ[கி] ⁸திபாகவிரக்கொடி-
யெடுத்து [க]ர[ை]க விரக்கழல் கட்டித்[தி]க[டு]கெட்டுமெ.

¹ Compare above, p. 213, note 4.

² See *Ep. Ind.* Vol. IV. p. 219, No. 17.

³ No. 170 of 1902 reads தமிழ்.

⁴ Read நெட்டு.

⁵ Read கிழி.

⁶ Instead of the passage beginning with தியாக and ending with புடமுறிப்ப, No. 170 of 1902 reads:—
சுழத்தாத் முடி வாம வாமுத்தாவினை குட்டி.

⁷ Compare *ibid.* note 6.

⁸ Read ஆக்க.

⁹ Read மீண்ட.

¹⁰ No. 170 of 1902 reads வந்திறைஞ்சி.

¹¹ Read கண்டு.

- 1 வல் கெட்ப்ப சக்காவெற்றில் புகழெறிப்பச்செம்பொக் வீர[வி]ந் தறாணனத்துப்புவன்-
முழுதுடையாரொடும் ¹ விற்திருத்தருளிய கொப்பாகெசரிபன்மரான துறாவைச்-
சக்காவர்த்திக[ன் மதுரை] கொண்.
- 8 0 பாண்டியன் முடித்தலை கொண்டருளிய[ய] ஸ்ரீகுலோத்து[ங்]கசொழுவெற்கு யா-
ண்டு யிக ஆவது வருதிககையத்து அபரபகத்து பஞ்சமியுஞ்செவ்வாய்க்கிழமைமயம்
பெற்ற பூசத்து [கா]ன் வருவா.
- 9 ஈஞ்செய்தருளின திருமுடிப்படி ||— வாதன் தெருவொகுகிழ்-பாணதூணலம்மரான-
காரண[?] ஸ்ரீஜீராமகாமலயு ஸாலக்ய² ஸாலக்ய வர[?] ||— கம் வலியிலாற்கு
கம் குறைபத்தில் பூ³

TRANSLATION.

(Line 1.) (*Obeisance to*) Hari (*i.e.* Vishnu) ! Hail ! Prosperity ! (*The king*) put on the crown of the race of the Sun, while clouds were abundant and (*hence*) the land was fertile ; while the commands (*sealed with the crest*) of the tiger, the discus, the rules of Manu, (*by*) which (*good*) conduct prospered, and the sceptre ruled (*every*) region ; while the goddess of Fortune rejoiced (*to be united*) with the king ; while the cruel Kali (*age*) perished ; (*and*) while the cool white parasol (*of the king*) overshadowed the earth to the end of the world.

(L. 2.) (*He*) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Ka che hi when (*his*) anger abated, and levied tribute from the whole (*northern*) region.

(L. 3.) By a single army (*he*) cut off the nose of the son of the Valudi (*i.e.* the Pândya king), took the Madurai of the Tamil (*country*) and gave (*it*) to Vikrama-Pândya. (*He*) took the crowned head of Vîra-Pândya,⁴ who, after (*the Chôla king*) had returned, started because (*he felt his*) disgrace and faced (*him*) at Nêlîûr. (*He*) put an end to the war and caused his (*viz.* the Pândya's) young wife to enter (*his*) harem (?).⁵

(L. 4.) When the Tennavan (*i.e.* the Pândya king), who had lost (*his*) fortune, and the Śêralan (*i.e.* the Chêra king) came (*to the Chôla king*), bowed (*to him*) and sat down at the foot of (*his*) throne, (*he*) placed (*his*) feet on the crown of the former, granted (*him*) land, granted (*him*) a crown, and gave the Pândya permission (*to go*) ; and to the Villavan (*i.e.* the Chêra king), who (*formerly had*) distributed erores, (*he*) granted a fortune which (*other*) kings could not obtain.

(L. 5.) (*He*) cut off a finger of Vîra-Kêraja and saw (*his*) back (*i.e.* put him to flight) ; (*but*), when (*the latter*) came and bowed (*to him*), (*he*) bestowed riches (*on him*) in public ⁶ and gave (*him*) to eat from the (*royal*) plates.

(L. 6.) To the Pândya who bore the glorious name of ' chief of the family of the Sun ' (*he*) granted great treasures, robes, and vessels (*set with*) brilliant jewels. (*He*) raised the banner of liberality and heroism and put on the *vâgai*⁷ (garland) (*and*) the ankle-rings of heroes. The eight quarters obeyed (*his*) orders, (*and his*) fame shone on the mountain surrounding (*the earth*).⁸

¹ Read வீற்றி.

² The remainder of the inscription is lost.

³ The word *vêlam* is not found in the dictionaries. It is perhaps connected with *vêl*, ' Kâma, desire, lust.'

⁴ Literally, ' so that the (whole) earth knew (it).

⁵ The tree *Mimosa flexuosa*. Garlands of the flowers of this tree are worn by conquerors.

⁶ Instead of the two last sentences, No. 170 of 1902 has :— "(He) placed (his) pair of feet— may (they) prosper long !— (on) the crown of the king of Îlam."

² Read ஸாலகம்.

⁵ See above, p. 215, note 4.

(L. 7.) In the 19th year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâr on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, who, having taken Madurai, was pleased to take the crowned head of the Pândya,¹—on the day of Pushya, which corresponded to a Tuesday and to the fifth *tîthi* of the second fortnight of the month Vriśchika,—the following order was issued (*by the king*).

(L. 9.) This (*is*) the everlasting great order of the holy Śrîraṅganâtha (*who is*) the cause² of the creation, protection and destruction of the three worlds.³

To our revenue officers⁴

¹ See above, p. 215, note 4.

² *Kāraṇam* is meant for *kāraṇasya*, which would, however, offend against the metre.

³ In this Sanskrit verse the king's order is represented as emanating from the god of Śrîraṅgam himself.

⁴ See above, p. 44, note 10.



24267

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book
clean and moving.
